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FRANCO-AMERICAN

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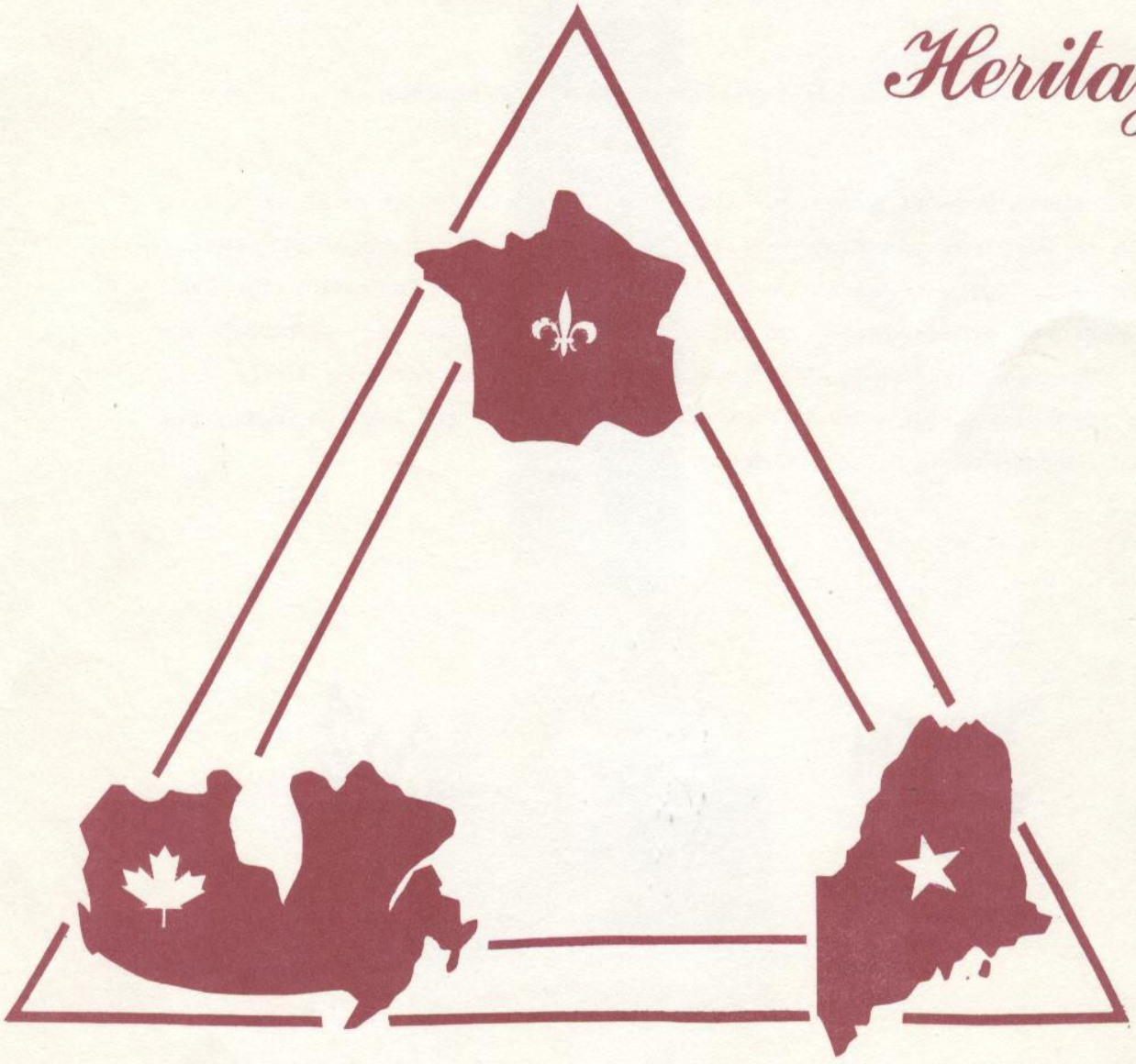

November 1984
Vol. 1

published by the:
FRANCO-AMERICAN GENEALOGICAL SOCIETY
P.O.Box 180 Biddeford, Me. 04005

This Volume of MAINE'S FRANCO-AMERICAN HERITAGE is proudly dedicated to the

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MCARTHUR LIBRARY AND ITS' STAFF

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Their continued support provides us with a meeting place as well as a safe location to keep our research material. They have acknowledged the Franco-American Genealogical Society as a valuable cultural organization for the enhancement and proliferation of information relative to its' ethnical community. Furthermore, their commitment has been demonstrated by their growing list of available genealogical material. We are ever grateful for their encouragement and their help.

The Franco-American Genealogical Society, is happy to publish this first volume of MAINE'S FRANCO-AMERICAN HERITAGE. This publication is free to all paid up members and hopes to serve you by keeping you informed through genealogical data submitted by its members. We hope to be of some direct aid also by providing a channel through which you can submit your problems and questions for other members to give assistance to you in your search. Please submit your queries for "SEARCH QUESTIONS" to: Franco-American Genealogical Society, P.O. BOX 180, Biddeford, Maine 04005. We ask that all replies be directed to the publication for others to possibly benefit.

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PRESIDENT'S LETTER

Dear Members,

Never a dull moment! In short, that can describe the very exciting year coming to an end. With the nominating committee forging forward recruiting candidates for next year's rostrum of officers, I trust they will have a successful round-up. As this year comes to a close, so completes another chapter from the book of the Franco-American Genealogical Society. And such a story it tells. This being the first bulletin published, let me back up a few chapters and recap how it all began and the endeavors focused on by the group.

As with all happy stories, it begins with.....Once upon a time, there lived several individuals who yearned to know more about their ancestors' humble beginnings, some even daring to imagine origins other than humble. Could my ancestors have been of noble birth? What great things did they contribute to the world? Are there heroes among them? Oh! But there are so many questions. One by one, their interest resulted in meeting others with the same questions and yearnings. Until one day, a few decided to sit down informally and discuss their findings and their problems. And so, it was June 1981 that marked the first gathering of this group. They met monthly until it was concluded that they should make the group a permanent cultural society. And so the founding fathers, Ray Pepin and Ralph Courtois, were elected to steer the group.....further into the past.

Organization continued, member recruitment increased, and the ultimate goal of researching and documenting ancestral lines progressed more expeditiously due to the pool of resources now available through its members.

As 1982 and 1983 advanced, the society began its drive to develop its own research resources. To begin the fund raising, it was decided to participate in Biddeford's first annual Franco-American festival, "La Kermesse". A raffle was sponsored, whose proceeds along with collected dues yielded the beginning of our research material. This included Youville Labonte's complete collection of published marriage repertories in Maine. With a visible library, proud members began donating books of their own.

Before closing this first chapter, I wish to express my gratitude to our founding fathers for their initiative and hard work in organizing the Franco-American Genealogical Society of York County, Maine, and for successfully realizing the start of their goal of establishing a reference library for genealogical research. Incidently, this library is housed in the Annex of the McArthur Library, Biddeford, Maine.

This year, 1984, we participated again in "La Kermesse". Our efforts were as successful if not more so than the year before. We were overwhelmed with the public interest in one's ancestors. Our booth was what it was meant to be, an informational booth with a hope of possible recruitment.

We held our second raffle and were highly energized by the encouragement received from the business community. We had many happy winners.

While all these projects went on, members continued to accumulate their respective data for their own ancestral lines, some focusing in the Quebec region while others pursued Acadian lines or even lines into France. I take pride in the work done by each member and relish the joy of a find so long sought for, while forgetting the small frustrations we are all faced with.

Looking back, I see nearly a year full of excitement and hard work. It would be impossible to list all those whose efforts made this year such a success. Let me go on by citing a few whose didication will make research easier for many: Simone Bergeron for her continuing work in compiling an alphabetical index of all obituaries since 1884 from the Journal Tribune, our local southern Maine newspaper; Camille Bolduc for his similar work in La Justice, a French newspaper published in Biddeford from 1898 to 1952. Another on-going project is Lorraine Ouellette's work started in November 1983 devoted to extracting current obituary data from the Journal Tribune and typing out index cards for their cataloguing. When these endeavors are completed, we will certainly have a respectable source of regional info nowhere else available. My gratitude to the above mentioned volunteers for their commendable efforts. I wish to also recognize all those involved in the organizing and formation of this year's first flyer and now our first issue of Maine's Franco-American Heritage. Both were dedicated tasks involving many people and much time. Gratitude is also extented to those individuals involved in numerous other unrecognized tasks, yet equally appreciated. What a terrific job!

As easily as chapter two unfolded itself with my election along with my right hand, Camille Bolduc, so progressed the momentum of this year. We can all appreciate the fruits of our labors as we delve into our new books as well as those acquired by the library. It is our combined efforts which we can be proud of.

As next year's slate of officers will assemble to lead us in our pursuit, let us set goals to grow larger in membership an grow stronger in mutual ties and co-operation with other similar groups. Another goal should be to continue our efforts to increase our research material for our enjoyment and our cultural enhancement.

To many more successful chapters,

Your president,

Pat Sansoucy

Pat Sansoucy

From Biddeford, Maine back to Tourouvre, Perche

by Camille L. Bolduc

For two weeks in July, my wife and I had the great pleasure of being the guests of Mr. & Mme. Marcel Pouzot. They are a French family residing in Ondreville-sur-Essonne which is a very small village of the Loiret Department (Beauce) and located about 25 miles south of Fontainbleau.

While there, we took a few days to visit the beaches of Normandie where the invasion occurred some 40 years ago. On our way, we made a point to stop at Tourouvre, Perche where so many of our ancestors had their roots. We first stopped at the "Mairie" (city hall) to inquire about them. The clerk was most co-operative and furnished us with the following brochures by Mme. Pierre Montagne: L'Histoire de Tourouvre et ses Habitants; L'Emmigration Tourouvraine au Canada; and De Tourouvre au Perche a la Nouvelle-France. Upon my request, we also obtained a regional telephone directory.

Before leaving, we were directed to the church of St-Aubin de Tourouvre, where both my wife's maternal ancestors (Michel Aubin) and mine (Jean Crete or Creste) were baptised over 350 years ago. Needless to mention, the emotions we felt in that church, observing its content and partaking of memories past. There we found a list of the 35 families who had emigrated to Nouvelle-France in the 17th century. It is indeed surprising and to our good fortune that this church had been spared, when on August 13th, 1944, a troop of retreating Nazies started fires which destroyed 54 buildings in the heart of old Tourouvre.

Also within the church, can be found a stained glass window recalling the departure of Julien Mercier for Nouvelle-France in 1648. Another glass depicts the Honorable Honore Mercier, Premier of Quebec in 1891, returning at Tourouvre to pray in the church of his ancestors. Inscribed on that window is the following phrase: "Nous n'avons oublie ni Dieu ni la France".

While in the church, I had the good fortune of meeting the Chaplain of the local hospital, with whom I enjoyed a very interesting conversation. He was kind enough to inform me as to where Mme. Montagne, a genealogist for the last 30 years, was residing. She was the author of those brochures I had obtained at the "Mairie".

With great excitement, we set off to meet the "Grand Lady". We were received very, very warmly by herself and her husband. Our visit lasted over an hour, after which we departed with two very valuable pieces of information: 1) a copy of the original contract my ancestor Jean Creste had signed, engaging himself to work in Nouvelle-France; and 2) a hand written translation by Mme. Montagne of that document due to the original being unreadable.

From there we went to St-Germain-le-Vasson in Normandie, where the Roberge families (my wife's paternal side) have their roots. It was there, that in 1979, a Roberge reunion had been held in commemoration of the 300th anniversary of their ancestor's departure for Canada, and a brass plate was affixed to the old "Mairie". The name Roberge does not exist anymore in that small village or neither within the area.

If any of you have an opportunity to travel to France, please do yourself a favor and visit the places where your roots took place. You will feel a strange and indescribable emotion, but of which you will never forget!

LIST OF FAMILIES WHO LEFT TOUROUVRE FOR NEW-FRANCE AND THE DATES THEY WERE BAPTISED IN THE CHURCH OF ST. AUBIN DE TOUROUVRE

Louise LOUSCHE	22/1/1598	Magdeleine ROUSSIN	5/11/1623
Henri PINQUET	22/12/1590	Francoise PINQUET	17/3/1625
Jean JUCHEREAU	31/3/1592	Jean MALENFANT	29/5/1625
Michele MABILIE	20/5/1592	Jean CRESTE	/11/1626
Jean GUYON	18/9/1592	Jean PELLETIER	12/6/1627
Noel JUCHEREAU	30/8/1593	Noel PINQUET	6/1/1630
Jean ROUSSIN	3/10/1597	Pierre PINQUET	14/3/1631
Marguerite GAGNON	6/10/1598	Francoise ROUSSIN	17/12/1631
Sebastien LEGRAND	7/3/1600	Aubin LAMBERT	30/6/1632
Mathurin GAGNON	7/10/1606	Nicolas ROUSSIN	10/3/1635
Charles GUILLEBOURG	21/3/1609	Michel AUBIN	1636
Jean GAGNON	17/8/1610	Francois PROVOST	27/8/1637
Robert GIGUERE	9/3/1616	Robert RIVARD	10/7/1638
Nicolas RIVARD	10/6/1617	Antoine LE FORT	15/2/1641
Jacques LOYSEAU	20/10/1619	Pierre COCHEREAU	20/11/1641
Julien MERCIER	27/2/1621	Louise ROUSSIN	11/7/1642
Mathurin GOHIER	23/12/1621	Francois DROUET	16/1/1702
Jacques GAGNON	15/12/1713		

It is indeed a desirable thing to be well descended, but the glory belongs to our ancestors.
Plutarch

MAINE RESOURCES

The following is a list of places and what genealogical material on French-Canadian descendants is available in the State of Maine.

compiled by Gerard Frechette

THE DIOCESE OF PORTLAND has many research books including Tanguay, copies of marriage repertories of Maddawaska, and many French-Canadian history books.

THE MAINE HISTORICAL SOCIETY has about 90 marriage repertories. Most of these books are located in the rear of the library on the shelves directly ahead of the walkway. A desk clerk is always available to answer your questions or help you locate somthing.

YOUR LOCAL CEMETARY can be very helpful. Many burials are recorded in books which can be found in many libraries and in the Maine Historical Society. You can also call the cemetery caretaker's office for information.

THE MAINE STATE LIBRARY in Augusta has a large section of French-Canadian repertories, including some churches in Maine and New Hampshire. We have a partial list of these books in our library, if interested, please ask.

Do not forget your own York County, FRANCO-AMERICAN GENEALOGICAL SOCIETY and the wealth of information you can retrieve from its members.

THE AMERICAN-CANADIAN GENEALOGICAL SOCIETY OF MANCHESTER, New Hampshire has a state of Maine chapter in Auburn, Maine. I have a list of their books which I will make available to anyone who is interested.

THE MCARTHUR LIBRARY with its newly acquired attraction, "Les Repertoires des Actes de Baptêmes, Mariages, Sépultures et des Recensements du Québec Ancien", and the dictionary by Jetté. Other important books are an Acadian collection and the Tanguay dictionary. Being a very important research facility, this library may also receive on loan from the University of New England in Biddeford, the famous set of books "Les Relations" compiled by the Jesuit Fathers.

Father Youville Labonte of Auburn, Maine has a research enterprise which can be utilized. He charges a minimal fee, and answers correspondences quickly.

Feudalism and Land Distribution in Nouvelle-France
by Patricia Sansoucy

Feudalism was a social, economic and political system of Europe in the Middle Ages. Under this system, vassals held land on condition of giving military and other services to the lord owning it, in return for protection and use of land assigned to that vassal. Therefore, the political structure was such that vassal or citizen owed oath of homage to lord, not state: "The state was still struggling to be born."[1] Not until July 14, 1789 did the Old Regime in France fall with the Bastille, and feudalism was abolished in August of the same year.

In the first years of the settlement of Nouvelle-France, the Old Regime was still in force, although feudal tenure was not what it originally had been in France. No longer were the feudal nobles powerful military leaders or regional rulers. There is evidence as early as 1598 attesting to feudal tenure, in a royal grant from King Henry IV conferring to the Sieur de la Roche, lieutenant-general of all territories claimed by France in the New World, the authority to grant land to those he may consider meritous. These lands were given in the form of fiefs or seigneuries. In return for these large parcels of land granted to them, the governors chartered lands to other deserving persons for the development of these lands as an agricultural endeavor. This basic French aim was not to become reality right away, the greatest impediment was the monetary lure from the fur trade. So pervading was the fur trade that it was the origin of the Indian wars. The British and Dutch settlers in the Hudson Bay/New York areas paid the Iroquois for pelts. These pelts were more numerous in the Nouvelle-France (Canada) region. With the money acquired from the white man for selling these pelts, the Iroquois purchased guns and soon overcame the Hurons of the north and also rallied war on the French. These wars continued for many years until France sent a militia of soldiers to keep the Iroquois from attaching the colonists. Only then did the agricultural development start to surpass the backwardness of the colony.

Thus it came to pass that one of the grantors of land was a Mgr. de Laval in Québec, who sub-granted areas of land which were to be cleared and cultivated within four years. Otherwise, under the terms of the deed, the land would revert back to the seigneur. In 1711, Louis XIV issued an edict declaring that if the seigneurs had not seen to the development and settling of their lands then they would lose their grants after a year had elapsed. Also, the king warned them not to unjustly demand more than the customary dues and services from those who applied for the sub-grants.

1 Tuchman, Barbara W., A Distant Mirror, (New York: Ballantine Books, 1978). p.6.

This edict was called the "Arrets de Marly". It further stipulated that the tenents should cultivate and inhabit (tenir feu et lieu) their grant lest they forfeit it back to their siegneur. This in fact made the seigneur a trustee of the lands for distribution from the crown, rather than proprietor of such lands.

"In shape a seigniory was usually a parallelogram with the shorter side facing a river, at first the St. Lawrence, then the Richelieu, or some other. Since the rivers were the first, and for a long time, the only highways, each land-owner wanted easy access to them.[2] "The individual holding land en seigneurie was called a seigneur. But neither his estate nor this title conferred upon him any degree of nobility. The grantee (seigneur) owed to the grantor certain obligations. These may usually be found in the Custom of Paris, but these were variations because the king, from time to time, issued decrees without regard to the fundamental low."[3] Among those obligations to the crown that each seigneur was responsible for were 1) fealty and homage; 2) a seigneurial map and detailed description of the land within forty days of receipt; 3) the payment of a mutation fine to the king; 4) duty of military service; and 5) the sub-granting of lands.

It is the feudal laws to the tenants or sub-grantees that I now wish to list. These tenants or habitants were vassals to their seigneur. As vassals, their obligations were intended as a symbol of seigneurial dominance. They were as listed: 1) a moderate tax, often une sous per arpent. This referred to the river frontage which usually measured from one to five lineal arpents, a linear arpent being the equivalent of approximately 192 feet in length; 2) a rent to be paid annually in the form of currency, livestock or produce. 3) fealty and homage to the seigneur; 4) three to six days of work per year or forty sous per day; and 5) returning one out of every eleven fish caught to the seigneur.

Let it be understood that these feudal obligations were duties or taxes within reasonable guidelines. These habitants were subject to only a few of the duties imposed upon the peasants in France. Also, the king never levied a direct tax in the colony, but rather poured out money for its advancement. The king issued numerous edicts to regulate the conduct of the seigneurs so their tenants would not be taken advantage of.

"On the whole, Canadian feudalism had all the merits of the system which formed its background at home, while it lacked many of the odious incidents that had served to make the latter a heavy burden upon the agricultural classes of France. The seigneurial system in Canada was abolished by legislative enactment on December 18, 1854."[4]

[2] Bald, F. Clever, The Seigniorial System in Canada, Thesis: reprinted in Michigan's Habitant Heritage, April 1984. pp.26-40.

[3] Ibid.

[4] Munro, William B. editor, Documents Relating to the Seigniorial Tenure in Canada, (Toronto, 1908) pp.15 and 245.

MY TWO DAY TRIP TO P.Q. CANADA

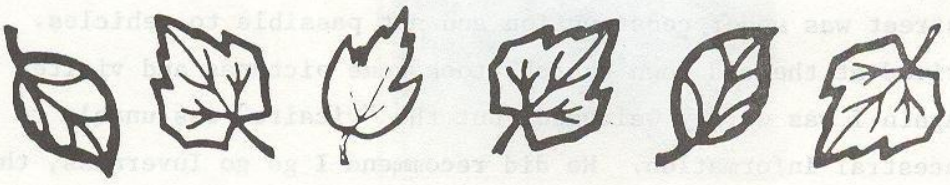
By Gerard Frechette

First of all, where will I find time to go to Canada? My wife Mary and I had plans for family outings and I was also completing my solar hot water project. Since the weatherman was predicting inclement weather for Wednesday and Thrusday, my wife decided to do her errands which gave me a good excuse to leave for my genealogy trip. Tuesday afternoon I called AAA for information and maps; bought film for my camara; checked the condition of my truck; planned the trip and was ready to leave by 6:30 AM Wednesday morning. Heavy fog made driving tiresome and dangeorus for the first three hours of the trip, but the weather changed--clear skies from Skowhegan to W. Broughton P.Q., where I made my first research stop. There I found a large church and a very helpful clerk who also directed me to seek information at St. Pierre de Broughton. By this time, driving conditions were again hazardous with heavy rains. This also made taking pictures almost impossible. Persistently, I continued, the rain not stopping me from checking gravestones in St, Pierre's Cemetary. I had no luck in finding my ancestors. I visited the parish office and had a change of luck. My great grandfather, Edward Cote dit Frechette married Emelie Vallier at this church in 1839. I also found other pertinent information for example Emelie's father was a butcher; her husband a farmer as well as his father, who were from St. Ferdinand. Therefore, my next stop was St. Ferdinand about 50 miles away. Although it was raining I had the opportunity to take pictures of the large ountain size piles of asbestos dirt near Thedford Mines.

It was an indescribably good feeling, arriving at St. Ferdinand d'Halifax, knowing that this is where my grandfather was born and where his father and grandfather made their living. I did have a small problem in this town. The The main street was under construction and not passible to vehicles. Detouring, I arrived at the old town church, took some pictures and visited the Bureau. Again I was warmly welcomed, but the "vicaire" was unable to furnish me with ancestral information. He did recommend I go go Inverness, the County Seat and the Town Hall. Too late for any more research, I decided to go to Plessiville about 35 minutes ride, to the AAA recommended motel. On the way, I saw the sign for Inverness, where all land records for Megantic County are located. Without realizing the distance or road conditions, I was driving on a dirt road...12 miles or so of dirt road driving. Eventually, I arrived at Inverness and found the County Seat Building locked. It was too late!

Next day, on a sunny, 80° day and after a good night rest with good French Canadian food, I was ready to head for Inverness again. When the door was unlocked, promptly at 8:30 AM, the clerk found me patiently waiting to be admitted. Having paid a charge of $2.00 per hour for research, the clerk guided me to the proper land transaction books. I found some valuable information. For example, my great grandfather bought his farm (1844) from H. Packard, and all subs quent owners of that land to the present date. I was able to locate the exact location of his property by associating the transaction of ownership with County maps. Then I located properties of other relatives. After a couple of hours in Inverness, It was time to return to St. Ferdinand. I visited the old cemetary and took a few pictures. I found gravestones of my great-uncle, but not of my direct line. Therefore, I decided to visit St. Sylvestre, about a 15 mile drive on dirt road again. The parish priest was friendly and helpful. While he read from the old marriage book, I wrote down the most valuable information, such as Edward Frechette married Elisabeth Cote, who were fourth cousins. The priest in those days was a missionary who made rounds to St. Ferdinand.

My last research stop was in Caratunk, Maine which is about equal distance from Jackman, Maine and Skowhegan, Maine. I spent 2 hours at the "Hotel" speaking to Mildred and John Smith on genealogy and history. My wife's mother was born and raised in Caratunk. Mildred is a local historian with first hand information on the Martins, Berrys, and Clevelands in the local area. (I say first hand because she is 81 years old and knew these people). I heard of Mildred Smith through her nephew, Harold Sterling, whom I had met at a meeting of the Maine Genealogy Society in Cape Elizabeth, Maine. I am looking forward to continue my Canadian research next year.



The day you were born everybody was happy, you cried alone. Make your life such, that in your last hour all others are weeping, and you are alone without a tear to shed. Then you shall calmly face death whenever it comes.

Dagnens Nyheter

COURTOIS Ancestral Notes of Interest

compiled by Ralph G. Courtois

Marguerite Berger, a "Fille du Roi", arrived in Nouvelle-France in 1670, with personal assets of 300 liures. Upon her marriage to Charles Courtois, she received from the King of France a dowry of 50 liures.

My grandfather, Zoel Courtois, immigrated to Biddeford, Maine around 1898 along with his family of 8 children. He had probably heard in his home town village, in Canada, that jobs were available for those who wanted them. Being a man of ambition, to better himself and provide for his family, he accepted a job in a cotton mill and sold firewood to supplement his income. The wood was obtained in Dayton from where he loaded his horse drawn wagon and then delivered the firewood to his clients. He was an active member of "L'Institute des Artisans". His last child Alfred, my father, was born here in Biddeford, in his Washington Street home.

My grandfather went back to Gentilly, Quebec, in the middle of the 1920's to sell property which he had inherited from relatives. His stay was short, returning home to a happy reunion. He died in 1932, shortly after succumbing to head and chest injuries, received from an accident. The tragic incident occurred while he was crossing Main Street, on foot, in front of the former Fishmen Store. His old age had taken its toll on his eye sight.

My father, having lost his mother while only 15 months old, was raised by his loving sisters. He followed the path of my grandfather, working in the mill, and as a clerk in many area stores as a side line. He also went in business with his son-in-law, Joseph Blais, running a piggery on West Street around where the old Sneider Store was located.

These few notes along with my paternal line serve to render tribute to my COURTOIS line.

COURTOIS Paternal Line

compiled by Ralph G. Courtois

	HUSBAND		WIFE	MARRIAGE DATE and PLACE	
1.	Antoine Courtois b. France d. France	m.	Esther Lebrun b. France d. France		France
2.	Charles Courtois b. 1637 St-Martin, Rouen d. April 8, 1684 Levis, Quebec	m.	Marguerite Berger b. France	October 9, 1670	ND, Quebec
3.	Gabriel Courtois b. Sept. 5, 1672 Quebec, Can. d. Feb. 10, 1760 Ste-Anne de la Perade	m.	Elizabeth Moreau	April 5, 1701	Batiscan, Can.
4.	Francois Courtois b. Dec. 24,1712 Ste-Anne de la Perade d. March 19, 1783 St-Jean, Deschaillons	m.	Marie-Joseph Roi-Roux dit Labiberte	January 19, 1756	St-Jean, Deschaillons
5.	Etienne Courtois b. Dec. 4, 1757 St-Jean, Deschaillons	m.	Madeleine Mailhot	Sept. 9, 1783	St-Jean, Deschaillons
6.	Charles Courtois	m.	Maire-Victoire Trottier dit Labissonniere	November 24, 1807	Gentilly
7.	Abraham Courtois b. May 21, 1813 Gentilly	m.	Julie Beaudet	May 21, 1844	Gentilly
8.	Zoel Courtois b. Nov. 1, 1855 Gentilly d. Nov. 20, 1932 Biddeford, Me.	m.	Marie Dubois	June 17, 1879	Gentilly
9.	Alfred Courtois b. Jan. 30, 1900 Biddeford, Me. d. Jan. 13, 1981 Portland, Me. (Maine Medical Center)	m.	Leopoldine Bernier	May 20, 1925	St-Andre, Biddeford, Me.
10.	Ralph Courtois b. March 1, 1929 Biddeford, Me.	m.	Rita Daigle b. May 29, 1931 Daigle, Me.	August 27, 1962	St-Andre, Biddeford, Me.

.....The Evolution of The French Language.....

"La Patois" de Beauce by Camille L. Bolduc

From customs of long ago, have arizen some slang words and phrases from Beauce, Quebec, which our ancestors from France would no longer recognize. Following, you will find some popular expressions with the French and American translations.

Beauce slang	French	American
Estropier	se blesser	to injure oneself
Ma blonde	mon amie	my girl friend
Homme capable	homme fort	strong man
Faire son borda	ouvrage journaliere dans la maison	doing ordinary work in the home
Boucane	fumee	smoke
Fremille	fourmie	ant
A plein	beaucoup	much
Avoir la queue basse	etre piteux	being depressed
Bebite	insecte	insect
Bardasser	s'occuper avec entrain; faire du tapage	working lively; making noise
Maudit	juron tres en usage	popular swear word
A bas	a terre	on the ground or floor
Le Diable a sa patte	etc.,etc..	etc.,etc..
Moutonne	brebis	ewe
Chiquer la guenille	gronder	scolding
C'est de valeur	c'est regrettable	it is regrettable
Piastre	dollar	dollar
Calotte	casquette	cap
J'ai de la misere a faire ca	j'ai de la difficulte a faire ca	I have trouble doing this
C'est le bout	c'est la fin	it is the end
Clairer	se debarasser	to fire
Creature	femme	female
Net fret sec	d'un seul coup	done in one effort
Escousse ou secousse	un certain temps	a laps of time
Vas cri	vas chercher	go get me

Beauce slang	French	American
Faire des papiers	signer des documents legaux	sign legal papers
Se grayer	se preparer	getting ready
Mechant	mauvais	no good
Sacrer un coup	frapper brusquement	hit suddenly
Saoul (sou) comme une claque	tres alcoholise	very drunk
Tanner	ennuyer	bored
Faire le train	faire l'ouvrage d'ecurie	Milking cows, feeding animals, and cleaning stables
Ca me chicotte	je me demande pourquoi	wondering about something or why
Vieux snoro	vieux deplaisant	disagreeable old man
Sifleux	marmotte	marmot (rodent)
Chassis	fenetre	window
joual	cheval	horse

SEARCH QUESTIONS

Please submit any questions and/or answers through the group's address. This will permit all members to benefit from any replies which will be published in future issues.

Q. #1 Need names of parents of Jules Frappier and Derelieline Dupras. They had a son, Sylver, who married Amanda Chicoine on May 7, 1900 at St-Ephrem d'Upton, Johnson County, Quebec.

Q. #2 Where did Pierre Dutremble marry M.-Louise Laferte and what was the name of his parents? His second marriage took place on July 20, 1863 at St-Pierre de Sorel,Canada.

Q. #3 Where did Joseph Painchaud marry Marie-Anne LaFrance and what were the names of their parents? Their son Pierre was born at Wotton, most likely before 1850.

Q. #4 Need names of parents of Jessy M. Michaud and Marguerite Cyr. They were married in Van Buren, Maine on July 1, 1889.

ON THE BOOKSHELVES

Genealogie des Familles Originaires des Comtes de Montmagny, l'Islet et Bellechasse. (16 vols.)	by Eloi-Gerard Talbot
Genealogie des Familles Originaires des Comtes de Beauce, Dorchester, et Frontenac.(11 vols.)	by Eloi-Gerard Talbot
Genealogie des Comtes de Charlevoix et Saguenay. (6 vols.)	by Eloi-Gerard Talbot
Dictionnaire Genealogique des Familles du Quebec des Origines a 1730.	by Rene Jette
Le Grand Arrangement des Acadiens au Quebec. (8 vols.)	by Adrien Bergeron,s.s.s.
A Travers les Registres	by C. Tanguay
Marriages of St. Joseph, Lewiston, Me. (1858-1978)	by Youville Labonte
Marriages of St. Francis de Sales, Waterville, Me. (1865-1979)	by Youville Labonte
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Marriages of St. Augustine, Augusta, Me. (1888-1981)	by Youville Labonte

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Cyr Plantation Centennial, (1870-1970)	
Le Repertoire Des Actes De Bapteme, Mariage, Sepulture Et Des Recensements Du Quebec Ancien. (22 vols.)	by Hubert Charbonneau et Jacques Legare
Complement au Dictionnaire Genealogique Tanguay	by J. Arthur Leboeuf
Histoires Des Acadiens (6 vols.)	by Bona Arsenault
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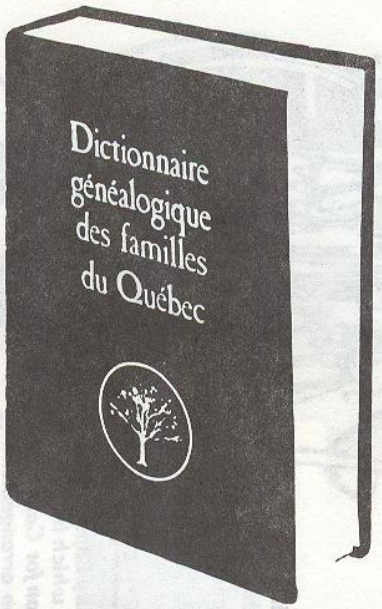

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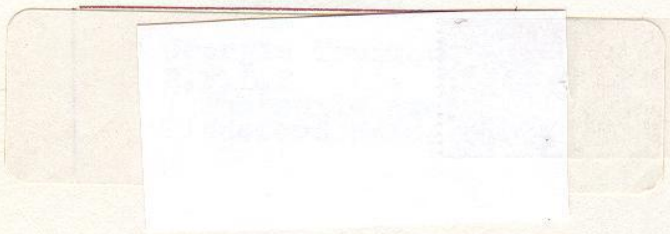

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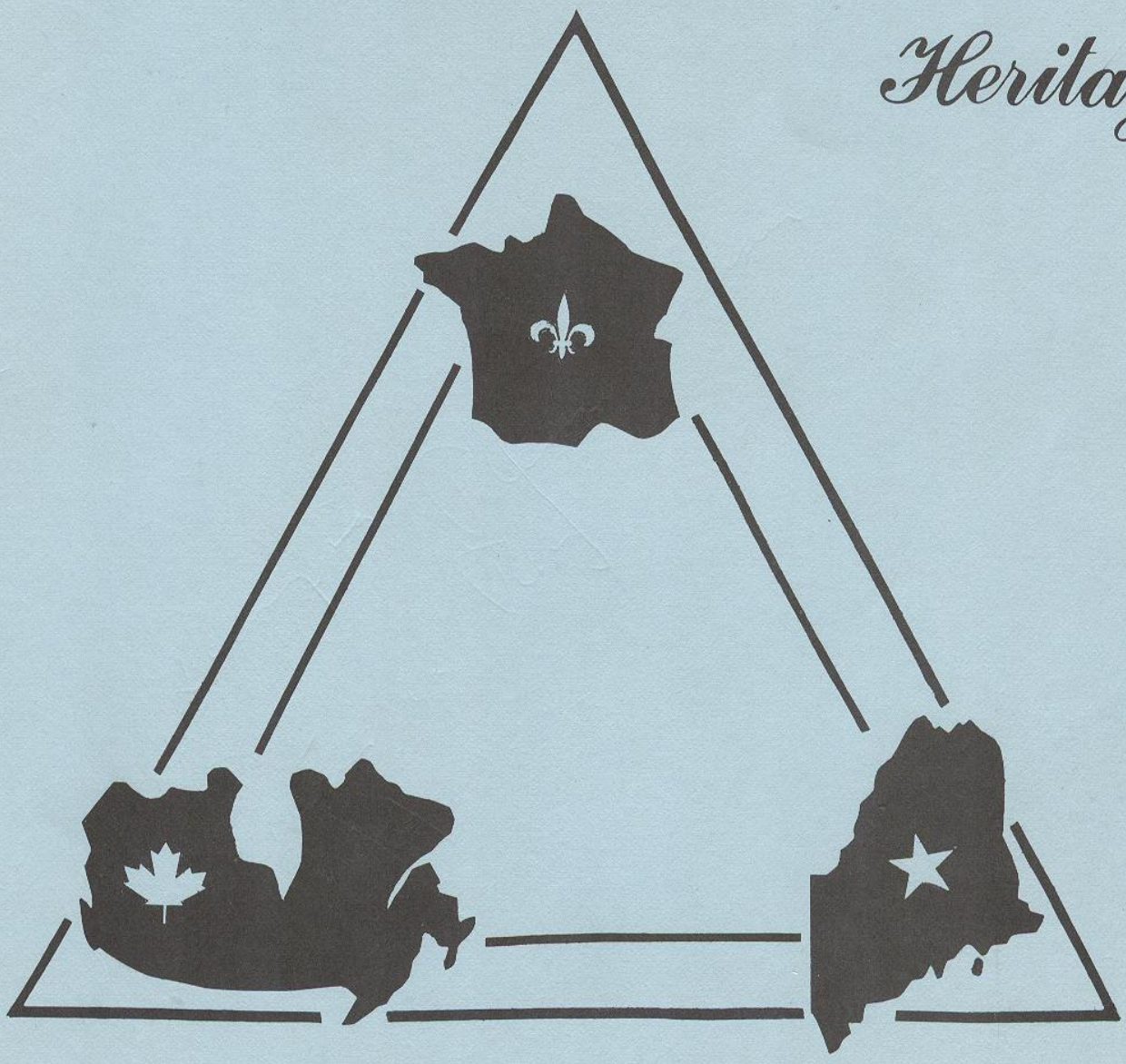

November 1985
Vol. 2

published by the:
FRANCO-AMERICAN GENEALOGICAL SOCIETY
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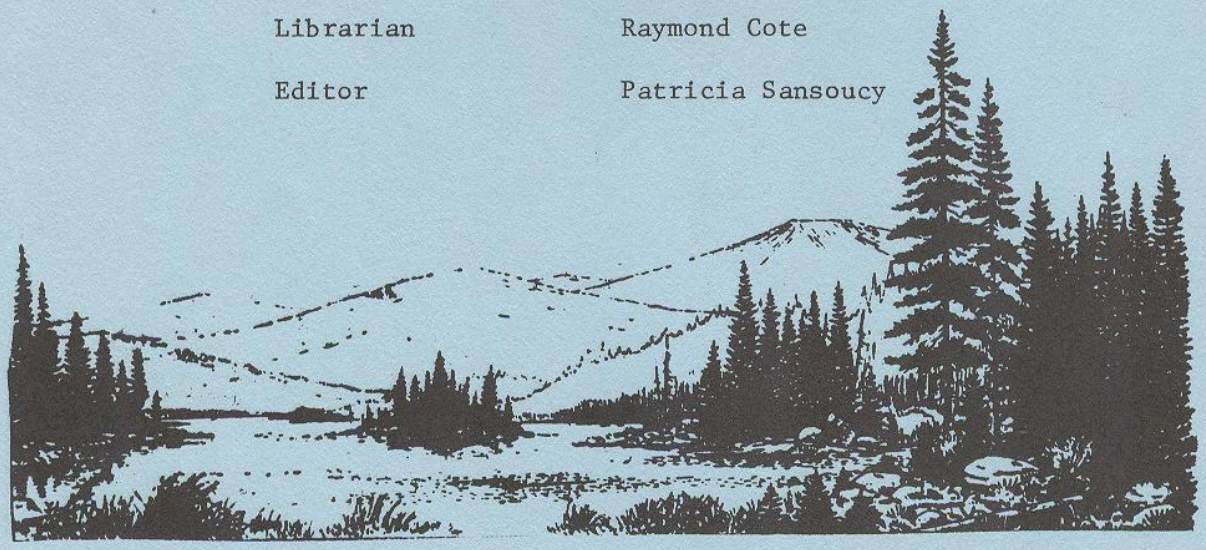

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PRESIDENT'S LETTER

Dear Members and Donors,

I would like to take this opportunity to thank you for your cooperation and donations to keep our society functioning. 1985 has turned out to be a very successful year for us. With the past leadership of our previous presidents, we have made great progress. The founding of our society was generated through an idea of Raymond Pepin, our first president, who planted the seed. The leadership of our second president, Patricia Sansoucy, made that seed grow, also her dedication in getting the public involved has given us the financial support aside from our dues, to purchase more research material. This year, so far, we have purchased 83 new repertories of marriages and the Franco-American flag. This was done through personal donations, a Federation grant, and also a very successful garage sale at our vice-president's, Camille Bolduc, residence. Without his complete involvement and ideas, we would not have been so successful. Many thanks also go out to the other members and friends, who through the use of truck, donations of items and also of their time, made this worthwhile.

I would also like to thank the librarians and staff of McArthur Library for their cooperation, time, patience and also for having given us such a great meeting place for our society.

The future looks very bright, if everyone, continues to cooperate as in the past. Next year should be a better year for us.

Your president,

Ralph Courtois

Ralph Courtois

P.S. Last August, my wife and I along with a few members of our Society, had the honor and pleasure of spending an informal evening with the distinguished President of "La Societe Genealogique Canadienne-Francaise" of Montreal. Mrs. Marthe Beauregard, accompanied by her daughter Mrs. Eve Malak, also a "pro" in her own right, have charmed us by their wit and amusing anecdotes. They had enlightened us by their vast knowledge in the field of our mutual interest in which we consider ourselves eager amateurs. I am welcoming these two lovely ladies as new members of our Society, thus guaranteeing closer ties in the future with our Canadien cousins. I wish to extend our best regards to them in hopes that next year will bring a renewal of our acquaintance.

ANNOUNCEMENT

We wish to extend our most sincere thanks for the grant received from our friends in the Federation of Franco-American Genealogical & Historical Societies as was revealed through the following News Release:

FEDERATION OF FRANCO-AMERICAN GENEALOGICAL
& HISTORICAL SOCIETIES
P.O. BOX 3558
MANCHESTER, NH, 03105

NEWS RELEASE

The National Federation of Franco-American Genealogical and Historical Societies announced recently that several Genealogical Societies in New England have been awarded matching grants for the purchase of Quebec Genealogical publications.

Richard L. Fortin, Federation President made the announcement stating that the grants will have to be matched with an equal amount of their own funds and the books must be purchased from Quebec Genealogical publishers and dealers.

Fortin further explained that the Federation was able to obtain the grants in cooperation and with the support of Action for Franco-Americans in the Northeast and the Quebec Delegation in New England.

The societies receiving the grants are: American-Canadian Genealogical Society of Manchester New Hampshire, American-French Genealogical Society of Pawtucket, Rhode Island, French-Canadian Genealogical Society of Hartford Connecticut, The Father Leo E. Begin Chapter of the ACGS of Lewiston, Maine, the Franco-American Genealogical Society of York County (Biddeford) Maine, Northern New York American-Canadian Genealogical Society of Plattsburg, New York, and the newly organized Franco-American Genealogical Society of the Albany New York District.

What I Know About My Ancestor: Louis Bolduc

by Camille Bolduc

I suppose it is human nature that everytime a person dies, we have the tendency to enhance the qualities and forget the shortcomings of the deceased. The same phenomena occurs when we think or talk about our ancestors who came to New France in the 17th century, although those people were not any better or worse than the population around us. They were all made of flesh and blood with the same human feelings and passions of nowadays.

I have read about my ancestor, Louis Bolduc (Boulduc),from many authors. I have learnt from them that Louis was from a good family. His father, an apothecary and merchant in Paris was a wealthy person having good acquaintances with nobility. He made sure that both his sons acquired good educations. The older one became a pharmacist to the Queen of Spain, a judicial magistrate in Paris and a professor of chemistry. The younger, Louis, was the ancestor of all the Bolducs in North America. Louis enlisted in the army at the age of 17 and arrived in Canada in 1665 as part of the Carignan-Salliere Regiment, the first regiment to cross the Atlantic ocean.

After serving three years, Louis was discharged in 1668. During that time no direct fighting against organized Indian forces ever occurred. He bought himself a farm at Charlesbourg for 800 livres, and the same year married Elizabeth Hubert, a "Fille du Roy". She was originally from Paris and she brought him a dowry of 400 livres. The couple went honeymooning in France from where they returned in 1669 with 15,000 livres that Louis had obtained from his parents as part of his inheritance.

Louis apparantly did not like farming anymore than his wife, both of parisian backgrounds, they did not have any experience in that field. It is assumed that he hired someone to run the farm as proof exists that they rented different houses in Quebec in the years 1672 to 1674, at which time they sold their land at Charlesbourg. It is not known if Louis followed any lucrative occupation until May 1677, when on the recommendation of Governor Frontenac, King Louis the XIV appointed Louis Procurator at Quebec. His salary was set at 300 livres per year. He applied much zeal to his job as a public servant which brought him great misfortune as he steadily took side with the Governor who himself had a knack of multiplying his enemies by his resentful character. Opposing political factions not able to get to Frontenac hiself, found a ready victim in his "Protege", Louis Bolduc. After several years, his position was officially terminated in 1686 by King Louis XIV. Five years of quarrels within the context of his position, had left Louis much to be remissed about. Prior to this setback, in 1685, Louis's wife, Elizabeth had gone back to France never to return. Along with her she managed to obtain one third of her husband's salary as

a pension (100 livres). She left her children taking with her only her hurt feelings, selfishly more important to her than for them the need of a mother. Louis himself returned to France shortly after he lost his position. He too abandonning his six children of 9 to 16 years of age to the charity of people of means in Canada.

Louis and his wife, Elizabeth, were never heard of again. They disappeared without any trace. Can we imagine what kind of individual Louis Bolduc really was? He coming from a good family, there is no doubt about that. What is known of his life leaves many questions to be asked. All answers being speculative. So knowing for sure that Louis's father was a wealthy man with good connections at the Court of Louis the XIV, his sons equipped with a superior education for their time, one can ask himself why in the world did Louis join the army as a simple soldier when in those days an officer's commission could be bought so easily? Did he join specifically to serve in New France or before it was decided to send the old Regiment to the New World? Did he run away from home as a hot head to be free of parental surveillance? He served three years in the army, had he shown dedication, he would undoubtly have come up into the ranks if we take his education into consideration!

Of his life, it is known that he had about thirteen years of financially rewarding employment: three in the army and ten as a civil servant. It does not appear that he had enjoyed hard work too much and certainly he was a bad administrator. His frivolous life squandered, in a few years, his inheritance which was 50 times more than his annual salary of 300 livres as Procurator. Concurrently, he returned to France, leaving his children to the care of whoever, probably to reclaim the rest of his inheritance...a great similarity with the Prodigal Son in the New Testament.

My ancestor appears to me as a coloful spirited individual "bon vivant", with a high self esteem, generous, with little disposition to hard work and a poor financial manager. The only sour taste that remains is the inexplicable decision by the mother and father to abandon their children in Canada? The irony of history is that all became good, solid and honorable citizens along with their descendants...or am I also a little bit enthusiastic?

MERRILL FAMILY ORIGINS

by Deborah M. Merrill

Located in the northeastern corner of France, and bordered by Belgium, is the Province of Aisne. The Provinces of Somme and Pas De-Calais separate it from the English Channel. Almost bisecting this province in half is the Aisne River. In ancient times, there was located here a village known as Merle. This village has perpetuated the original form of the Merrill name. In French, the surname Merrill means "blackbird". Many families of the Merrill name came originally from the Province of Aisne to other areas of France. Also, there was at least one family of Merrills who were Huguenots, and were very early living in an area of France known as Place de Dombes.

During or directly following the Saint Bartholomew's Day Massacre, which took place on August 24, 1572 a Merle, being a Protestant, fled from France to England, and joined the Puritans to save his life. I should like to mention a few reasons why these murders occurred. Catherine de Medicis, the queen mother, tried to play the French Catholic faction (led by the house of Guise), against the Huguenot faction (led by the house of Conde). Because Gasper de Coligny, the Huguenot leader and, also, advisor to Catherine's son Charles IX, King of France, was gaining more power, Catherine ordered Coligny's assassination. This attempt failed, after which some of the Huguenot leaders wanted an investigation into the failed plot. These leaders were in Paris at that time for the wedding of Catherine's daughter to Henry of Navarre (who later became Hing Henry IV of France). King Charles was persuaded by the queen to order the murder of the Huguenot leaders, due to the fact that such an investigation would show his mother's guilt. The exact number killed is still not known, but the figures range from 2000-100,000. This massacre spread from Paris to the provinces, and thus touched off new religious wars.

In both France and England, persons of the Merrill name were knighted. One coat-of-arms bears the motto, "Vincit qui Patitur", which translates to "He conquers who endures". There is another coat-of-arms, which is the particular one of my husband's family as well as many of the Merrills of New England. It was used in 1726 on a deed given by Thomas Merrill of Salisbury, Massachusetts. Thomas was the grandson of the original immigrant to this country, Nathaniel Merrill. In heraldic terminology, this emblem has a barrulet between three peacocks' heads erased proper; the crest, a peacock's head erased proper. This means that the peacocks' heads are in their natural colors and are torn off at the necks. This coat-of-arms bears the motto, "Per Aspera Ad Astra", and translates into English, "Through Hardships To The Stars".

There were several Merrills who have come from other countries such as Holland, etc. And according to one genealogist's research, our particular family of Merrills was not descended from the Merle, who was the Huguenot who fled to England and joined the Puritans, because our line was in England in the 1400's and very probably before. There is a record of a Simon

Merel, who lived in Normandy in the time frame of 1180-1195, and, in the year 1272, an Adam de Meriel was also in England.

In the early 1630's, Nathaniel and John Merrill, who were brothers, were among the first settlers of Newbury, Massachusetts. It is believed that Nathaniel Merrill was the progenitor of at least all the New England Merrills, and another source further states that all Merrills in the United States who are able to trace their lineage back to the 1630's in this country, are very probably descendants of Nathaniel Merrill. John Merrill had only one child who was a daughter named Hannah. Other Merrill immigrants came to America more recently than the 1630's. The surname of Merrill has had several various spellings, among them being the following: Merle, Meryell, Merrells, Merriel, deMerle, deMeriel, Merel, Merrills, and Merrill. Presently, I do not know who the parents were of John Meryell, born about the year 1470, and died in Wherstead Parish, Suffolk, England. Undoubtedly his ancestors may have moved into England from France at one time. The following is a brief sequence of our particular line:

(1) John Meryell, born about 1470; married Anne Belchan. They had children: John(I), John(II), Juliana, and Eleanor.

(2) John(I) Meryell, born about 1500 in Salisbury, England; had at least 10 children. John died 28 January 1552. Known children: Johan and John.

(3) John Merell, born at Salisbury about 1545; married Prudence Bird, daughter of John Bird. John died at Wherstead Parish 11 December 1600. Their children were: John, Michael, Nathaniel, and Thomas.

(4) Nathaniel Merrell, born ?; married Mary Blacksoll 27 February 1592; Nathaniel was buried at Wherstead Parish on 17 March 1626/7. Their children were: Mary, Martha, Frances(died an infant), John (b. 6 August 1599; emigrated to America with his brother; proprietor of Newbury, Massachusetts in 1638 and also served as town officer; died in Newbury 12 September 1673), Nathaniel and Michael.

(5) Nathaniel Merrill, born 4 May 1601 at Wherstead Parish; came to America with his brother in 1633, landing in Ipswich, Massachusetts. Settled at the junctions of the Parker and Plum Rivers; married Susanna Wilterton/Wolterton. He died 16 March 1655. His children were: Deacon John (settled in Hartford, Conn.), Abraham, Nathaniel, Susanna, Daniel, Abel, and Thomas (died young).

(6) Abel Merrill, born 20 February 1644 at Nerbury; was a mariner who brought first vessel over the Merrimac Bar; married Priscilla Chase, daughter of Aquila Chase and Anne Wheeler. (I have more on the Chase genealogy if anyone is interested.) Abel died 28 October 1689. His children were: Abel Jr., Susanna, Nathan, Thomas, Joseph, Nathaniel, Priscilla, and James.

(7) Joseph Merrill, born 12 July 1681; married Anne Wiggin, 16 February 1707. Joseph died at Stratham, N.H. in 1747. Known child: Enoch.

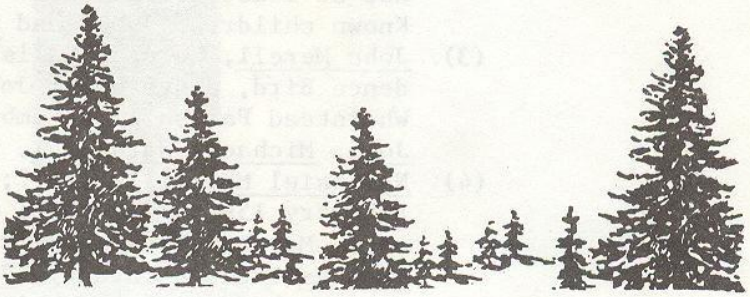
(8) Enoch Merrill, born 19 January 1712; married Sarah Pratt; died in Stratham, N.H. One known child: Wiggins.

(9) Wiggins Merrill, born in 1765; moved to Belfast, Maine in 1800; shoemaker by trade; married Jemima Dow. Wiggins and his wife moved to Charlestown, Maine where he died in 1839. Their children: Emily, Seth, Julia, Adams Huse. Amelia, Ammi Cutter, and Samuel Cole Merrill.

(10) Adams Huse Merrill, born 3 September 1806 in Belfast, Maine; owned BROWNVILLE, Maine's leading business of slate manufacturing from the quarries; married Persis Poor Greenleaf, daughter of Ebenezer Greenleaf; Adams died 27 November 1888. Children: Adolphus, Henry, Helen, Harriet, Marie, Ferdinand, Frederick, Kate, Elizabeth, Martha, Arthur, and Jessie.

(11) Frederick Merrill, born 24 April 1844 in Corinth, Maine; served in the Civil War and was wounded at Mobile, Alabama; married Sarah E. Smith, daughter of Thomas Smith and Melissa Wedgewood; Frederick died in Newport, Maine on 30 June 1920. He is buried in Brownville Cemetery along with his parents. Their children: Mason Adolphus and Arthur Sherman, both twins.

(12) Mason Adolphus Merrill, born 4 March 1889 in Fort Fairfield, Maine; married Effie Mae Mitchell. Mason worked as a logger, farmer, laborer and millworker. He died in Glen Cove, Maine 29 March 1976 and Effie Mae died 24 December 1964. They are both buried at Glen Cove. Their Child: Lendall Sherwood Merrill (my husband's father).



Note of Interest:

In Greenwood Cemetery, Biddeford, Maine, on one of the memorial stones is the name of Ruth (Averill) Curtis. She was born in a log cabin in Cape Porpoise, Maine of pioneer parents. She was educated at home by her own mother. Her father served in the Revolutionary War and her brother served in the U.S. Navy during the War of 1812. She never rode a train or a trolley car and remembered when Biddeford, Maine was a town of several houses, one store and about 200 population. Interesting as this may be there is something more outstanding about this woman, for on that tombstone are recorded certain memorable dates: Her birth was December 11, 1798; her marriage was to a man called Jacob Curtis on June 19, 1835; and her death took place on September 17, 1903. What is amazing about her is that she lived within the time span of three centuries, dying at the age of 104 years, 9 months and 6 days.

Tombstones from the Woodlawn Cemetery[1]

HISTORICAL NOTES:

Biddeford has several times been called the first permanent settlement in Maine. Winter Harbor, the early name given to the first settlement, at Biddeford Pool, preserves a recollection of the winter passed here by Richard Vines (agent to Sir Ferdinando Gorges), and his companions, in 1616. A tablet by the roadside at the entrance to the Pool indicates the location of this settlement, noting also that Vine's ship lay at anchor nearby. The name Winter Harbor was applied principally to the community that grew at the Pool, but embraced also the scattering of houses on the opposite side of the mouth of the Saco River at the Lower Narrows. In 1629/30 patents were conveyed granting land in the present day Saco and Biddeford, the larger part of the present city of Biddeford being granted on that date to John Oldham and Richard Vines. A condition of the grant was that Vines should transport fifty persons as settlers. When Gorges' government was superseded in 1645, Vines sailed to Barbadoes, selling his Biddeford patent to Dr. Robert Child. The Indian attacks of 1675 virtually annihilated all of the Biddeford settlement, but as late as 1881 many cellar holes of the early houses and traces of the Winter Harbor fort--all dating from the first settlement--were clearly visible. In 1714, with the war at an end, resettlement began.

Incorporation of the town first occurred in 1653, when the name Saco was given to the combined communities on both sides of the Saco River. In 1718, this name was changed to Biddeford, and in 1762 the eastern part broke away to form the town of Pepperrellborough. In 1855 Biddeford became a city.

No traces, woth mentioning, of the earliest Winter Harbor settlement now remain. A few houses which date from the late 18th and early 19th centuries are standing in Biddeford. Even the oldest gravestones have largely disappeared, a fair number falling prey to vandalism in the 20th century.

Users of this record should note that the large cemeteries of both Saco and Biddeford contain many persons from each of these cities.

FRANCO-AMERICAN TOMBSTONES: (random)

ROBERGE, Ernest, Apr. 1, 1881-Jan. 3, 1956
Grace D., wife of Ernest Roberge, Apr. 20, 1896-
BEDARD, Fannie E., 1932-1964.
BELANGER, Harry E., Sr., 1906-
Charlotte B. Hayes, wife of Harry E. Belanger, Sr., 1904-1951.
PARENT, Marguerite J., dau. of Charles and Lucy J. Parent, d. Sept. 11, 1894, aged 6 mos. 7 days.

[1] Extracted from THE BIDDEFORD (MAINE) RECORD BOOK by John Eldridge Frost, Volume 1, 1968.

PARENT, Sumner B., son of Charles and Lucy J. Parent, d. May 15, 1896, aged 9 mos. 28 days.
PARENT, Elmer H., son of Charles and Lucy J. Parent, d. Aug. 4, 1899, aged 12 yrs. 9 mos. 28 days.
MORIN, Maude E., Nov. 29, 1920-July 13, 1966.
POMBRIANT, Jeannette M., 1923-1968.
BERNIER, Jerry, 1960-1965.
BERNIER, James, 1961-1965.
BERNIER, Randy, 1962-1965.
ALEARD, Henry, b. in the town of Shefford Canada East, Feb. 14, 1829, d. in Biddeford, Me., June 15, 1851, aged 22 yrs. 4 mos. 1 day.
CARON, Roland Joseph, Maine, S Sgt, 380 Bomb Gp, AAF, World War II 1921-1960.
ALARD, Eleanor, dau. of David and Eleanor Alard, d. Dec. 8, 1858.
LAVIGNE, Joseph R., 1870-1959.
Cora H. Staples, wife of Joseph R. Lavigne, 1873-1953.
Roland E., Maine, Cpl., 212 Field Sig Bn, 12 Div., World War I, Apr. 14, 1896-Apr. 13, 1948.
PALARDIS, Magloire, d. June 19, 1868, aged 34 yrs.
ALLARD, Caroline (Mother), d. Feb. 22, 1889, aged 61 yrs.
MASSE, Ernest, 1893-1963.
Edith May, 1896-1949.
DUBOIS, Robert P., 1913-1950.
REMILLARD, Annie, 1893-1952.
BOISJOLI, Alice L., 1888-1938.
BILODEAU, Joseph W., 1894-1938.
BLANCHETTE, Lazard (Father), d. Oct. 13, 1918, aged 82 yrs. 8 mos.
LANDRY, Esdras, 1882-
Lucy Bailey, 1884-
CLEMENT, Alice G., 1875-1960
EON, Octave, 1906-
Irene, wife of Octave Eon, 1912-
POTVIN, Philip, 1904-1958.
DUTREMBLE, Joseph, 1892-19
Evelyn V., wife of Joseph Dutremble, 1903-
POMBRIANT, Peter P., 1891-1967.
Emma Butler, wife of Peter P. Pombriant, 1895-
BOUTHOT, William H., Sept. 29, 1934-Apr. 24, 1943.
PATRY (surname only)
AMNOTTE, Raymond J., Maine, AS, USNR, World War II, Apr. 7, 1925-Dec. 26, 1967.
COTE, George, 1890-1956.
PARENT, Louis, 1876-1956.
CHASSE, Isaac, 1880-1958.
HAMEL, Sophronia E., 1870-1933.
BEAUPRE, Sarah J., 1879-1948.
Martin, joseph, 1868-1943.
Mary (Mother), June 8, 1845-Sept. 14, 1915.
BELANGER, Bruno Sr., 1873-1943.
Mary E., wife of Bruno Belanger, Sr., 1871-1948.
Henry A., d. July 5, 1910, aged 4 yrs. 2 mos. 2 days.
BRETON, Josephine, 1893-1941.
JALBERT, August, 1888-1946.
LAMIRANDE, Joseph, 1890-1935.
SOUCY, Arthur, 1910-1944.
CHAPPELL, Maria, 1861-1945.
SAVAGE, Jeanne Keith, 1909-1947.
GRENIER, Aurelien F., Apr. 3, 1895-Oct. 23, 1953.
VACHON, Joseph, 1877-1956.
Voiletta, wife of Joseph Vachon, 1878-1935.

My Exploits & Discoveries into the Fascinating
Realm of Genealogy

by Isabel Welch

I first became interested in genealogy seven years ago when a small group started meeting at the Brick Store Museum in Kennebunk for the purpose of researching their families. We moved to the Kennebunk Free Library one year later and have met there twice a month since 1979.

Research was slow at first as we had to go to town offices, to Alfred etc. for records. Census films were a big help, as were church records. Some material was also obtained by corresponding with others who were researching the same families. Once the family being researched was back far enough to find them in "The Genealogical Dictionary of Maine & New Hampshire" or "Pioneers of Massachusetts" by Pope, or other publications for this purpose, it became easy to get back to the emigrant.

Born Isabel Mary Welch, I researched the families of Welch and Cheney (Chaney)--my mother's maiden name. My Welch line goes as follows:

Raymond Ernest Welch	m.	Mary Belle Cheney
William Henry Welch	m.	Adoline Mary Batchelder
Nathaniel Welch	m.	Ruth Ross
Abraham Welch	m.	Adah Perkins
David Welch	m.	Mary Morrison
Edmund (Edward) Welch	m.	Ruth Annis

At this point I have no proof of the father of Edmund (no record to show from which of several brothers he descended). However, family names, dates, and locations indicate that he is of the family of Philip Welch who came from Ireland in 1652.

My mother's Cheney family goes thus:

James Frederick Cheney	m.	Mary Emmons
James Henry Cheney	m.	Sylvina Morton
John Cheney	m.	Hadassah Hilton -
James Cheney	m.	Mercy Littlefield
Joseph Cheney	m.	Dorcas Stuart (Stewart)
Daniel Cheney	m.	Sarah Littlefield
Daniel Cheney	m.	Hannah Dustin
Daniel Cheney	m.	Eleanor Bailey
John Cheney (emigrant)	m.	Martha ------

After about six years I had arrived at a lull in my own family research. At this time I decided to delve into my husband's families. On the Skinner side I have only a few generation, as most of the information will have to be obtained by mail. My husband is Melvin Francis Skinner, showing well his English and French heritage! What I have of the Skinner family goes:

Melvin Francis Skinner	m.	Isabel Mary Welch
Frederick Marshall "	m.	Marie Regina Remillard
Franklin Skinner	m.	Catherine Owen
John Skinner	m.	Virginia Krouse

John was born in Ellenville, New York. This family, I am sure, will keep me busy for a long time!

In the meantime, I thought to get going on Mel's mother's French-Canadian family--Remillard and Rancourt. This was something I had looked forward to since first starting my own genealogy. But where should I start? We knew so little about the family. Our only clue was that his mother, Regina Remillard had moved with her family from Napierville, P.Q. to Providence, R.I. in 1885 when she was 4 years old and that her mother's maiden mane was Rancourt.

Last September, I heard that the Franco-American Genealogical Society was meeting at McArthur Library in Biddeford, Me. I went there to seek aid with my French families and found these people very cordial and helpful. A letter was composed and mailed to the parish in Napierville. From this I received the name of Regina Remillard's mother and father. With help from members of the Society I was soon understanding and using their French-Canadian records. Through these we have traced the Remillards and Rancourts to the early 1700's in France. The Remillard family goes:

Marie Regina Remillard	m.	Frederick Marshall Skinner
Moise Remillard	m.	Marie Rancourt
Lambert Remillard	m.	Marie Fontaine
Michel Remillard	m.	Rosalie Monet
Joseph Remillard	m.	Clotilde Denis dit Lapierre
Francois Remillard	m.	Francoise Helie
Francois Remillard (emigrant)	m.	Anne Gaboury
Guillaume Remillard	m.	Marie Testard

The Rancourt line goes thus:

Marie Rancourt	m.	Moise Remillard
Israel Rancourt	m.	Sophie Gamache
Francois Rancourt	m.	Marguerite Fugere
Pierre Rancourt	m.	Marie Dubeau
Pierre Joseph Mystere Rancourt	m.	Marie Reine Gagne
Charles Francois "	m.	Marie Francoise Duquet
	m.	.....#2: Ursule Laise
Joseph Rancourt	m.	.....#1: Marie Parent Corbin
(emigrant)	m.	Marie Francoise Devaux
Pierre Rancourt	m.	Jeanne Claude de Boisandre

The French spelling of names and the use of an alias (or several in some cases) was my biggest problem. Only two alias occur in my whole Welch/Cheney lines.

The French-Canadian Records, having been kept by the Church since the first settlements were made in Canada, are a great help to genealogists. More records are being printed and the Franco-American Genealogical Society of Biddeford have many of those for the Quebec Province.

* Section Key to abbreviations in following list:
O.S. = Old Section
N.S. = New Section
A.S.S. = All Soul Section
GEM = GEMINI

FRANCO-AMERICANS BURIED IN ST-MARY CEMETERY, BIDDEFORD, MAINE
compiled by Camille Bolduc & Ralph Courtois

Name	Age	Date of Death	Section*	Lot	Row
ALLARD,Arthur		11-22-1946	N.S.	518a	4
ALLARD,Bertha		7-10-1979	N.S.	518a	4
ALLARD, Robert A.		5-12-1975	N.S.	518a	4
ALLARD, Roland		5-07-1977	A.S.S.	24a	1
ANGER,Aime		1-03-1981	N.S.	290	7
BEAUDETTE, Ann	65	12-28-1955	O.S.	261	13
BEAUDETTE, Lawrence	58	3-20-1969	O.S.	261	13
BEAUDETTE, Philip	85	4-06-1974	O.S.	261	13
BEAUDETTE, Rose		10-15-1982	N.S.	518a	4
BEAUDOIN, Edmond P.	64	6-29-1972		17	
BEAUDOIN, Josephine	65	3-22-1974		17	
BELANGER, Edward N.		4-29-1978		50b	
BERNARD, Mary		10-10-1984	N.S.	490b	11a
BERUBE, Clarence	41		N.S.	508	8
BOISVERT, Bernice	21	2-20-1957	A.S.S.	30b	1
BOUCHARD, Bellea	48	12-28-1953	N.S.	550a	15a
BOUTET, Sylvio J.		1968	O.S.	62	4
BOUTET, Grace		1903	O.S.	62	4
BOUTET, Mildred		1914	O.S.	62	4
BOUTET, Omer		8-13-1975	O.S.	62	4
BOUTHIELLETTE, Leo P.		3-26-1979	A.S.S.	2	
BOISSONNETTE, Mary J.		10-29-1940	O.S.	356½	17
BOLDUC, Florence (ashes)		12-01-1981	A.S.S.	119a	
BOUDREAU, Alice		1974		421	20a
BOUTHIELETTE, Irene	68	8-01-1983		3	1
BOLDUC, Paul	62	11-30-1977	O.S.	277	11
BOLDUC, Edith		1-05-1985	O.S.	227	11
BOUTHOT, Philip I.		11-08-1975	N.S.	486	11a
BOUTET, Annie			O.S.	70	4
BILODEAU (BELIDEAU), Mary		1937	N.S.	272	15
CANTARA, Mary		4-17-1956	O.S.	178	9
CANTARA, Francis		5-14-1976	O.S.	178	9
CANTARA, Marguerite		10-06-1983	O.S.	178	9
CANTARA, Marguerite		12-19-1959	N.S.	402b	11a
CANTARA, Leroy	64	2-25-1973	N.S.	18	GEM
CANTARA, Marguerite		6-9-1975			
CHARBONNEAU, Rose	62	4-28-1941	N.S.	484b	11a
CHARBONNEAU, Lee	73	4-13-1973	N.S.	484b	11a
COTE, Alice	76	7-6-1955	N.S.	160a	4
CHENARD, Paul		5-10-1967	N.S.	464	17
CHENARD, Annie		3-15-1974	N.S.	464	17
CHENARD, Kathleen Eliz.		1-15-1949	N.S.	524	8
CARRIER, Alma		1952			
CHENARD, Alfred		5-05-1982			
COTE, Gladys M.		11-8-1983			GEM
COTE, William R.		12-21-1964			GEM
COTE, Andre	49	12-29-1966	A.S.S.	78	1
COTE, Anna		3-02-1963	N.S.	157a	4
COTE, Merle G. (died in Augusta)			GEM	68	4
COTE, Harold, Jr.		9-27-1983	GEM	69	4

Name	Age	Date of Death	Section	Lot	Row
COTE, Armand (Mrs.)		1964	N.S.	34	11
COTE, Shirley T.		1926			
COURTOIS, Marguerite		6-01-1976	N.S.	245	6
COURTOIS, Elizabeth	90	2-09-1976	N.S.	245	6
COURTOIS, John		1969	N.S.	245	6
CORRIVEAU, Agnes		4-28-1978	N.S.	244	6
COUTURE, Raymond		3-06-1984	N.S.	297	15
CLOUTIER, Alfred J.		9-01-1978	N.S.	462	
COTE, Bernadette	64	1-04-1958	O.S.	311	15
CADORETTE, Lorraine	46	7-19-1973	N.S.	509	8
COTE, Arthur		8-31-1985	O.S.	406	19
COTE, Emile		1956	N.S.	94	3
COTE(Y),Charles		1964	N.S.	446	10a
COTE(Y),Dora		1948	N.S.	446	10a
COTE(Y),Mary		1936	N.S.	446	10a
COTE(Y),Peter		1936	N.S.	446	10a
DANIS, Karen		11-07-1983	N.S.	523a	4
DANNIS, Stanley		4-05-1971	A.S.S.	71b	3
DANNIS, Mildred		4-13-1982	A.S.S.	71b	3
DE REPENTIGNY, Carol		1945	N.S.	471	17
DE REPENTIGNY, Edna		7-27-1958	N.S.	471	17
DESCOTEAUX, Mary	79	11-25-1971	N.S.	249	6
DESCOTEAUX, Philoron		11-27-1982		11	1
DESCOTEAUX, Kathryn	41	5-05-1967	GEM	9	
DESCOTEAUX, Robert T.		8-11-1980	GEM	9	
DAIGNEAULT, Stephen		10-08-1957	A.S.S.	13	2
DESCOTEAUX, Albert		11-12-1955	N.S.	120	13
DELORGE, Annie	84	3-15-1969	N.S.	323	16
DURANCEAU, Blanche	66	11-20-1964	A.S.S.	12	1
DURANCEAU, Henry	73	12-21-1964	A.S.S.	12	1
DURANCEAU, Norman	42	5-14-1966	A.S.S.	12	1
DUQUETTE, Sigismond	66	4-10-1973	GEM	24	
DUCHARME, John E.		2-14-1978	O.S.	6	2
DUBOIS, Hector	62	12-31-1954	N.S.	554a	15a
DUBOIS, Elizabeth		3-06-1962	N.S.	554a	15a
DUGUAY, Andre	67	3-25-1955	N.S.	555a	15a
DUMONT, Kate		1921	N.S.	99a	13
DUMONT, Philbert		1921	N.S.	99a	13
DION, Joseph		4-15-1966	O.S.	379b	18
DUBOIS, Florence M.		1963	N.S.	462	
DESJARDINS, Raoul		2-24-1975	N.S.	32	11
FONTAINE, Mariam		1- -1965	A.S.S.	81a	1
FONTAINE, Arthur (Mrs.)		10-15-1966	A.S.S.	87b	
FONTAINE, Arthur J.		1-04-1983	A.S.S.	87b	
FOUCAULT, Napoleon	82	7-06-1974	GEM	26	GEM
FOURNIER, Annette					
FOURNIER, Addison		4-09-1984	O.S.	24	2
FOURNIER, Annie		12-21-1940	N.S.	296	15
FOURNIER(DUROSS),Annette		3-13-1967	GEM		1
FOURNIER, Theodusia		1974	O.S.	345	17
FOYE, Madeleine G.		1-22-1976	O.S.	518	25
FRENETTE, Anthony		7-27-1967	GEM	5	12

Name	Age	Date of Death	Section	Lot	Row
GAGNE, Ralph J. (ashes)		5-17-1985		20	1
GAGNE, George	46	8-09-1934	N.S.	381	9
GAGNE, Mary		12-05-1977	N.S.	381	9
GALLANT, Joseph		1909	O.S.	343	17
GALLANT, John H.		1898	O.S.	343	17
GALLANT, David		1898	O.S.	343	17
GIROUARD, Lionel		5-18-1976	GEM	53/54	
GIRARD, Arthur L.		5-18-1982	A.S.S.	73r	2
GIRARD, Joseph L.		11-02-1981	O.S.	32	1
GOUDREAU, Robert		1-13-1983	A.S.S.	93b	3
GALLANT, Clayton	57		A.S.S.	89a	1
GALLANT, Beatrice		12-27-1984	A.S.S.	89a	1
GARNACHE, George		10-09-1948	N.S.	515a	4
GAUDREAU, Lionel		7-28-1982	A.S.S.	137b	5
GENDRON, Charles (ashes)		11-24-1984	GEM		
GOULETTE, Mary Margeret		12-05-1977	O.S.	25	1
GRONDIN, Arthur		1954	N.S.	31	11
GRONDIN, Hannah		4-19-1982	N.S.	31	11
GIGUERE, Delia	64	11-15-1956	A.S.S.	36b	2
GAGNE, Stephen		4-27-1964	N.S.	93	3
GUILBEAULT, Edgar	62	1962	A.S.S.	16c	1
GUILBEAULT, F.	96	1961	A.S.S.	16c	1
Goudreau, Alice C.	83	4-19-1974	N.S.	421	10
GRENIER, Antoine		12-04-1978	N.S.	101	13
HUOT, Joseph	71	11-29-1961	O.S.	163	8
HEBERT, Rita	32	10-27-1955	N.S.	542	
HEBERT, Mary	60	5- -1956	N.S.	542	
HEBERT, Arsene	70	6-07-1965	N.S.	542	
HENAIRE, Edmond		1964		3	back
HUOT, Elizabeth	64	7-03-1956	O.S.	162	8
HURTUBISE, Richard		12-09-1981	N.S.	473b	
HURTUBISE, Clara		1-16-1984	O.S.	8	2
JONCAS, Agnes		1-02-1962	N.S.	98a	13
JANSON, Oscar		10-13-1969	GEM	4	1
JONCAS, George A.		8-03-1982	O.S.	18	2
JONCAS, Gerald		6-12-1961	GEM	12	back
JONCAS, Eleanor	48	4-25-1974	GEM	12	back
KING, (ROY) Arthur		6-24-1969	GEM	10	front
KING, Lucy		1928	A.S.S.	25	1
KING, Joseph		1950	A.S.S.	25	1
KING, Albert		1946	A.S.S.	25	1
LABBE, Marius		4-13-1966	N.S.	506a	4
LEFEBVRE, Phyllis R.		6-15-1982	N.S.	100	13
LOIGNON, Denis		9-05-1983	N.S.	76	12
LOIGNON, Alfred		1956	N.S.	76	12
LABBE, Judith		7-15-1985	O.S.	21	3
LAFLAMME, Doris		4-11-1977	A.S.S.	137a	
LAFONTAINE, Louis		11-26-1897	O.S.	445	21
LAFONTAINE, Maude		1-24-1951	O.S.	445	21
LAFONTAINE, Catherine		5-19-1893	O.S.	445	21
LAFONTAINE, Gertrude		12-31-1974	O.S.	445	21

Name	Age	Date of Death	Section	Lot	Row
LAFONTAINE, Frank		11-30-1946	N.S.	378	9
LAFONTINE, Lloyd	53	12-01-1963	N.S.	378	9
LOIGNON, Normand		3-29-1971	A.S.S.	77	
LOIGNON, Albertine		10-22-1977	A.S.S.	77	
LAUZIER, Mark P.		9-03-1985	N.S.	538b	4
LAMBERT, Rosaire		1-30-1984	A.S.S.	70b	3
LEBLANC, Patricia Ann		1964	GEM	7	2 mid
LEDOUX, Adelard N.		10-28-1981	GEM	49a	3
LEGER, Oswald		6-24-1968	N.S.	488a	11a
LEGER, Mrs Bervald (?)		1948	N.S.	488a	11a
LEGER, Irene (LADAKAKOS)	59	11-21-1973	N.S.	488a	11a
LETARTE, Sherle (?)		1-29-1965	GEM	9	2 mid
LETELLIER, Paul		5-04-1983	O.S.	9	3
LETELLIER, Alice		5-16-1981	O.S.	9	3
LEVESQUE, Donald		10,12-1981	GEM	56	4
LANDRE, Leo A.	68	12-14-1967	GEM	3	1
LANGEVIN, George		1-04-1985	N.S.	532b	4
LANGEVIN, Marthe		1963	N.S.	532b	4
LANGEVIN, Victoria		1949	N.S.	532b	4
LANGEVIN, Urbain		11-09-1982	A.S.S.	122	3
LAROCHE, Mary	65	4-15-1963	A.S.S.	95a	3
LAROCHE, Theodore		7-30-1979	A.S.S.	95a	3
LAVALLEE, Victoria		5-10-1978	O.S.		28 left
LAVALLEE, Armand		2-02-1980	O.S.		28 left
LAMOTHE, Alfred		11-23-1940	N.S.	136	4
LETOURNEAU, Margaret		12-28-1940	N.S.	169	14
LAVALLIERE, Alice		6-19-1980	N.S.	528	8
LAROSE, Robert		1-30-1978	N.S.	7	1
LOIGNON, Emma		11-02-1977	O.S.	258	13
LOIGNON, Eugene		1963	O.S.	258	13
MERCIER, Emma		7-18-1979	N.S.	503b	4
MARIN, Elizabeth		8-08-1981	N.S.	503b	4
MARTEL, Margaret		12-28-1977	N.S.	525a	2
MARTIN, Harold	58	9-25-1971	GEM	10	
MARTIN, John		1931	N.S.	359	9
MARTIN, Alexandre		1964	N.S.	359	9
MARTIN, Ida		12-19-1984	N.S.	359	9
MARTIN, Michael		8-27-1959	N.S.	140	4
MARTIN, Edmund		1-2-1942	N.S.	79b	12
MATHURIN, Louis A.		3-24-1975	GEM	41	3
MATHURIN, Delvina		4-16-1977	GEM	41	3
MENARD, Blanche		5-24-1983	O.S.	36	1
MERCIER (CHADBOURNE), Clara		5-14-1979	O.S.	1	2
MICHAUD, Pearl		1964	GEM	5	2
Michaud, John T.		1968	GEM	5	2
MOREAU, Dorothy		7-07-1978	N.S.	505b	2
MARQUIS, Arline	43	11-11-1979	N.S.	33	11
MARQUIS, Richard	43	6-12-1974	N.S.	33	11
NADEAU, Harvey		1964	N.S.	341a	16
NADEAU, Mildred	55	11-24-1971	GEM	11	
NADEAU, Celine		11-19-1977	GEM	11	
NADEAU, Arthur		1-27-1981	A.S.S.	60b	2
NEAULT, Paul E.		2-27-1984	O.S.	22	2

To be continued in future issue.....

The 8 Princesses of Seraphin and Henriette

by Camille Bolduc

Seraphin returns from the stable, his daily routine just about done. He sits in his usual rocker and lights his pipe. Soon the acid smell of his home-grown Canadian tobacco extends throughout the kitchen. Henriette, his wife of 30 years, knits by the bright light radiating from a large window while she supervises her youngsters. The older girl divides her attention between peeling vegetables and separating cream from the milk in preparation for supper. It is a peaceful atmosphere that Seraphin and Henriette enjoy at about the same time each day. A rest well merited after a full day of hard work.

"Well," Henriette, "It won't be long now before we lose another daughter. I sure hope she will be as happily married as her sister, Amazelie." The wife looks at him with love and assures him that certainly Charles would make Josephine a fine husband, after all, he was the son of Hilaire Bolduc who always took good care of his family. The wedding took place in the parish church...and from then on, there were 6 maidens left in the family.

Three years later, after all the festivities of the New Year season, another daughter, Eulalie, embraced holy matrimony. Strange coincidence, her husband had the same name as that of her brother-in-law, Charles Bolduc. This second Charles was the son of Remi Bolduc. That situation gave birth to all kinds of jokes, but all in good taste and without malice...and there were 5 maidens remaining. Another year elapsed and two months later, Delima had her own husband ...and there were 4 maidens left on the paternal farm.

Seraphin and Henriette were finding their house larger and larger with half their princesses gone. How fast they have grown! Now they found themselves surrounded by several grand children who brought them much joy and so life continued. On July 11th, two years later, the proud gray haired man walked down the aisle of the church with Emilie and Angelina who in a double ceremony, promised to love and cherish their respective husbands...and there were 2 maidens left. Following, after another two years, Eugenie tied the knot with Jean Bolduc, son of Hilaire and brother of her sister, Amazelie's husband...and now with three Bolducs as sons-in-law, Seraphin and Henriette had one maiden left.

As it came to pass, five years later, Marie welcomed with confidence a serious suiter and married him. As you may have quessed, the quality of the Bolduc line having been tested by her sisters, his name was also Charles Bolduc, son of Abraham...and the maidens were all gone.

Seraphin and Henriette passed the rest of their lives serenily reflecting how Divine Providence had smiled warmly upon them and their children. The problems of having three sons-in-law named Charles Bolduc and another one with the same family name had created much confusion in their lives, but they probably chuckled more for the mayhem that would evolve in the lives of their descendants.

Seraphin Fortin married Henriette Goulet at St-Francois (Beauceville), Beauce County on August 5, 1851.

Their daughters: all married at St-Victor, Beauce County

Amazelie	married September 5, 1876 to	Fortunat Fortin
Josephine	married August 8, 1881 to	Charles Bolduc son of Hilaire
Eulalie	married February 18, 1884 to	Charles Bolduc son of Remi
Delima	married February 2, 1885 to	August-Alfred Poulin
Emelie	married July 11, 1887 to	Paul Giguere
Angelina	married July 11, 1887 to	Joseph Turgeon
Eugenie	married October 14, 1889 to	Jean Bolduc son of Hilaire
Marie	married January 8, 1894 to	Charles Bolduc son of Abraham

Charles Bolduc, son of Remi, was the half-brother of my grandfather, Joseph Bolduc

F A C T S & T R I V I A

Population in New France in:

1608.....28	1679....9400
1628.....76	1685...12263
1641.....240	1695...13639
1653....2000	1706...16417
1663....2500	1719...22530
1665....3215	1734...37716
1668....6282	1739...42701
	1754...55009

Total population of the 13 Colonies in 1754 was 1,500,000 people.

Death Penalty and Remission

Jean Rattier, murderer of Jeanne Couc in 1680, was condemned to be hung, but there was no executioner. It was ordered to keep him in prison until an executioner was appointed, or, if he prefered, he could accept the office of executioner, in which case he would be set free!!! Needless to say he took the job.

Taken from The French Regime, and published by Prentice-Hall

Directory of Surnames from the "Inquisition Register of Jacques Fournier, Bishop of Pamiers in Ariege, France"

compiled by Pat Sansoucy

Recently I finished reading an anthropological/historical study of a village in France and its surroundings. The book entitled, "Montaillou"[1] is a remarkable look into the past as it depicts the lifestyle and beliefs of a selected population in France just as it existed in the early thirteen hundreds. This group, living in the village of Montaillou, was a peasant community unlike those more affluent communities found in the urband districts of France between 1300 and 1325. This little village was situated in the Pyrenees of southern France in what is now Ariege, and from the medieval ages it was part of the Comte de Foix. The geographical locality indeed contributed to its uniqueness and backwardness. Montaillou was the last village which actively supported Catharism or Albigensianism as it was also known. Catharism had been one of the chief heresies of the Middle Ages, but once it had finally been wiped out in Montaillou between 1318 and 1324, it disappeared completely from French territory.

"Catharism...was a Christian heresy:" its main beliefs "accepted the existence of two opposite principles, if not of two deities, one of good and the other of evil. One was God, the other Satan."[2] The final eradication of this heresy came about through Jacques Fournier, a Cistercian monk and then Bishop of Pamiers. It was his role to flush out any remaining pockets of resistance. He accomplished this by his Inquisition. With the help of his colleagues he made detailed inquiries which were followed by some burnings at the stake, imprisonment or the wearing of yellow crosses. Jacques Fournier had interrogating skills which were both diabolical and tenacious. "He was fanatical about detail, and present in person at almost all the sittings of his own court. He wanted to do, or at least direct, everything himself. He refused to delegate responsibility to his subordinates, scribes or notaries, as other more negligent Inquisitors often did. So the whole Pamiers Inquisition Register bears the brand of his constant intervention."[3] This register is the basis for all the data on the people of Montaillou. It is indeed a comprehensive and touching documentary into the personal lives of these people.

Following is a complete list of surnames listed in "Montaillou". It includes not only all the names of the villagers but some from surrounding areas. This list was compiled as a reference for genealogical researchers looking for more ancestral connections into France. The majority of these names are not found in the Americas, but having worked back to France one can sometimes find the names confusing and unrelated. True this list is very limited in its area of focus, nevertheless if one or two of you are able to relate to just one name then this endeavor has not been in vain. If you are lucky enough to be able to relate to one of the names, I encourage you to read the reference pages to acquire more detailed information into their lives.

[1] Montaillou, The Promised Land of Error, Ladurie, Emmanuel Le Roy, Vintage Books, New York, 1979.

[2] Ibid, p. viii.

[3] Ibid, p. xiii.

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Tidbits from history: A little known fact is that in 1647 the Massachusetts Bay Colony adopted a law banning from their territories the catholic priests, especially those of the Jesuit order. Therefore no priests were found below the Kennebec River. One can make reference to a map of the epoque drawn in 1657 by Sanson d'Abbeville, a map maker, which shows the Kennebec River as the natural demarcation separating Nouvelle France and Nouvelle Angleterre. Little is recognized of the efforts of one Jesuit priest named Gabriel Druillettes, who in 1650 went to Boston to try to persuade the Bostonians to help fight off the Iroquois and Mohawks. These hostile Indians were harassing the Christians, both French caucasians and Abenakis Indians of the Kennebec River. Father Druillettes' mission was a daring exploit for the law ordained that Jesuits entering colonial territory would be expelled and should the priest return, he would be subject to hanging!

Upon reaching Boston safely, he was warmly welcomed and given a key to his chamber so that he could pray without Protestant interference. In the end, the Court refused to grant him aid and gave him his freedom to return to Quebec.

Taken from Quebec-Boston by Andre Duval and Mason Wade in celebration of New England-Nouvelle France: 350 Years of Partnership in Shaping North America. Published by La Delegation du Quebec en Nouvelle-Angleterre, Boston, Ma.1980.

First French Settler in Biddeford, Maine

compiled by Ralph G. Courtois

Compton, Quebec served as the birthplace of Israel Shevenell on April 27, 1829. Compton is situated southeast of Sherbrook, a fair distance from Biddeford if one was to walk. And walk is what Israel did at 19 years of age, all the way from Compton to Biddeford in April of 1845. He set out on his destination on the first of that month and arrived two weeks later after traveling through 4 feet of snow in the White Mountains of New Hampshire. Why Biddeford was his choice for a destination is unknown, but upon his arrival he found work at the Kimball Brickyard for the summer. At the end of the season, he had managed to save $50.00. Elated, he returned to Compton to retrieve his parents. His father had been a shipbuilder in Canada.

Returning in 1846 with both parents, they were to become the first Canadians to become U.S. citizens. His life was to make him a highly respected individual. Much do probably to his civic services rendered as overseer to the poor in Biddeford. His political ties rested with the republican party from which as a republican, he cast his first vote for Abraham Lincoln.

Isreal was a member of St. Joseph's Parish. He was twice married. First to Marie-Louise Belanger with whom he raised 16 children. A second marriage was to Celina Landry on October 25, 1897. Celina was the sister of Joseph Landry who was a druggest on Bacon Street.

Isreal's death on Thursday, August 22, 1912 took away his distinction of being the oldest French-Canadian resident of Biddeford. He died of old age at his home at 14 Graham Street. He was survived by his wife, Celina and a brother, Louis of Haverhill, Ma. His remaining children were Louis of Boston; Israel Jr. of Eliot; John (Jean) and Julia (Landry) of Pawtucket, Rhode Island; George of Fall River, Ma.; Caroline of Lowell, Ma.; Joseph of Saco and Marie Louise (Lesvesque) of Biddeford. A High Requiem Mass was celebrated by Fathers Dupont, Orieux and Nonorque.

Of some interest would be the June 1880 Census where Israel Shevenell, age 54, and Marie Louise Belanger, age 53, are listed as residing at 18 Green Street, Biddeford. Other family members occupying the same residence are Israel Jr. age 21, George 20, Marie-Louise (D) 19, John (Jean) 15, William 14 and Joseph 9. Also of some importance is a William Shevenell, Israel's nephew, who mustered 15 men from Biddeford for Senator Wilson's Brigade and who was killed in the Civil War.

SHEVENELL Paternal Line

compiled by Ralph G. Courtois

Chevenel, Chevanel, Javanelle, Chevagnel, Chevanai, Shevenell

	HUSBAND	WIFE	MARRIAGE DATE and PLACE
1.	Francois Javenelle b. France d. France	m. Marie Lariviere b. France c. France	D'Avonne, Clermont, Auvergne, France
2.	Pierre Chevanel b. D'Avonne, Clermont, Auvergne	m. Angelique Malboeuf b. 1736	February 21, 1757 St-Pierre-du-Sud Quebec
3.	Pierre Chevanai	m. Anne LePage	January 31, 1786 St. Charles, Quebec
4.	Jean (John) Shevenell b. Dec. 27, 1790 Quebec d. January 27, 1881 Biddeford, Maine	m. Julie Lord	May 27, 1822 St. Francois-du-
5.	Israel Shevenell b. April 27, 1826 Compton d. August 22, 1912 Biddeford, Maine	m. Marie-Louise Belanger	1848
6.	John (Jean) Shevenell b. Dec. 31, 1865 Biddeford, Maine d. May 8, 1938 Biddeford, Maine	m. Delia Goudreault	Nov. 3, 1884 St. Joseph, Biddeford, Maine
7.	Israel Shevenell b. March 1, 1900 Pawtucket, R.I. d. March 3, 1969 Biddeford, Maine	m. Marion Roy	1924 Saco, Maine
8.	Leonard G. Shevenell Sr. b. July 22, 1925 Saco, Maine	m. Muriel Valliere	June 21, 1947 St. Joseph Biddeford, Maine

SEARCH QUESTIONS

Please submit any questions and/or answers through the group's address. This will permit all members to benefit from any replies which will be published in future issues.

Q. #5. Place and date of marriage of ABRAHAM IKELL and JULIENNE FAUTEUX and names of their parents. Their son married in Compton County in 1877.

Q. #6. Place and date of marriage of JEAN-BAPTISTE MONGEAU and DOROTHILDE INKELL and names of their parents. Their son married in Compton County 1897.

Q. #7. Parents of EUSTACHE PICARD married to GENEVIEVE LANGLOIS.

Q. #8. Parents of NOAH BLASTER (BLASTOW, BLASTEAU). Migrated from eastern Canada in 1770's to Deer Isle, Hancock, Me.

Q. #9. Any info on EZEKIEL JACKSON born in Maine around 1840. Father was AMOSA JACKSON and mother, SARAH ROW.

Q. #10. Place and date of marriage of THOMAS BOISVERT and ACELAIDE SEVIGNY and names of their parents. Two of their children married in Shefford County in 1857 and 1861.

Q. #11. Place and date of marriage of IGNACE COURTOIS and Marie-ROSE TOUSSAINT and names of their parents.

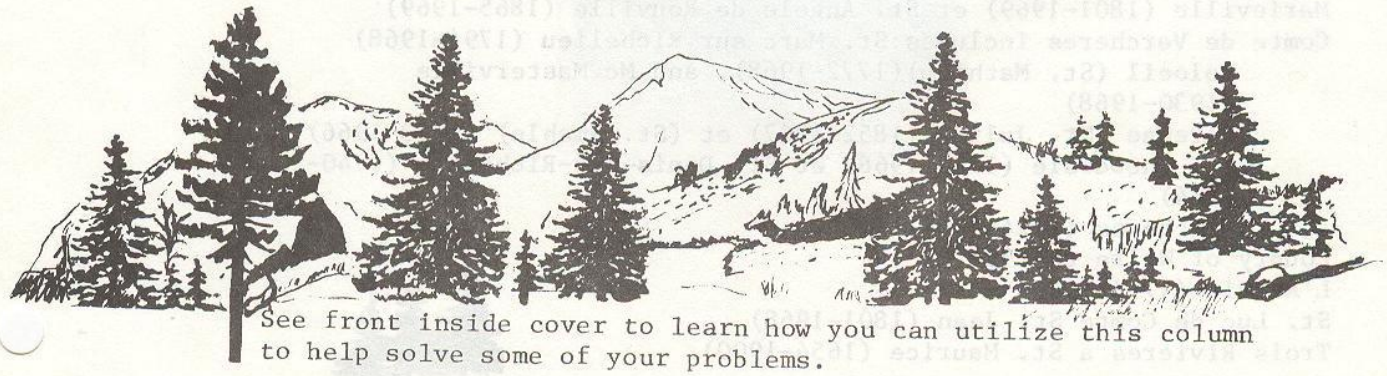
Q. #12. Marriage of JOSEPH HILAIRE LAMOUREUX to VIRGINIE DUPUIS about 1860-1885.

Q. #13. Marriage of NICOLAS MATHIEU to MARIE PLOUFFE in early 1800s.

Q. #14. Would like to communicate with descendants of the following families: Belanger, Bourdeau and Langlois.

Q. #15. Ancestral info on ALEXIS A. GAGNER born 1865 in St. Martine, Can. Parents might be Alex C. Gagner and Eleanor Poitras.

Q. #16. Marriage of JOSEPH PETTY to CHARLOTTE LEURS about 1890-1915.



See front inside cover to learn how you can utilize this column to help solve some of your problems.

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Princeville en Arthabaska (1848-1973)
Tingwick en Arthabaska (1856-1963)
St Narcisse (1802-1963)
Ste. Genevieve de Batiscan (1727-1900)
St. Tite (1859-1959)
St. Bruno (1843-1967 et St. Basile de Chambly (1870-1967)
Comte de Brome: Includes Cantons de l'Est (1831), St. Etienne Bolton (1851), Sutton (1866), Knowlton (1871), Adamsville (1873), Mansonville (1881), Eastman (1894), St. Benoit du Lac (1914), Brigham (1925), and Abercorn (1941)
Nicolet (1719-1960)
St. Athanase de Bleury de Iberville (1823-1965)
Ste. Louise de Aulnaies et St. Pacome de Kamouraska (1859-1984)
St. Alexandre de Kamouraska (1850-1984)
St. Louis de Kamouraska (1709-1984)
St. Nicolas de Levis (1694-1964)
Comte de Levis includes: St. Lambert (1854), St. Etienne (1861), and St. David (1877)
L'Isle aux Grues en Montmagny (1831-1983)
St. Antoine a Riviere-du-Loup (1856-1984)
St. Luc de Grosse Ile (1834-1937
L'Ange Gardien en Montmorency (1664-1964)
St. Genevieve de l'Ile Bizard en Montreal (1741-1972)
St. Gregoire (1803-1946), St. Gertrude (1849-1920) and Gentilly (1825-1915) en Nicolet
Ste. Monique (1844-1965), St. Celestin (1851-1964), et Ste. Angele de Laval (1870-1960)
Becancour (1716-1914), and St. Pierre les Becquets (1734-1915) de Nicolet
Comte de Richmond (1847-1950)
St. Joseph de Sorel, Notre-Dame du Perpetuel Secour (1911-1965) Ste. Anne (1876-1965), and Christ-Church (1784-1965) de Richelieu
Contre-Coeur (1668-1966) and St. Roch sur Richelieu (1859-1966) de Richelieu
St. Pierre de Sorel en Richelieu (1675-1865) and (1866-1966)
St. Antoine de Riviere-du-Loup a Louisville (1714-1941)
St. Mathias (1739-1968) et Richelieu (1868-1968 de Rouville
Marieville (1801-1969) et St. Angele de Rouville (1865-1969)
Comte de Vercheres includes:St. Marc sur Richelieu (1794-1968)
Boloeil (St. Mathieu)(1772-1968), and Mc Masterville (1930-1968)
Varenne (St. Julie) (1852-1967) et (St. Amable) (1913-1966)
St. Theodosie (1880-1968) et St. Denis-sur-Richelieu (1740-1964)
Vercheres (1724-1966)
County of Wolfe to 1950
L'Acadie (1784-1968)
St. Luc de Comte St. Jean (1801-1968)
Trois Rivieres a St. Maurice (1654-1900)

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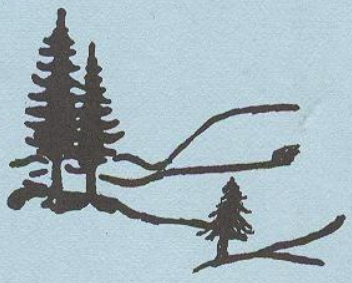

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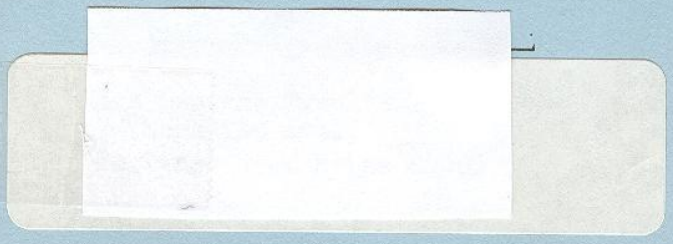

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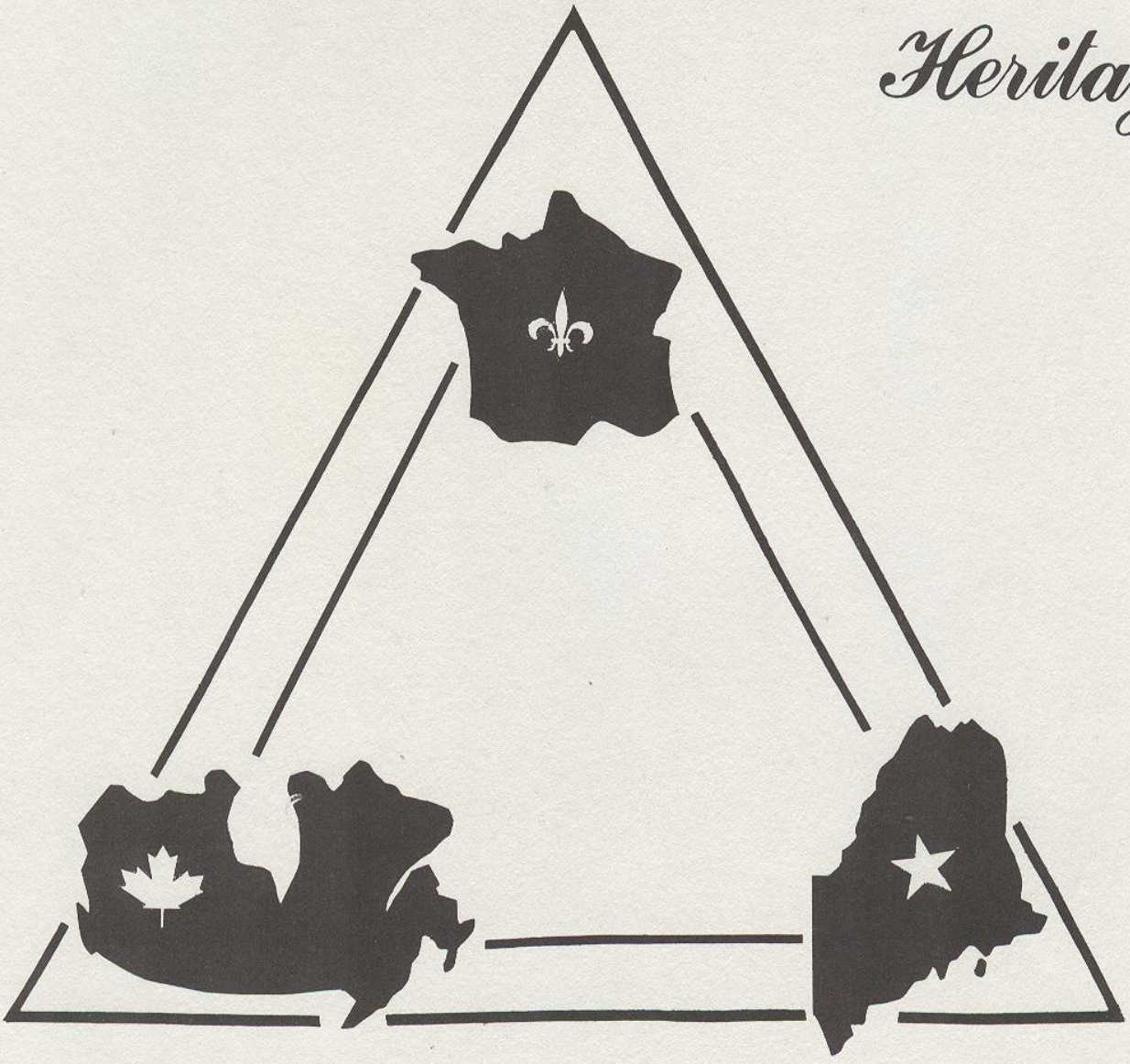

November 1986

Vol. 3

founded in 1981

published by the:
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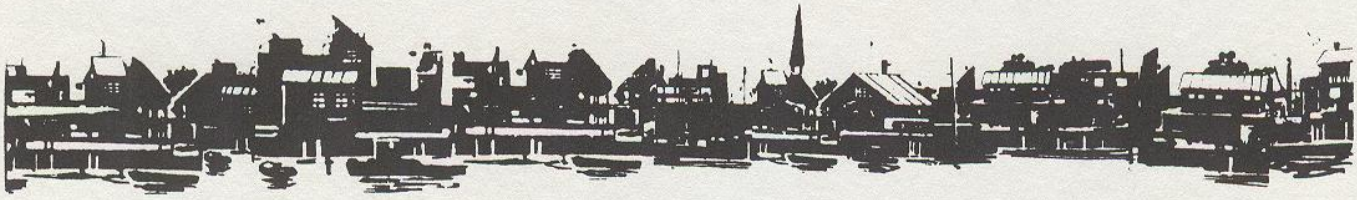
The resounding theme of this issue will be PRIDE. Pride in one's heritage, pride in one's ancestors and pride in one's descendants. The gratifying pride in being FRENCH!



This publication is free to all paid-up members. Our purpose is to keep everyone informed through genealogical data of all types. We also provide a channel through which you can submit your problems and unsolved questions in expectation that someone will see the question and have an answer for you. Please submit your questions and answers for "SEARCH QUESTIONS" to: Franco-American Genealogical Society, P.O. Box 180, Biddeford, Maine 04005. We ask that all replies be directed to the Society in case others can benefit from your knowledge.

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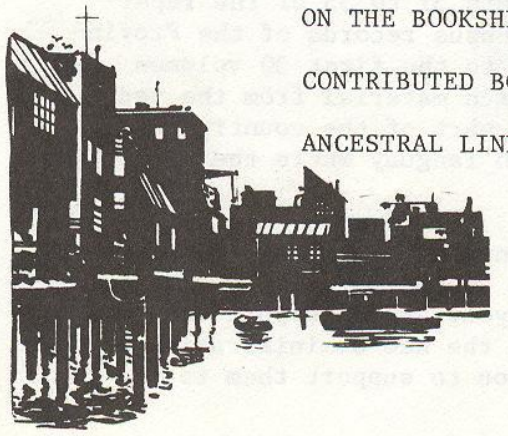


PRESIDENT'S LETTER

Dear Members:

With the close cooperation of each of you and the continuous support of the McArthur Library, we have had another tremendous and exciting year of growth. It was a tall order to follow my dazzling predecessors in their achievements, but also a challenge to do my very best for our society.

At the beginning of the year, we were able to establish solid relations with the Leo Begin Chapter of Lewiston which without any doubt will be working to our mutual benefit. Exchange of information and ideas are thus available throughout our combined membership.

Last March and April, after many long hours of work by a few dedicated members, our Society compiled the marriages of Notre-Dame de Lourdes of Saco and St. Margaret's Parish of Old Orchard Beach. It was our first venture in this field and a remarkable success it was!

Our annual Garage Sale in May was again a great boost towards our ability to buy more research books. This perennial event also creates an "Esprit de Corps" among the membership; therefore, it is very healthy intellectually as well as financially.

We are very grateful to the organizers of "La Kermesse Franco-Americaine" for putting a tent at our disposal last summer during their festivities. We were thus able to explain to a great number of French descent residents the service we can provide and introduce them into the fascinating hobby of genealogy. I am sure that our increasing membership is related to our presence there. So, knowing the benefit of public relations , I would like to suggest to our membership that it is their responsibility to keep fueling our growth by inviting friends, relatives and acquaintances to join our group. The result will inevitably be the acquisition of more research books for our already impressive collection.

The manager of St. Joseph Cemetery in Biddeford, Paul Garriepy, has made a tremendous effort this year to upgrade the files of the records of all burials up to our time. It is an inexhaustible source of research for genealogists. Especially when that information obtained there can also be followed through at our local library. Thank you Paul for being such an affable and helpful person.

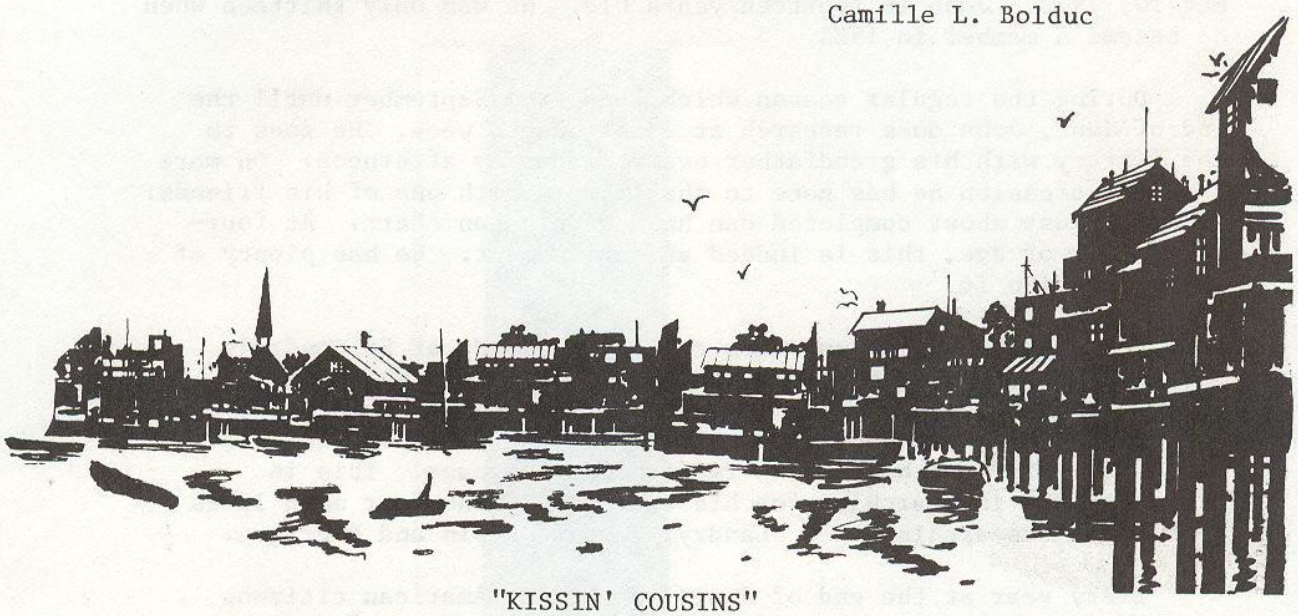
McArthur Library has done it again! Numbers 31 to 35 of the repertories of baptismal, marriage, sepulture and census records of the Province of Quebec have been ordered. This addition to the first 30 volumes (tomes) gives us an invaluable source of research material from the year 1621 to 1765. This will make it unique in our part of the country in as much as it goes beyond the work of Mgr. Cyprien Tanguay where the majority of the information stops at the year 1760.

Most of our goals have been achieved during the year and as my term of office at the helm of the Society will come to an end in a few weeks, I take this opportunity to thank all of you for your great support and understanding. I pledge my continual dedication to the new administration that will take place in January and expect all of you to support them to the best of your ability.

There will be new blood, new ideals, new enthusiasm and other mountains to climb, and with a team effort we will keep building together an ever larger legacy of cultural heritage to our children and future generations.

Your President,

Camille L. Bolduc



"KISSIN' COUSINS"

from the file of Mrs. Mel Skinner (Isabel)

My husband, Mel and his mother's family were from Canada. As I traced his genealogy, I found his family to be nearly all of French-Canadian stock. However, I had one name, Otisse, which seemed an odd French name. On searching it out I found that it was from the English name, Otis. The name came to Canada when John Otis, age 8, and his cousins, Stephen and Nathaniel, aged 11 and 5 respectively, were taken by the Indians from their home in Dover, New Hampshire on July 26, 1689 and brought to Canada. John was given the name Jean Baptiste Otisse, grew up in Canada and married Cecile Poulin. Their descendants come down to my husband.

Returning to John Otis and his backgound. John's father was Richard Otis and his mother, Susanna Hussey; Susanna's father was John Hussey and her mother, Rebecca Perkins. John Hussey's father was Christopher Hussey and his mother, Theodate Bachiler. Theodate's father was Rev. Stephen Bachiler, the emigrant ancestor of my Batchelder line which comes directly down to my grand-mother. What a surprise to find that Mel and I are 12th cousins once removed, Mel having one more generation than I to the common ancestor.

"Il est fier."...A Landry Tradition

submitted by Raymond Pepin

It is with great pride that we introduce to you a member of our society. We think he is somewhat special. His name is John Landry and what makes him unique is his age. He came into this world on May 10, 1972. John is fourteen years old. He was only thirteen when he became a member in 1985.

During the regular season which runs from September until the end of June, John does research at least once a week. He goes to the library with his grandfather every Wednesday afternoon. On more than one occasion he has gone to the library with one of his friends. John has just about completed one half of his fan chart. At fourteen years of age, this is indeed an achievement. He has plenty of time to finish it.

John graduated in June from the eighth grade at St. Andre's parochial school in Biddeford with highest honors. While in grammar school, he like all the others, took one half hour of French each day. He understands French better than he speaks it. He can do very well however in reading the language. This is indispensable in searching for his ancestors. The four main lines that he is researching are: Landry, Tardif, Pepin and Rodrigue.

Every year at the end of June, the Franco-American citizens of Biddeford celebrate their heritage with "La Kermesse" festival. One of the many activities during this exciting week is the crowning of four young students from the local area. A special committee has charge of this. To be considered for this honor, a student must submit a letter stating why he or she should be chosen and why he or she would be proud to wear the crown. The committee chooses a King and Queen from the high school and a Prince and Princess from the grammar schools. John was selected Prince. His letter speaks for itself.....

Hi, my name is John Landry. Well it is that time of year again when Biddeford prepares for its annual La Kermesse Festival. Everyone in Biddeford talks about it, reads about it and sees bulletins in local stores. Everyone in town is sad to see it leave.

I am a born American but am of French descent. My great-grandparents came to Biddeford around 1890 to make a good living. Every year the La Kermesse Festival has been held I have gone to it til late at night. I go because I fell all the Franco-Americans there are my brothers and sisters. They too came to this city to find a new life.

I am a member of the Franco-American Genealogical Society here in Biddeford. I have researched my roots to 1600. I would like to be Prince of La Kermesse not to show off but it would be an honor to be selected Prince of all my fellow Franco-Americans.

John has started his first year at Biddeford High School. We are proud to say that he made the varsity golf team as a freshman, with a 16 handicap. John has a great future and wishes to share his paternal line with us.

Landry

Jean Claude	La Ventrouze-Mortagne in Perche	1625	.... Marie Sale
Rene	France	1659	..... Marie Bernard
Antoine	Port Royale	1683	..... Marie Thibodeau
Jean	Grand Pre	1720	..... Magdeleine Melanson
Charles		1760	..... Marie Hebert
Pierre	Yamachiche July 10, 1799		..... Marie Blais
Jean-Baptiste	St. Valentin October 23, 1832		..... Lucie Charron
Jean-Baptiste	Paquetville June 30, 1873		..... Octavie Bisaillon
Josephat	St. Joseph, Bidd. Me. January 01, 1920		.... Cordelia Binette
Renald	St. Andre, Bidd. Me. April 16, 1947		..... Juliette Tardif
Richard	St. Joseph, Bidd. Me. June 6, 1970		.... Diane Pepin
John			

Biddeford's Cultural & Religious Influences

collective effort by
Camille Bolduc, Ralph Courtois & Patricia Sansoucy

Biddeford, situated on the Saco River, along with its sister city of Saco make up the heart of the French population in York County, Maine. Government census records of 1880 show Biddeford to have had a total population of 12,640. Arranged by country of birth, the census figures break the people up into the following outline:

Born in	Canada	3,937
	Denmark	4
	England	404
	France	7
	Germany	14
	Holland	1
	Ireland	1,388
	Italy	1
	Malta	1
	Maritime Provinces	148
	Portugal	7
	Saxony	2
	Scotland	40
	United States	6,679
	Unknown	7

Thus approximately one half of Biddeford's population had not been born in this country. It also shows that the principal immigration had been from Canada and the North of Europe. In the next twenty years the immigrants from the south of Europe increased greatly and at some time between 1900 and 1910 it was said that Biddeford could lay claim to the representation of its people from twenty-two different nationalities.

In 1940, Biddeford's population had increased to 19,790. The census records showed by country of birth the following distribution:

Born in	Asia	47
	Other Asia	16
	Canada	3,595
	Cuba & South America	2
	Denmark & Sweden	12
	England & Scotland	117
	Other Europe	55
	France	5
	Greece	102
	Ireland	150
	Italy	42
	Lithuania	21
	Poland	48
	Portugal	16
	Russia	60
	United States	15,497
	Unknown	4

These figures appear to show a steady and significant rate of migration from Canada. These figures also clearly show why Biddeford is such a FRANCO-AMERICAN "STRONGHOLD". So what does this mean to us as a people and how did it come to be? To answer these questions we must go back in time and see by what standards the French revolved around and how it was passed down from generation to generation. The heart of our heritage is our religion and as history documents it is to the honor of France that Catholicism was planted on Canadian soil.

The sailors from Bretagny and Normandy had glimpsed from afar the shores of Canada long before Jean Cabot (1497) and Giovanni Verazzano (1524) had landed or Jacques Cartier began penetrating its vastness in 1535, where he got to know the lands of Gaspesie (Bay of Biscay). On his second voyage, Jacques Cartier concentrated his explorations in the region of the St. Lawrence River where he went past Stadacone, today Quebec City and as far as the village d'Hochelaga, later known as Ville-Marie and today known as Montreal. These two voyages from France made in 1535 and the second ending in 1536 after wintering among the Indians were to be the last made by Jacques Cartier until he would once again venture to Canada in 1541-1542.

France was then ruled by Francois I whose desire it was to send some colonists to Canada. The king's desire was chattered with his death. War broke out against the Austrian House and France was divided into two factions because of religious struggles. Francois I's successor, Henri II was forced to turn his attentions away from Canada, la Nouvelle France. Nevertheless, Canada became France's property through rights attained by the first occupant, Jacques Cartier. True possession, however, did not occur until 73 years later when Samuel de Champlain founded Quebec in 1608.

By now Henri IV was king and due to Champlain's patriotism, had expanded France's possession by doubling its size by exploration into the interieur of the continent. Catholicism was greatly enhanced by the arrival of the Recollet priests in 1615 and the Jesuits in 1625.

Under the reign of Louis XIII and the leadership of Richelieu, the "Cent Associes" had the necessary support to bring the true faith to Canada. It was the purpose of the "Cent Associes" to attract many colonists to go to Canada. They were unsuccessful! Perhaps this was partially due to the hardships these people were not prepared for or due to the fact of the depletion of the total population after the Black Plague. Nonetheless, it was through the efforts of courageous men like Jean de Lauzon, president of the company of the "Cent Associes" who helped shape the Canada we know today. Champlain who was governor died on December 25, 1635 in the arms of Father Lallement, happy in the success of the faith. For these men patriotism and their religious beliefs were one. Was not Richelieu a Cardinal as were many other religious men leaders of the government?

As the years passed, the Indians became more of a threat and another era of martyrdom for Christiandom arose. For this reason, King Louis XIV sent soldiers to Nouvelle France. When finally attacks subsided and a degree of peacefulness was again attained, Louis ordered home the soldiers who so bravely fought, but not without regard to those men who so wished to make this new land their home. For whoever chose to stay, a small sum was paid them with the privilege of gaining possession of their own property after clearing and working the land for a few years. Many chose to make Canada their home. By 1672, the estimated population was 7000 inhabitants.

Towards the end of the 17th century most all of the immigration stopped. The colony would now count on its own vigor to populate the nation along with whatever individual immigrants might find their way to its shore. The canadian population of 1713 marked 18,000 people and 42,000 in 1739. By the mid 1700, the Jesuit missions were greatly reduced. This was partly due to the assignment of priests to regular districts or parishes to tend to the needs of the people. Also to the fact that the Indian population was said to have been reduced to one-tenth of its number marked in 1650. This vast reduction of Indians was attributed to contagious diseases, battles and fire water (alcohol).

On February 10, 1763 the Treaty of Paris yielded Canada to Great Britain. And so for over a hundred years Catholicism had reigned as the soul religious entity over its people. It is this heritage that was transplanted to Biddeford from the descendants who came from Canada. And so with so many wanting to thank God for his goodness and honor Him daily, the religious needs were met by the establishment of three distinct parishes within Biddeford.

The first parish to establish itself was called the Church of the Assumption. Originally organized in 1850, the first church structure was built in 1856. The present church, now called St. Mary's, was built on St. Mary Street which was once called Vetromile Street in honor of its first pastor, Reverend Eugene Vetromile. Father Vetromile was born on February 22, 1819 in a small city of southern Italy. He was educated in Naples, Italy, and in 1840 entered the Society of Jesuits. He came to America in 1845, was ordained as a priest in 1848, and in 1854 was sent to Maine as a missionary to the Penobscot and Passamaquoddy Indians. Later he withdrew from the Jesuits and was assigned to the diocese of Portland, but retained his connection with the Indian church at Oldtown. Even when he was stationed in Biddeford, as pastor of the Church of the Assumption, he was still said to be the Indians' pastor as well. He came to Biddeford in 1861 and remained until 1867. During his stay, he compiled pictorial calendars for the Indians and in 1866 a New York publisher issued Father Vetromile's history of the Abnaki Indians. In 1871 he published two volumes of his travels in Europe and the Holy Land; in 1873 he published a three volume dictionary of the Abnaki language, on which he is said to have worked for twenty-five years. At the time he wrote, however, the Indian languages of America were just being studied

and later research has proven many of Father Vetromile's interpretations to have been mistaken. He is honored as a pioneer in the effort to understand and preserve the native Indian languages. He was very much beloved by the Maine Indians, and admired and respected throughout the state. An interesting event, during his stay in Biddeford, was the Thanksgiving service held in St. Mary's in 1863. Bishop Bacon, of Portland, officiated and with Father Vetromile assisting there were two bells blessed. One, apparently the largest bell then in Biddeford, was for the Church of the Assumption. The other, much smaller (weighing only 500 pounds) was for the Indian church at Oldtown. In July of 1867 Father Vetromile feft Biddeford to travel abroad. He died in Italy in 1881, in the same small city in which he had been born.

It is ironical to note that this first parish was organized as an Irish parish, but it would not be long before St. Joseph would establish its first cornerstone. Located at the corner of Alfred and Bacon Streets, St. Joseph opened its doors in 1870. Its first curate was the Reverend Jean Francois Ponsardin, from May 1870 to October 1877. During that period of time, the St. Joseph cemetery land was bought for $800 in June 1871 and consecrated on October 20, 1871. The land where the present church now stands was purchased in April 1873. In October of 1874, the first mass was celebrated in the basement of the church. The benediction of the church took place on May 9, 1883. The first marriage performed was uniting Jean-Baptiste Dany to Celina Rochefort on June 4, 1870. Jean-Baptiste was born at St-David diocese of Trois-Rivieres. He was the son of Georges Dany and Marie Cottenoire. No descendants of this couple are known in this area. Of the 26 other marriages blessed at St. Joseph for that year many descendants still reside in this city, one family among them are the Pinards.

This family's ancestry is as follows:

Albert Pinard----------Diana Stella Curit	m. May 28, 1975 St. Andre, Bidd.
Henri Pinard----------Marie Ange Laliberte	m. July 3, 1937 St. Andre, Bidd.
Frederick Pinard--------Leda Roberge	m. January 3, 1897 St. Joseph, Bidd.
Frederick Pinard--------Louise Dion	m. November 7, 1870 St. Joseph, Bidd.
Joseph Pinard----------Adelaide Martel	m. June 21, 1842 St. Francois du Lac
Joseph Pinard----------Genevieve Simoneau	m. January 24, 1820 La Baie du Febvre
Ignace Pinard----------Claire Raiche	m. March 2, 1783 Nicolet
Jean-Baptiste Pinard----Antoinette Prou	m. September 27, 1747 Nicolet
Antoine Pinard----------Marie Jutras	m. January 10, 1708 Cap de la Madeleine
Louis Pinard----------Ursule Pepin	m. November 30, 1680 Champlain
Jean Pinar----------Marguerite Gaigneux	m. Notre-Dame de la Rochelle (France)

The last of the three Catholic parishes founded in the 1800s and the second French ethnic parish established was St. Andre Church. Actually founded in 1894, the church was built in 1899, but not dedicated until June 1910. Its first curate was the Reverend Louis Bergeron from 1899 to 1919. The presbytary and the first school were built in 1901. The school was staffed by the Presentation of Mary sisters who arrived in 1904. Later the Sacred-Heart Brothers would compliment their efforts in 1930. It was not until 1916 before the convent was erected, that the new school was built in 1925. It is to be noted that in late 1899, only two marriages were performed. Both on December 26 uniting Pierre Lambert and Marie-Louise Pronoveau and the second uniting Joseph Beaudet and Anne Thibaudeau. No direct descendant of Pierre Lambert or Joseph Beaudet could be traced in this area. However, Raymond Beaudet of Fortunes Rock, Biddeford is the nephew of Joseph Beaudet. Joseph is the son of

Philip Beaudet ----------Christine Courtois	m.	October 18, 1910 St. Mary, Bidd.
Fernand Beaudet----------Philomene Beauchesne	m.	September 28, 1869 Gentilly, Nicolet
Pierre Beaudet----------Eleonore Chandonnet	m.	June 30, 1840 St. Pierre les Becquest
Jerome Beaudet----------Archange Lemay (Poudrier)		October 4, 1803 Lotbiniere
Jerome Beaudet----------Catherine Laliberte (Roy)		August 6, 1770 Lotbiniere
Jean-Baptiste Beaudet----Marie Charlotte Tousignant (Baudet)		November 13, 1739 c. Choret
Michel Baudet----------Therese Perusse	m.	April 16, 1719 Ste-Croix, Lotbiniere
Jean-Baptiste Baudet-----Marie Grandin	m.	September 28, 1670 Quebec
Sebastien Baudet---------Marie Baudonnier		residence: Blanzais, diocese of Poitiers, France

These few facts of history are but a pinch of the spices which have given Biddeford, Maine the flavor of a fine, proud people.

INTERESTING TIDBIT:

From Madawaskan Heritage by Leo G. Cyr. (p. 127)

Marie Gautrot, wife of Claude Terriau, Had a half sister also named Marie who married Michel Dupuis. (Marie and Michel are the couple concerning whom Acadian Genealogy Exchange (AGE) has run a series of articles indicating that their descendants are susceptible to malignant hypothermia, a disease that is called malignant not because it is cancerous, but because it is swift and deadly when it strikes. Sometimes it strikes after violent exercise. It can be the hidden cause of unusual drownings. It has taken the form of minor muscle problems, hernias and club feet. Marie, the wife of French-born Michel Dupuis, was the daughter of Francois Gautrot's first wife, (name unknown).

Church of the Assumption

Marriages performed by Pastor Eugene Vitromile.

1860

May 5	Lausette, Peter	Young, Delimar
May 7	Whittier, Simon	Levi, Matilda
May 7	Vaughan, James	Kennedy, Ann
June 11	Roark, Michael	Hannaway, Margaret
June 11	Rennick, Edward	Otis, Mary
June 25	Burns, Patrick	Devney, Catherine
June 30	Campbell, William	Magerty, Margaret
July 16	Brennan, Timothy	Gunnin, Maria
August 11	Allard, Ciril	Pallaquin, Mary
August 12	Parent, Emmanuel	Beustalon, Margaret
August 13	Deandreu, Fabian	Lucis, Ellen
August 18	Duchan, John	Young, Alice
September 3	Gillon, Michael	Banks, Catherine
September 22	Crowley, Timothy	Buckley, Hannah
October 6	Mitchell, Joseph	Boulanger, Margaret
October 6	Mahoney, John	Rogers, Julia
October 7	Beauchemin, Charles	Arnold, Julia
November 1	Paylon, John	Dyer, Catherine
November 4	Lyon, Bates of Saco	Jeandre, Vitalie of Saco
November 11	Blanchet, Francois	Laliberte, Marie
November 29	Las, Louis	Dijon, Filomena
December 1	Moran, John E.	Linden, Mary

1861

April 4	Martin, Pierre	St. Michel, Filomene
April 20	Cary, John	Maxwell, Mary
April 21	McCabe, Richard	Farrell, Margaret of Kennebunkport
April 22	Matthew, Eugene	Courchine, Aurelia
April 26	Brahaney, Andrew	Quinn, Hannah
May 30	Porter, John	McGraw, Mary
June 30	Quinney, Daniel	O'Neil, Catherine
August 17	Quinn, Cornelius	Collins, Mary (both of Saco)
November 17	Baptiste, John	Fortin, Emma
November 27	Sullivan, John	O'Connor, Abbie
November 29	Joyceand, Edmund	Byrne, Elizabeth

1862

October 15	Kennon, Patrick	Down, Catherine
October 19	French, John	Cane, Mary
October 25	Guiney, John	Dorherty, Ellen
November 8	Conlon, James	Fannis, Catherine
November 8	O'Neil, John	Corrain, Johanna
November 14	Gallagher, Charles	Maken, Sarah

1863

May 17	Lewis, Daniel	Sullivan, Elizabeth
June 28	Rimeaux, Joseph	Provincial,--------

July 2	Jones, Edward	Mahoney, Anna
July 4	Boushoux, Edward	Charbonelle, Sarah
July 4	O'Donnell, John	Looney, Margaret
August 30	Willet, Alfred	Guertin, Julia
September 28	Gosselin, Pierre	Grandmont, Sara
December 30	Vaughan, John	Welch, Ellen

1864

January 9	Dorherty, John	Murphy, Anna
February 8	Cote, Alec	Langlois, Sophie
February 9	Barret, Michael	Healey, Mary
April 10	Beautrau, Prospere	Pointdevin, Delia
April 30	Murphy, James	Buckley, Margaret
June 13	Lamotte, Pierre	Michel, Sophie S.
July 4	Gartain, Alfred	Lafleur, Marie
July 31	Brennan, William D.	O'Bryan, Margaret
August 5	Brady, Thomas	Corcoran, Anna
August 21	Bienvenie, Fabian	Otie, Matilda
September 4	Pointdevin, Joseph	Denisse, Jane
September 8	Walker, Gabriel	O'Mealey, Mary
October 17	Remillard, Andie	Morain, Maria
October 10	Rochefort, Delfis	Boileux, Josephine

1865

January 5	Seney, Paul	Rochefort, Eliza (both of Saco)
January 7	Carey, Edward	Brennen, Ellen
January 10	Bienvenu, John Baptiste	Belliveaux, Esther
January 15	Lamie, Edward	Beltrand, Tildor
February 7	Leary, Daniel of Dayton	Conley, Anna of Dayton
February 18	O'Connor, Daniel	Roach, Mary Ann
February 25	Sullivan, Daniel	Kean, Margaret
February 26	Laforte, Ferdinand	Lanuit, Ellen
February 27	Fauche, Francois	Oge, Lascodie
April 16	Rose, Anthony	Quartied, Mary
April 20	Barry, Michael	Carroll, Mary
May 6	Rabedoux, Joseph	Bellevue, Margaret
May 14	Eber, Pierre	Gador, Almene
May 14	Leblanc, Joseph	Tiro, Marie
May 14	Boivert, Francois	Archambeault, Matilda
May 15	Palardie, Simon	Rochelena, Rosalie
May 28	Pare, Alfonse	Marcille, Adele
June 2	Hatch, Elia	Cane, Frances of Lyman
July 9	Catareth, Eusebe	Cornie, Sophronia
July 23	Berry, Richard	Howard, Bridget
August 23	Cote, Francois	Arnold, Adeline (both of Saco)
August 28	Bennett, Andre	Gilbert, Ester
September 3	Geandeaux, James	Dufort, Susan
September 23	Buckley, Michael	Sullivan, Mary
October 21	Gartland, Peter	Burns, Jane
November 6	Villandre, Newell	Denis, Marie
November 5	Duglas, Alfred	Moris, Louisa
December 26	Dunn, James	Banks, Margaret

1866

January 4	Petit, Ercule	Saville, Victoire
January 6	Remillar, Lewis	Mahare, Mary
January 6	Nado, Lewis	Benoit, Louiza
January 8	Brady, Michael	Norton, Mary
January 20	Trainer, John T.	Sullivan, Hannora
February 4	Lordon, Timothy	Lynch, Johannah
February 12	Botreau, Narcise	Narbreaux, Celine
April 4	Martelle, Joseph	Catareth, Melie
April 8	Niketta, Ferdinand	Garnage, Armine
April 9	Simore, Joseph	Pivant, Florence
April 12	Murphy, Patrick	Grimes, Bridget
April 16	Blough, David	Arnold, Edisse
May 5	Murphy, Thomas	Landregan, Elizabeth
May 10	Grandmond, Abram	Pokette, Eleanor
May 5	Toomy, Michael	Fanning, Johanna
May 24	Mahoney, John	Burn, Catharine Davney
June 16	Desilet, Noel	Gatier, Victorie
June 30	Lucier, Michael of Haverhill, Mass.	Dicharme, Mary T. of Biddeford
July 1	Toche, Alek	Florain, Marie
July 4	Gartain, Alek	Gregoire, Marie
July 7	Deselle, Fabian	Demarain, Angelia
July 8	DeCoto (Hill), Lewis	Payement, Ester
July 21	Duplace, Cleophes	Pivant, Melanise
July 29	Tiro, Basil	Nadeaux, Margarite
August 4	Richard, William	Martelle, Ade
August 18	McGrath, James	Sanford, Elizabeth (both of Saco)
September 9	Boutain, Pierre	Upee, Rosalie
September, 29	Cote, Conrad	Loiselle, Marie
October 6	Brannan, John	Kerns, Margaret
October 6	Tremble, Peter (Twombly)	Vincent, Celina
October 6	Parent, Ferdinand (Paro, Fargeno)	Seymour, Sophia
October 13	Canddaux, Victor	Gregne, Louisa
October 14	Souci (Syneir), Jean	Lanuet, Mary
October 6	Pivant, Joseph	Seymour, Louisa
October 22	Steuben, Lewis	Rochefort,--------
November 3	Garnage, Peter	Catarain, Mary
November 4	Mitchell, Joseph D.	Gregoire, Mary
November 24	Claring, George	McNeil, Mary
November 28	Heaney, Thomas	Colman, Ann
November 29	Laroche, John	O'Bryan, Margaret
December 1	Provincial, Narcise	Grenier, Eugenia (both of Saco)

1867

January 6	Quartier, Dolph	Cadore, Matilda
January 6	Quartier, Anthony	Botro, Mary
January 6	Fortain (Dalton), Archie	Lapoint, Filomena (Phila Odee)
February 4	Monette, Traffle (Montonetta)	Painchant, Carmeline
March 2	Cote, Alfred	Berard, Mary
March 5	Aroberge (Robage), Louis	St. Germain, Serin
March 5	Sylvester, Octavus	Germain, Emilie (both of Saco)
March 2	Pellerin, Cerin	Pointdevin (Portovaugh), Marie
April 1	Buckley, James	Doherty, Catharine

FRANCO-AMERICANS BURIED IN ST-MARY CEMETERY, BIDDEFORD, MAINE
compiled by Camille Bolduc & Ralph Courtois

This list completes the work started in the November 1985 issue.

Name	Age	Date of Death	Section	Lot	Row
NEAULT, Oscar	44	10- -1970	N.S.	553a	15a
NORMAND, Mary	76	11-09-1942	N.S.		
OUELLETTE, Joseph	75	1962			
PONTBRIANT, James		1-27-1976	A.S.S.	43b	3
PROVENCAL, Herbert A.	57	11-28-1966		16b	1
PATENAUDE, Napoleon		4-21-1982	O.S.	33	1
PAUL, George A. Sr.	57	10-07-1967	GEM	15	1
PELLETIER, Albert	50	6-07-1971	GEM	25	8
PELLETIER, Leo Paul		3-09-1984	O.S.	23	2
PETIT, Irene	23	5-29-1944	N.S.	504a	4
PETIT, Catherine	73	1969	N.S.	504a	4
PETIT, Edward	83	7-10-1973	N.S.	504a	4
PETIT, Raymond P.		6-10-1981	N.S.	504a	4
PLOURDE, Jane	29	7-13-1974		16b	mid
POIRIER, Albert	54	1-05-1970	GEM	6	1
PRECOURT, Norman		8-28-1980	O.S.	5	2
PROVOST, Marie Rose		5-24-1980	A.S.S.	66/67	3
PROULX, Elmira		7-01-1966	O.S.	78	4
PAQUIN, Annabelle		1967	O.S.	258	13
RICHARD, Wilbrod	54	10-07-1941	N.S.	134	4
RICHARD, Mary D.		6-04-1983	N.S.	134	4
RENOUF, Olive Anna	78	3-06-1974	N.S.	46b	2
RENOUF, Margaret		5-27-1975	N.S.	46b	2
ROBERGE, Josephine		10-26-1984	N.S.	517a	3
ROBERGE, Ernest		11-05-1983	N.S.	517a	3
RENY, Edward		12-09-1960	O.S.	532	26
RENY, Grace		4-05-1976	O.S.	532	26
RENY, Albert		3-13-1957	N.S.	548c	
ROUSSIN, Lawrence		1961	GEM	7	back
ROY, Rebecca I.		12-09-1982	GEM	59	4
ROY, Leonard W.		12-12-1975	N.S.	450	10a
ROBICHAUD, Angel		5-15-1966	N.S.	161	4
SEVIGNY, Albert (Mrs.)		1939	N.S.	481b	11a
SEVIGNY, Albert		6-21-1972	N.S.	481b	11a
SIMARD, Agnes		12-05-1975	O.S.	469	22
SIMARD, George		1-25-1979	O.S.	469	22
SIMARD, George Henry		5-04-1983	GEM	19	2
SOUCY, Dora		3-03-1975	GEM	40	2
SOUCY (GREENWOOD), Madeline		7-18-1983	GEM	40	2
TOUSIGNANT, Raoul	79	3-19-1974	N.S.	101	13
TOUSIGNANT, David		3-04-1985	N.S.	101	13
TURGEON, Arthur R.		6-27-1981	N.S.	544	
TARDIF, Edgar A.		3-31-1976	GEM	21	
TARDIF, Lucie	57	3-19-1973	GEM	21	
THIBEAU, Maynard A.	62	12-15-1973	GEM	16	
THIBEAU, Edna M.	56	5-07-1972	GEM	16	
TOUSIGNANT, Florence		8-21-1972	O.S.	110	6
TRUDEAU, Eugene		1952	N.S.	526a	4
TRUDEAU, Prudence		5-10-1971	N.S.	526a	4
TURGEON, Elsie M.		8-10-1974	A.S.S.	38	
THIBAULT, Joseph	67	11-12-1962	O.S.	405	19
THIBAULT, Isabell		4-21-1978	O.S.	405	19

PUBLIC HANGING

by Camille Bolduc

Several years ago my wife's older sister (born Francoise Roberge) had mentioned on different occasions that when she was a child in St. Come, Beauce her uncles, sons of Joseph Aubin, had teased her several times that they might put her into Corriveau's cage. No explanation was ever furnished with the disguised menace and it was only through the years that the following story came to light, piece by piece.

On the 15th day of April 1763, a General Court Martial tried Marie Josephte (Josette) Corriveau for the murder of her husband. After finding her guilty, Governor Murray ratified and confirmed the following sentence: That one, Marie Josephte Corriveau, was to suffer death for the same and her body to be hung in chains wherever the Governor should think fit.

It had come to be that Josephte, a 30 year old woman had married a farmer, Charles Bouchard, at St. Valier, Bellechasse on November 17, 1749. On April 27, 1760 he died leaving his widow with three children. It was reported that after a very short time of mourning, she had the nerve to participate in social events and was seen frequently dancing in brightly colored clothes. She was not an outstanding beauty, but was nonetheless attractive to men; to the great dismay of all area females. This prompted their tongues to murmur that she most likely got rid of her husband by arsonic poisoning or some other means, even suggesting that she had dropped liquid lead into her husband's ear while he was asleep. The fact was her spouse had been sick many days with high fever, and this was what the doctor had ruled was the cause of death. Consequently, no court inquiries followed the hateful accusations.

Josephte Corriveau remarried on July 20, 1761 to Louis Dodier who also was a farmer of St. Valier. At the end of January 1763, he was found dead in the stable behind a horse. The widow was thereafter accused and found guilty of killing her husband by administrating to his head several heavy blows with a brock (a three prong haying fork) and dragging his body into the stable to give the appearance that he had been kicked by the animal. The sentenced was executed April 18, 1763. The woman was first hung from a scaffold erected on the Plain of Abraham in Quebec city in front of everyone including her parents. After her death, the rope was cut way above her head and the body was hung again in a cage made by a blacksmith the day before, specifically for that purpose. The cage was then suspended from a sturdy branch of a tree at a crossroad at Pointe de Levis for everyone to see and where it remained for five weeks to convince the newly conquered nation that British Authority would swiftly react on any occasion.

It was not until a petition, signed by many citizens, was brought to Governor Murray's attention did he allow the burial or the body. This was not a simple matter for the superstitious land owners around did not want her body resting in their land and without a doubt, a Catholic cemetary was no place for such a sinner, A priest, out of pity, finally permitted that she be buried in that part of the cemetary where the unbaptised rested.

In 1850, the cemetary at Pointe de Levis was enlarged and the grave digger found the Corrivear's cage fairly well preserved, but within its chain-linked bars were the ramains of only one leg bone. The cage was displayed for a while at Quebec City then sold to the Barnum Museum in New York City where most likely it can still be found.

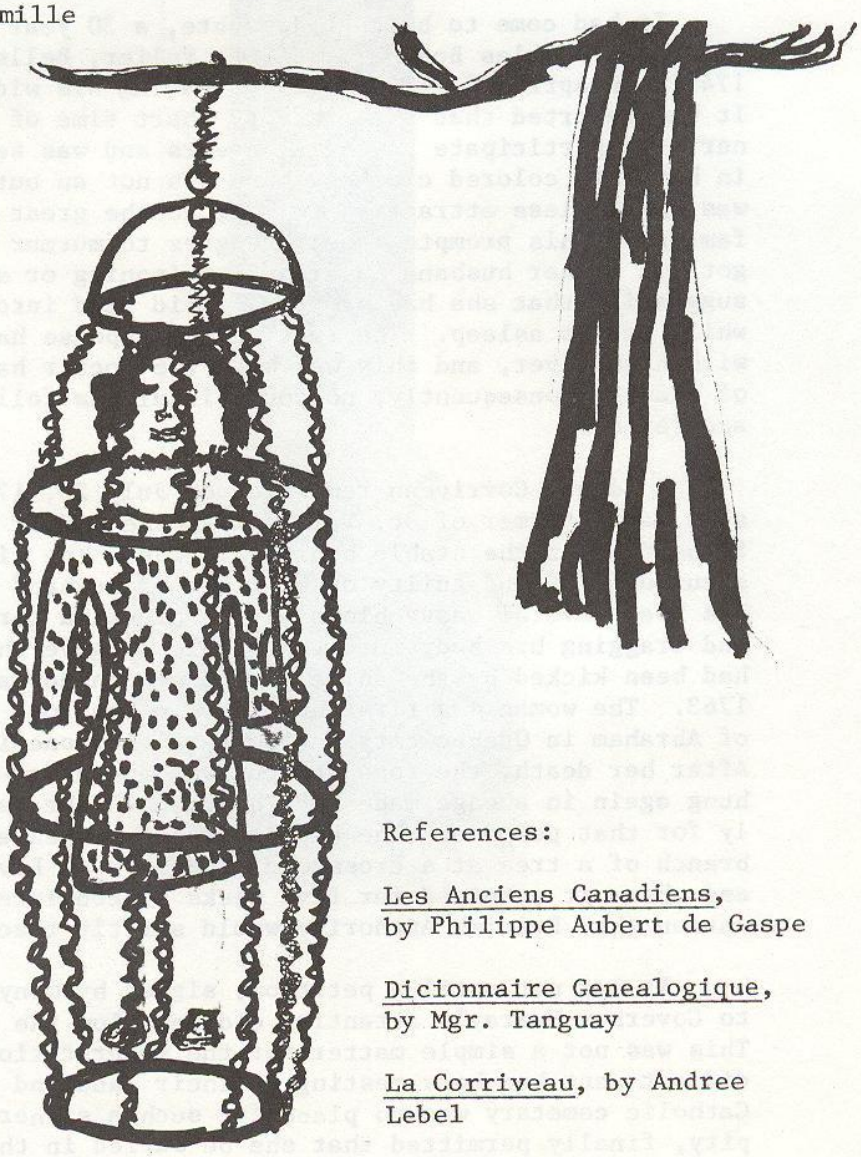
Josephte Corriveau was the great granddaughter of my first born Canadian ancestor.

Louis Bolduc arrived in Canada in 1665

1st generation:	Rene	
2nd "	Zacharie	
3rd "	Joseph-Rene----his sister,	Francoise married Joseph Corriveau
4th "	Charles	
5th "	Remi	
6th "	Joseph	
7th "	Remi	
8th "	Camille	

Josette Corriveau:

died April 18, 1763
and buried May 25,
1763.



References:

Les Anciens Canadiens,
by Philippe Aubert de Gaspe

Dicionnaire Genealogique,
by Mgr. Tanguay

La Corriveau, by Andree
Lebel

JEAN VINCENT D'ABBADIE, BARON OF ST. CASTIN

by Ralph G. Courtois

Born in Oleron, France, a town near the Pyrenees in 1652, Jean Vincent d'Abbadie would later inherit the title of Baron de St. Castin. Jean Vincent became an ensign in the regiment Carignan-Salieres. Arrived in New France (Canada) in 1665. After being discharged in 1667, he left Quebec and headed for the Abnaki country at Pentagoet where he settled. Admiring the ways of the Indians, he became very friendly and adopted their way of life. He had been described as being well educated, daring, enterprising, fair and held in high esteem by the French. He was hated and feared by the English, who accused him of inciting the Indians against them and also providing them with arms and ammunition.

In 1686, he inherited his title and the sum of 5000 livres a year from his father's estate. Shortly after, perhaps 1687-1688, he married Marie Mathilde (Pidiwamiska), daughter of the chief, Tarratine Sagamore Madockwando. From this marriage would be born many sons and daughters. Among which were Therese who married in 1707 to Phipippe Mius, Anastasie who married Alexandre LeBourgne on December 4, 1707, Bernard-Anselme who married Charlotte D'Amours on October 31, 1707, Ursuline who married Louis D'Amours in 1717, Claire and Bernard.

Jean Vincent lived on the Penobscot for about 40 years, engaging in the fur and trading businesses. His residence was situated in or near the walls of d'Aulny's fort at Pentagoet which is now known as Castine, Maine. Many times he was to become the reason for English raids on that part of Acadia. The logic for these raids were his influence with the Indians and also because he represented French presence in that part of Maine.

In October of 1701, he and his wife left Pentagoet for France. He was never to return to Acadia. He died in Pau, France in 1707. All his children were educated by catholic priests who had always been welcomed at the Baron's residence. His wife, Matilde, had converted to the Catholic faith where they worshiped in the parish of Ste-Famille. His son, Bernard-Anselme became a chief of the Abnaki and was also an officer in the French Navy.

One of the daughters of the Baron is of great interest to me since I am a descendant of Anastasia, borned in 1692 and married to Alexander LeBourgne dit Belle-isle.

The House of D'Abbadie de Maslacq dates back to 1385. The description of its coat of arms is as follows: Gold, a pine tree of green sustained upon a silver crescent and accompanied by two other crescents, also of silver, surmonted by a bird of the same. Top of blue bearing three silver stars.

Bertrand d'Abbadie		marriage		
b	d		b	d
Baron of Arboucave and Lay Abbot of Maslacq (1529)				
Jean-Pierre d'Abbadie		marriage	Bernadine de Luger;Lady of S.Castin	
b 1540	d 1609		b	d
????		marriage		
b	d		b	d
Jean Jacques d'Abbadie		marriage	Isabeau de Bearn (de Bonnasse)	
b 1620	d 1665	(1645-1649)	b 1628	d 1652: plague
Baron of St. Castin				
Jean Vincent d'Abbadie		marriage	Marie Mathilde Pidiwamiska	
b 1652	d 1707	1688	b	d
		Riviere St. Jean		
Baron of St. Castin; Sieur de Badie				
Alexandre LeBourgne dit Belisle		marriage	Anastasie St. Castin	
b 1679	d	Dec. 8, 1707	b 1692	d
Port Royale, Acadia		Pentagoet, Acadia	Pentagoet, Acadia	
Pierre Robichaud		marriage	Anne Francoise LeBourgne	
b 1713	d Nov. 6, 1784	January 16, 1737	b 1715	d
Port Royale	Port Royale, Acadia	Port Royale	Port Royale	
Jean D'Amours		marriage	Marie-Angelique Robichaud	
b	d 1782	1760	b 1740	d
Canada	L'Islet, Canada	Port Royal, Acadia	Port Royale	Canada
Joseph Pierre (Guyon) Dion		marriage	Marguerite D'Amours	
bMay 26, 1758	d	September 30, 1782	b	d
Cap St. Ignace	Canada	L'Islet, Canada	Canada	Canada
Edouard Bernier		marriage	Therese (Guyon) Dion	
b Jan. 23, 1803	d	May 31, 1825	b	d
L'Islet, Canada	Canada	L'Islet, Canada	Canada	Canada
Francois Bernier		marriage	Virginie Normand	
b 1830	d June 23, 1906	February 19, 1858	b 1835	d Jan. 31, 1906
L'Islet, Canada	St. Eugene, Can.	L'Islet, Canada	Canada	St. Eugene, Can
Onesime Bernier		marriage	Marie Anne Cloutier	
b 1867	d Feb. 21, 1937	January 7, 1890	b August 10, 1871	d Feb. 15, 1935
L'Islet, Canada	Biddeford, Maine	St. Joseph, Bidd.	L'Islet, Canada	Biddeford, Maine
Alfred Courtois		marriage	Leopoldine Bernier	
b January 30, 1900	d January 14, 1981	May 20, 1925	b January 9, 1899	d December 17,1949
Biddeford, Me.	Portland, Maine	St. Andre, Bidd.	St. Eugene, Can.	Portland, Me.
Raoul (Ralph) Gilbert Courtois		marriage	Rita Daigle	
bMarch 1, 1929	d	August 27, 1962	b May 29, 1931	d
Biddeford, Me.		St. Andre, Bidd.	Daigle, Maine	

SELECTED ACADIAN RESOURCES

Reviewed and Compiled by Roger Guerin

HISTORY OF THE ACADIANS by Bona Arsenault

Genealogists who have only taken the time to fill in the missing names on family charts have missed a great deal. Genealogy is more than just names. There are stories behind these names. These stories are found in chronicles, histories of the times our ancestors lived in. Some of our ancestors were important or prominent individuals. The majority impacted history through their influence as part of a group.

One such chronicle is the History of the Acadians by the well known genealogist, Bona Arsenault. Arsenault is well known for his six volume genealogical work on Acadian families, Histoire et Genealogies des Acadiens. This is truly the bible of Acadian genealogical works. The History of the Acadians is Arsenault's accompanying work, edited in English, beginning in the early 1600's and continuing to the deportation in the 1750's. While Arsenault's book was originally written in French, it has been translated into English for the many English speaking Acadians. His work is quite thorough, yet easy to read. Arsenault inserts, quite frequently, the names of our ancestors in his narrative reviews. An example is the first settlement by the French in 1604 on Isle Ste. Croix (on the St. Croix River between Maine and New Brunswick). Included in his depiction were the famous Samuel de Champlain and the not so famous Louis Hebert, who is better known for having one of the first French families in Quebec.

Arsenault details a complete list of the first Acadian settlors into Acadia. Interestingly, to myself, my mother's direct ancestor, Pierre Doiron, was listed as arriving on the ship, L'Oranger, in 1671. Detailed elaborations on the conflicts and friendships between the Acadians and the English, the Americans, Indians or even among the Acadians themselves are quite absorbing. One of the most enlightening annals depicts the feuding between the governors of Acadia, Latour and D'Aulnay. As it truned out, one of my ancestors, a follower of Charles Latour, was hung for his loyalty to Monsieur Latour. His name was Isaac Pesselet, whose daughter, Marie, married Jean Pitre in 1664 at Port Royal, Acadie now known as Nova Scotia.

I think the best aspect of Arsenault's work is his treatment of life before, during and after the deportation. It is a very tragic, moving saga. Arsenault discusses thoroughly the deportation to all parts of the world. Families were torn apart. Young Acadian men, as prisoners, were ordered to march

to British ships, "praying, singing and crying, being met by women and children all the way with great lamentation on their knees." Families were separated, never to meet again! The fate of many Acadians was quite grim. Two ships, the Violet and the Duke William, with Acadian prisoners caught on Prince Edward Island, sank December 10, 1758, on their way to England. One lifeboat, with 27 survivors, made it to England, having lost more than 700 Acadian lives. Many Acadians, mostly women and children from the Port Latour area, in south-western Nova Scotia, were captured and sent to North Carolina via Boston. The men, returning from the sea, found their families vanished and their homes in ashes. Many of these Acadian men, in turn, were scalped by English soldiers, passing the Acadian scalps as Indian scalps.

Arsenault treats in his history not only what happened but also why it happened. The Acadian story is not a happy one, but it is an account of a people that survived. I recommend this well written chronicle on the saga of the Acadians to all genealogists and lovers of history. It is well worth the time to read. A copy may be purchased for $14.95 at La Librairie Populaire, 18 Orange Street, Manchester, New Hampshire. Also, copies are available in English at the Maine State Library in Augusta, Maine or in French at the McArthur Library in Biddeford, Maine; the Maine Historical Society in Portland, Maine or the American-Canadian Genealogical Society in Manchester, New Hampshire.

MEMRAMKOUKE, PETCOUDIAC ET LE RECONSTRUCTION DE L'ACADIE, published in 1981 by La Societe Historique de la Vallee Memramcook.

Longfellow has made the terror of the Acadian deportation infamous in his work, Evangeline. The Acadian saga has been expanded. A French trilogy is in the process of being compiled that details the troubles and frustrations faced by the Acadians who somehow missed being deported. The above book, Memramkouke, Petcoudiac et le Reconstruction de L'Acadie, is the first of three volumes. This work goes through the years following the deportation, ranging from 1763 to 1806.

Many of the remaining Acadians, those fortunate enough to escape, went to what is today the southeast corner of New Brunswick, the area known by the Acadians as "Les Trois Rivieres". The three rivers refer to the rivers; Petcoudiac, Memramkouke and Chipoudie. (Readers should not mistaken this "Trois Rivieres" with the better known Trois Rivieres in Quebec.) Much of the first volume is spent detailing the difficulties between the Acadians who settled the area and the subsequent holders of the land, the Anglophones who were the English descendents after the deportation. The Halifax government gave large tracts of land to various favorites after the land had been worked and improved by

the Acadians. Promises of land ownership made to the Acadians were not kept. The subsequent generation of Acadians, frustrated with the lack of land ownership in the "Trois Rivieres" area, left to form settlements along the coast: todays' communities of Cap Pele, Barachois, Shediac, Grand Digue, Bouctouche and Richiboutouche in New Brunswick.

What makes this book unique and very important to the genealogist is the comprehensive genealogical information located at the end of the book. The authors provide 16 pages of the families who resided in this area after the deportation and extend the information into the 19th century. The genealogical material is compiled by family name and in chronological form by generation. Those with Acadian ancestors will find this material invaluable in matching family names with the earlier genealogical works of Bona Arsenault. These same names, found at the end of the book, are also described frequently in the narrative section of the book. Thus, this work takes on a more personal family history. An example of many family tidbits is the story of Isaac Boudreau, son of Pierre Boudreau, and captain of a group of Acadians who joined many maritime anglophones no longer loyal to the British crown. These Acadians joined the revolutionary cause of the 13 lower colonies. They fought a number of skirmishes against British troops stationed in the territory controlled by the Halifax government. The Acadians, with the English sympathizers took control of Machias, Maine. Because of the Continental Congress' lack of support in funds and supplies for the Acadian soldiers, the group disbanded and returned to the Trois Rivieres area to continue the struggle for rights to land ownership. The only fault I have with the book is the considerable amount of deliberation on the "lutte" (struggle) with landowner, Des Barres, a French Huguenot loyal to the Halifax government. Not withstanding, these accounts are of a personal interest to me because they relate to historical data about three of my direct ancestors who were brothers of Isaac Boudreau.

The work is in French, thus many genealogist will not have the opportunity to fully utilize this important historical work. Yet, all will find its "genealogical material" invaluable; emphasizing that language will not be a barrier. I obtained a copy of the book at Librairie Acadienne, the bookstore located on the campus of the University of Moncton, Moncton, New Brunswick. The book is also available at a branch bookstore located at Place Champlain, a mall in Dieppe, New Brunswick. Both stores have considerable Acadian historical and cultural material. Closer to home, the book is available as reference material at the Maine State Library, Augusta, Maine and the library maintained by the American-Canadian Genealogical Society, 52 Concord Street, Manchester, New Hampshire.

LAND PETITIONS....submitted by Bert Beaulieu

Land petions Are often a helpful genealogical source, since they frequently give information on the petitioner's family, antecedents and country of origin, military service, and sometimes give Accounts of experiences during the American Revolutionary War or the War of 1812.

The Public Archives of Canada holds land Petitions For Quebec and Lower Canada, 1764-1841, and for Upper Canada and the united Province of Canada, 1791-1867

PRINCIPAL ARCHIVES

Public Archives Of Canada, 395 Wellington Street, Ottawa, Ont., KIA ON3- phone (613)995-5138

Provincial Archives of Newfoundland and Labrador, Colonial Building, Military Road, St.John's, Nfld., AIC 5T7 phone (709)753-9390

Public Archives of Nova Scotia, 6016 University Avenue, Halifax, N.S., B3H IW4 -phone (902)423-9115

Public Archives of Prince Edward Island, PO Box 7000, Charlottetown, P.E.I., CIA 7M4 -phone (902)892-7949

Provincial Archives of New Brunswick, PO Box6000, Fredericton, N.B., E3B 5HI - phone (506)453-2637

Archives National du Quebec, PO Box 10450, Sainte-Foy, Que., GIV 4NI - phone (418)643-2167

Archives of Ontario, 77 Grenville Street, Queen's Park, Toronto, Ont., M7A 2R9 - phone (416)965-4030

Provincial Archives of Manitoba, 200 Vaughan Street, Winnipeg,Man., R3C OP8 - phone (204)944-3971

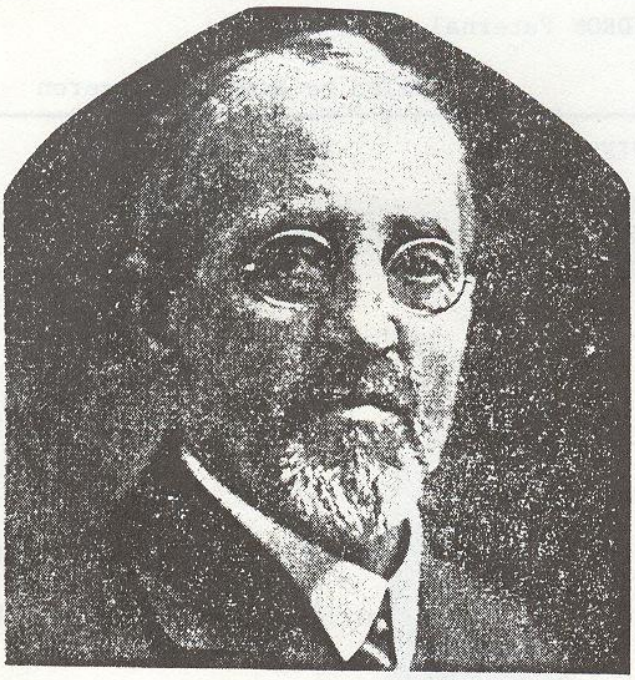
Saskatchewan Archives Board, Regina Office, University of Regina, Sask., S4S OA2 - phone (306)565-4068; andSaskatoon Office,University of Saskatchewan, Saskatoon, Sask., S7N OWO -phone (306)664-5832

Provincial Archives of Alberta, 12854-102 Avenue, Edmonton, Alta., T5N OM6 phone(403)427-1750

Provincial Archives of British Columbia,655 Belleville Street, Victoria B.C., V8V IX4 phone(604)387-5885

Yukon Archives, POBox 2703, Whitehorse,Y.T., YIA 2C6 Phone (403)667-5321

Archives of the Northwest Territories, Prince of Wales, Northern Heritage Center, Yellowknife, N.W.T., XIA 2L9 Phone(403)873-7698



J. Philias Gendron

Threat of Excommunication
contributed by Simonne Bergeron

My grandfather, J. Philias Gendron, was a patriotic and civic-minded American. He arrived in Biddeford with his family shortly after the Civil War. He was in his teens and could not speak a word of English, although he had a good French education. He taught himself English and became a naturalized American, acquiring such a mastery of language that anyone hearing him could never imagine him anything but American born.

Working very hard, he decided to improve his way of making a living for his family. He purchased a set of double-entry bookkeeping and learned the system by himself, then worked as the bookkeeper for the Biddeford & Saco Coal Company for over 25 years.

My grandfather never forgot his roots. He became a charter member and active supporter of the Cause Nationale, which was founded to oppose Bishop Walsh who wanted to eliminate the teaching of French in our parochial schools. He served as secretary of the Cause for many years, resigning only under threat of excommunication. He never would have considered being cut off from his beloved church. After his death, his daughter, Aline Neveux, donated the minutes of that group's meetings to the Francophone Center at St. Francis College. She considered this part of the history of Maine.

Grandfather attended many conventions in the interest of the Cause Nationale or the Societe des Artisans, whose treasurer he was for 27 years. He also became interested in politics and taught my grandmother to read English so she could vote. Was over-seer for the poor under Mayor Ulysses Fosdick and later a candidate for mayor.

After his retirement, my grandfather did some research for a relative, an old retired priest who had traced our family tree to Ile d'Oleron off the coast of France. From there, the first Gendron called "the doctor of the poor" left for Canada in 1643 to care for the Hurons.

My mother, Malvina Marcotte, the eldest of the family contributed in her own way to the Franco-Americans. Five feet nothing, weighing 89 pounds, she had 13 children.

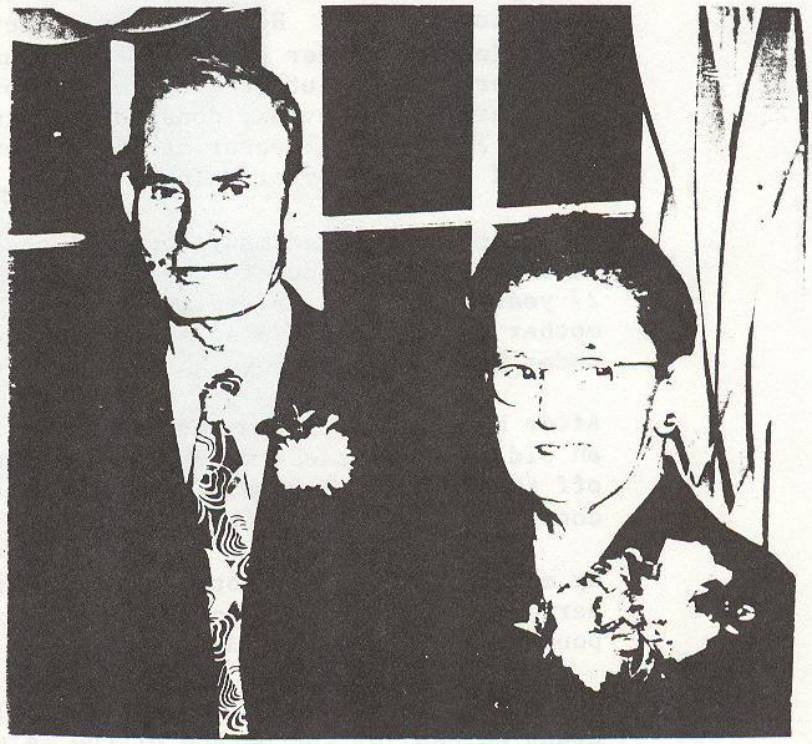
The youngest of the family, my aunt Aline Neveux was the first female grand marshal of the parade of the Kermesse, as an 83 year old great grandmother she shared the role with the Statue of Liberty, very appropriate, for they are both very tough ladies.

GENDRON Paternal Line

compiled by Simonne Bergeron

	HUSBAND	WIFE	DATE	PLACE
1.	Pierre Gendron	Marie Renault	------	France
2.	Nicolas Gendron	Marie Marthe Hubert	------	France
3.	Jacques Gendron	Marie-Anne Charland	Nov. 28,1686	Ste. Famille I.O.
4.	Joseph (Jacques) Gendron	Genevieve Asselin	Nov. 4, 1715	S. Francois I.O.
5.	Jacques Gendron	Therese Audet	Nov. 10, 1743	Beaumont
6.	Pierre Gendron	M.-Archange Roireau	Jan. 11, 1802	S. Hyacinthe
7.	Hyacinthe Gendron	Emilie Courtemanche	March 2, 1849	St. Barnabe
8.	Joseph-Philias Gendron	Malvina Veilette	Feb. 8, 1880	Ste. Rosalie
9.	Malvina Gendron	Telesphore Marcotte	Sept. 15, 1902	Biddeford, Me.
10.	Simonne Marcotte	Francois Bergeron	June 3, 1939	Biddeford, Me.

Malvina Veilette



Telesphore Marcotte & Malvina Gendron

DO YOU KNOW OF PIERRE DUTREMBLE?

by Camille Bolduc

After a few years of research I know quite a bit about the descendants of Pierre Dutremble, but of HIM, only that he was married to Marie-Louise Laferte at a place unknown and probably in the 1820's.

His wife Marie-Louise died first, as we find Pierre remarried to Marcelline Dubois at St. Pierre de Sorel as of July 20, 1863.

The children of his first marriage could be traced: Basile, married to Emilie Lapointe at St. Victoire du Richelieu, November 28, 1854; Jean-Baptiste; and Adele married to Joseph Lucas at St. Robert sur Richlieu on May 20, 1878.

BASILE, born in Canada, married Lucie Lapointe at St. Pierre de Sorel on March 11, 1852. A second marriage occurred on July 31, 1882 to Edwidge Heroux at St. Robert sur Richelieu. Shortly after Basile was found working in Biddeford, Maine as a laborer in the years 1886, 1888 and 1890, as his name appears in the city directory. He had three sons by his first marriage: Joseph, Jean-Baptiste and Alfred. He had one daughter by his second marriage: Dalvina, who married Alphonse Belair at Sorel.

JOSEPH, son of Basile, married Eleonore Nadeau at St. Robert sur Richelieu on February 1, 1881. We find him living at St. Honore de Shenley in Beauce County before and after the turn of the century. In 1907, he was residing at Biddeford where he died in 1936.

JEAN-BAPTISTE, son of Basile, born at St. Robert sur Richelieu, married Adeline Robert at St. Joseph in Biddeford, January 2, 1888. He had come to the city most likely with his father. He moved back to Canada shortly afterwards to St. Honore, where his brother Joseph lived, but returned to Biddeford at the turn of the century. He may have made other stays in Canada thereafter, but finally died in Biddeford in 1924. He had three known sons: Joseph, married to Lydia Begin at St. Honore de Shenley on February 13, 1912; Alfred, married Eleonore Doyon at St. Ephrem in Beauce County on Febeuary 8, 1916; and Honore.

ALFRED, son of Basile, born in Canada, probably arrived in Biddeford with his father, as his name only appears in the city directory from 1890, 1892 and 1893. He married Marie Nadeau at St. Joseph in Biddeford, Maine on June 24, 1885 and died at Biddeford before 1900.

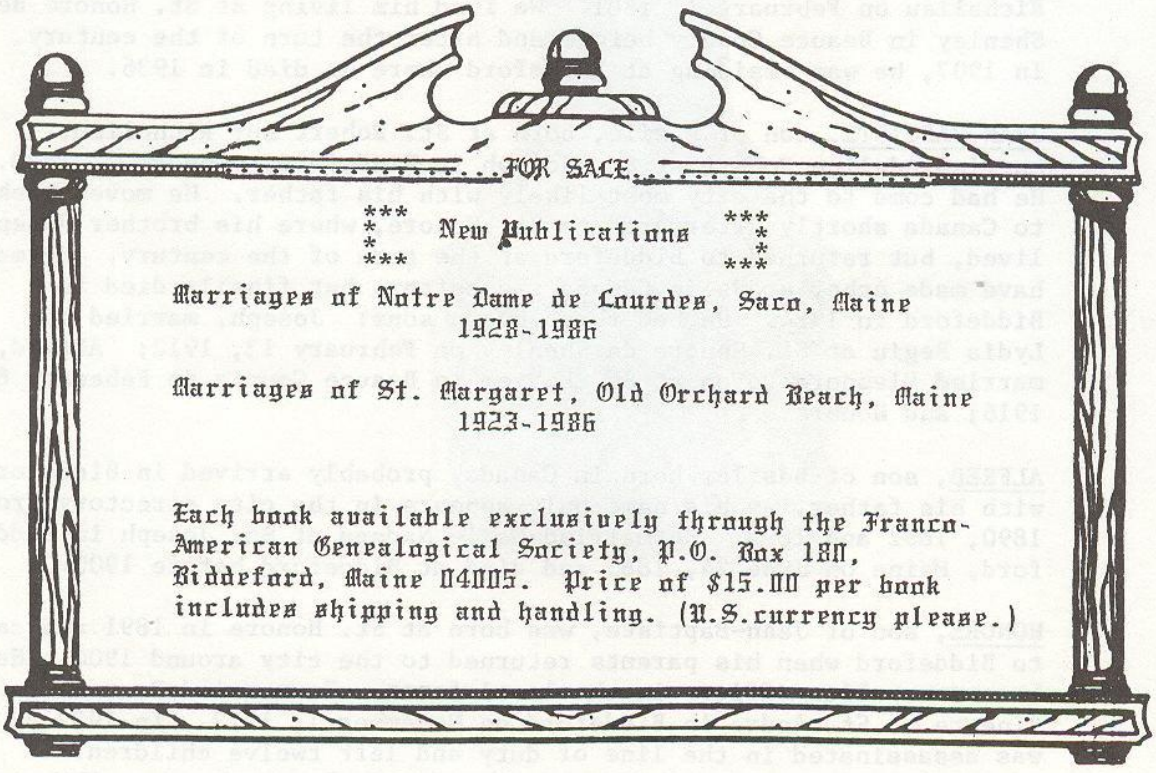
HONORE, son of Jean-Baptiste, was born at St. Honore in 1891 and came to Biddeford when his parents returned to the city around 1900. He became a police officer in the local force. He married Rose-Anna Binette at St. Andre in Biddeford on November 1, 1913. In 1932 he was assassinated in the line of duty and left twelve children: Pauline, Lucien, Richard, Urbain, Yvette, Paulette, Yvonne, Therese, Irene, Rachel, Lucille and Claire.

LUCIEN, son of Honore served York County, Maine as Commissioner from 1959 to 1973. He was then elected Mayor of Biddeford and served from 1974 to 1979. He was elected as State Representative to the Maine Legislature from 1977 to 1980. Poor health forced him to abandon public life for a while. In 1986, he was elected to serve as Councilman for the city of Biddeford. He had married Cecile Dubreuille in Lancaster, New Hampshire on July 15, 1944.

RICHARD, son of Honore, was elected Sheriff of York County in 1962 and remained in that office until appointed Federal Marshall in 1977 by the Carter Administration. He is currently serving as the Director of Civil Emergency Preparedness in Augusta, Maine.

DENNIS, son of Lucien, a teacher at Saco, Maine, was born in that city May 1947 and married Dorothy Diane Gendron at St. Joseph in Biddeford on August 17, 1968. At the age of 32, Dennis was elected State Representative to the Maine Legislature, where he served as such for two terms before being elected State Senator in 1982, an office he currently holds.

The Dutremble family is well known throughout the State of Maine. Pierre would be proud of his descendants. Sad, that we cannot locate his ascendants!



SEARCH QUESTIONS

The following are answers to past questions. A.#7 refers to the answer to question number 7. Questions are always listed in a continuing numerical order.

A.#7 Parents of Eustache Picard are Andre and Josette also Picard, married at S. Thomas in Montmagny on January 26, 1832. Josette was Andre second wife.

A.#15 Parents of Alexis A. Gagner born 1865 were Alexis Gagner married Eleonore Poitras at St. Isidore, County of Laprairie, on January 28, 1856.

Grandparents of same were Alexis Gagner married Olive Turner (Tourneur) at St. Constant, County of Laprairie, on February 23, 1835.

Great-grandparents of same were Michael Gagne (Gagner) and Catherine Patemauol.

Parents of Eleonore Poitras were Benjamin and Claire Bourcier.

Q. #17. Parents of CHARLES BELANGER and DORIMENE BLANCHETTE, married at S. Luce, Frenchville, Me., Feb. 27, 1868.

Q. #18. Date and place of marriage of AUGUSTE HUBERT and APOLLINE DION. Also parents of both. Their son EMERIE married ROSE-ANNE CORDEAU on May 19, 1884 at St. Dominique, Bagot.

Q. #19. Date and place of marriage of FELIX GARIEPY and PHILOMENE MERCIER, Also parents of both. Son, JOSEPH married ROSE PERREAULT on Nov. 26, 1919 at St-Andre, Biddeford, Maine.

Q. #20. Date and place of marriage of PIERRE BRETON and OBELINE LECOURS. Their daughter OBELINE married PIERRE ROBERGE at St-Jean, Chrysostome on August 18, 1857. Also need parents of OBELINE LECOURS.

Q. #21. Date and place of marriage of ANDRE BRETON and JUDITH GAGNON and their parents. Son FERDINAND married ESTHER SIMONEAU at St-Ferdinand d'Halifax on February 28, 1859.

Q. #22. Parents of both HENRI BAZIN married to MARGUERITE ROY. Also need date and place of marriage.

Q. #23. Both parents of LOUIS de GONZAGUE SAVOIE and MODESTE DALCOURT.

ON THE BOOKSHELVES

MARRIAGE REPERTORIES

St. Vincent de Paul (Ile de Montreal), 1868-1977
Notre Dame de Grace (Ile de Montreal), 1853-1982
St. Eusebe de Verceil (Ile de Montreal), 1897-1978
SteBrigide (Ile de Montreal), 1867-1978
St. Enfant Jesus (Ile de Montreal), 1867-1984
Matane County:
- Metis-sur-Mer, Presbyterien, 1844-1984
- Metis-sur-Mer, Methodiste, 1844-1984
- Metis-sur-Mer, Unie du Canada, 1927-1984
- Metis-sur-Mer, St. George, Anglicane, 1934-1984
- Baie des Sables (Notre Dame de L'Assomption), 1860-1984
- Les Boules (Notre Dame de la Compassion), 1949-1984
- Padoue (St. Antoine), 1910-1984
- St. Damase, 1883-1984
- St. Leandre, 1906-1984
- Ste. Paule, 1937-1984
- St. Ulric, Riviere Blanche, 1868-1984

Montmorency County:
- L'Ile d'Orleans, 1666-1984
- Chateau-Richer, 1661-1977

Matapedia County:
- St. Moise, 1873-1984
- St. Noel, 1944-1984
- Sayabec (St-Nom de Marie), 1895-1984
- St. Cleophas, 1921-1984
- Val Briant (St. Pierre du Lac), 1884-1984
- St-Jean Vianney, 1922-1984
- Ste. Irene, 1930-1984
- Lac Humqui (St. Zenon), 1918-1984
- St. Leon le Grand, 1905-1984
- Amqui (St-Benoit Labre), 1879-1984
- St. Tharcisius, 1926-1984
- St. Alexandre de Lacs, 1948-1984
- Lac au Saumon (St Edmond), 1907-1984
- Causapscal (St-Jacques), 1884-1984
- Albertville (St-Raphael), 1919-1984
- Ste. Florence, 1909-1984
- Ste. Marguerite, 1928-1984

County of Bagot (four parishes)
County of St. Hyacinthe (four parishes)
County of Quebec (five parishes)
County of Yamaska (six parishes)
St. Georges de Henryville (Iberville), 1833-1979
Ste. Brigide (Iberville), 1843-1979
Ste. Anne de Sabrevois (Iberville), 1886-1979
Mont ST-Gregoire (Iberville), 1841-1979
St. Sebastien (Iberville), 1864-1979
St. Leon le Grand (Maskinonge), 1802-1963
Maskinonge (Maskinonge), 1728-1966
Pointe-du-Lac (La Visitation), 1744-1966 in St. Maurice
Iles de la Madeleine
St. Onesime, Kamouraska

MARRIAGE REPERTORIES

Our Lady Queen of Peace, Berwick, Maine, 1927-1982
St. Michael, South Berwick, Maine, 1886-1982
St. Margaret, Old Orchard Beach, Maine, 1923-1985
Notre Dame, Springvale, Maine, 1887-1981
Notre-Dame de Lourdes, Saco, Maine, 1928-1985
Diocese of Edmunston, County of Aroostook
Sainte Luce, Frenchville, Maine, 1843-1958
St. Lawrence of Centerdale, Rhole Island, 1907-1970
St. Anne of Waterbury, Connecticut, 1886-1982

CONTRIBUTED BOOKS

Acquired books made possible through donations and generous individuals.

County of Missisquoi	Maurice Courtois
St. Roch de Quebec (1829-1900)	Maurice Courtois
County of Shefford (includes eleven parishes)	Dr. Roger Verrier
County of Rouville (includes four parishes)	Conrad Grondin
Beauport (1673-1966)	Clarence Belanger
County of Levis (includes two parishes)	Maurice Courtois
County of Laprairie (includes twelve parishes)	Maurice Courtois
County of Megantic (two volumes)	Priscilla Guilbeault
L'Ile d'Orleans	Raymond Cote
Isle of Orleans (English)	Raymond Cote
Notre-Dame de Laprairie (1794-1900)	Roland Laverriere
Charlesbourg (1679-1970)	Saco & Biddeford Savings
County of Quebec (includes eight parishes)	St-Andre's Credit Union
L'Assomption (1724-1977)	Oliva Drouin
Lotbiniere County (includes four parishes)	Eugene Bourgeault
St-Antoine sur Richelieu (Verchere County) 1741-1965	Andrew Frechette
Shefford County (includes thirteen parishes)	Guerette Realty Co.
County of Berthier	Conrad Grondin
St-Maurice (County of Champlain), 1844-1973	Robert Blais
Yamachiche (St-Maurice), 1725-1960	Mrs. Adrienne Lessard
Winthrop (St. Francis Xavier), Jay, Maine 1910-1982	Maurice Pepin
Springvale Necrologies (1978)	Amanda Bond
St. Peter & Paul, Lewiston, Maine (1869-1979)	Raymond Courtois
Inventaire des Greffes de Notaires du Regime Francais #XXIII and #XXIV	Mrs Marthe (Faribeau) Beauregard
Inventaire des Greffes de Notaires du Regime Francais #XXV and #XXVII	Mrs Eve Malak
St-Georges de Cacouana, Riviere du Loup)	Brother Henri Bolduc
Notes Historiques de St-Guillaume d'Upton	Brother Henri Bolduc
Genealogie de la Famille Pierre Duguay	Brother Henri Bolduc

ANCESTRAL LINES BEING RESEARCHED BY OUR MEMBERS

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MEMBERSHIP APPLICATION

NAME_____

ADDRESS_____

_____

TELEPHONE_____

ANNUAL DUES: $10.00
(in U.S. currency for our Canadian members)
Couples $15.00 for membership and one copy of the bulletin.

Donations are appreciated.
amount _____

You are cordially invited to attend your first meeting as our guest. Bring a friend. All are welcomed. We meet each third Wednesday of each month except July and August in the Annex of the McArthur Library in Biddeford, Maine. Election of officers is conducted during the January meeting.

The following information would be appreciated:

SPOUSE (maiden name)_____ MARRIAGE_____
(date & place)

FATHER_____ MOTHER_____

DATE AND PLACE OF MARRIAGE_____

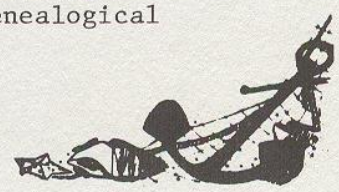
PATERNAL GRANDFATHER_____ GRANDMOTHER_____

DATE AND PLACE OF MARRIAGE_____

MATERNAL GRANDFATHER_____ GRANDMOTHER_____

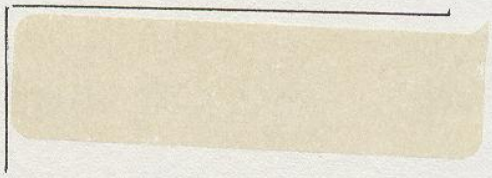
DATE AND PLACE OF MARRIAGE_____

For those of you who are researching non-French names, do not despair. There is help for you in other ethnic origins. We are aided by a member of the Biddeford Genealogical Society. Give them a try.

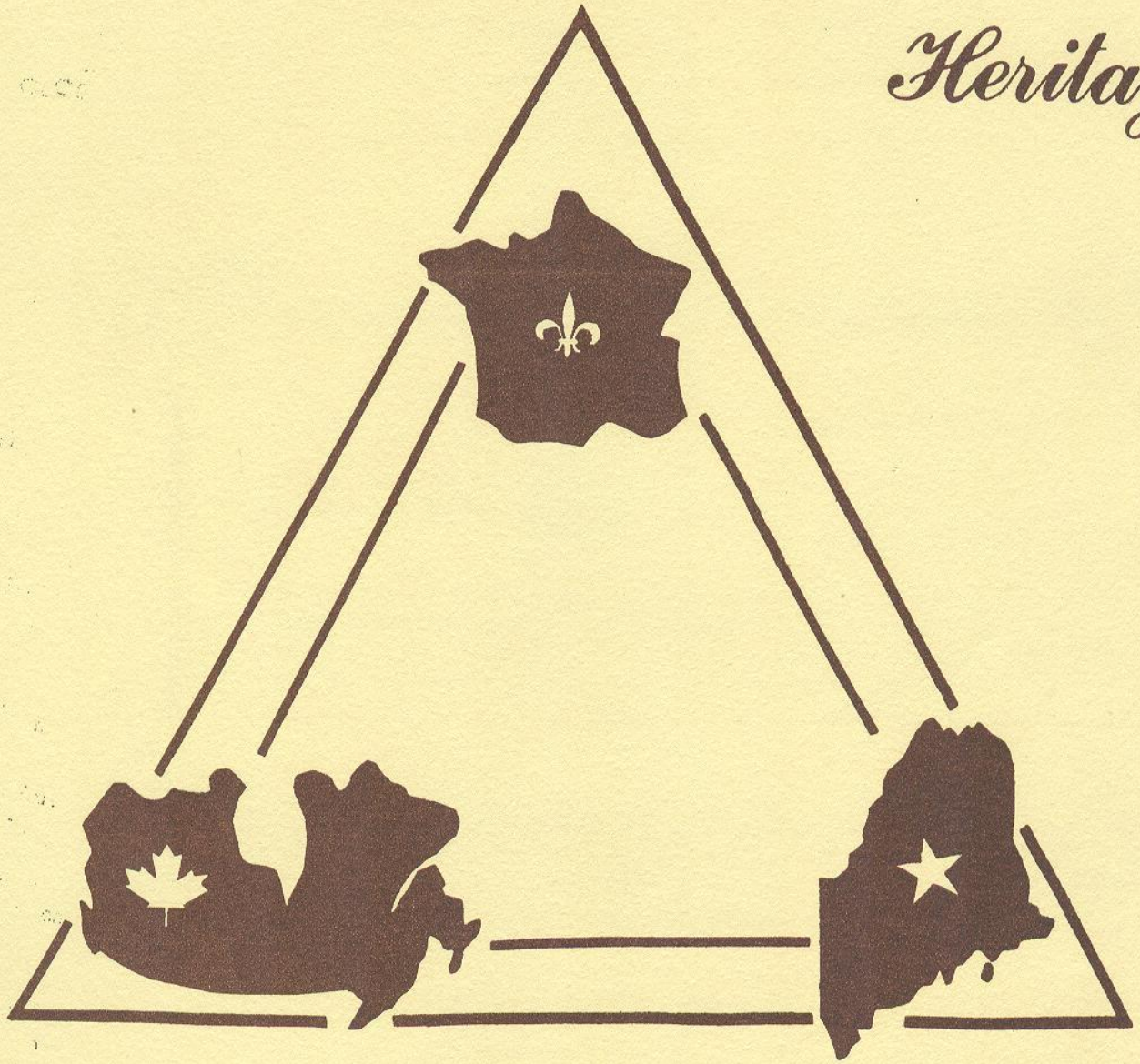


WE WOULD APPRECIATE YOUR SUPPORT THROUGH YOUR KNOWLEDGE. Do you have a happy anecdote or short story to tell? Share your articles on your experiences, history or your family. Editing is available, so do not hesitate to contribute your facts and figures...You can make history! We will collect your material all year long.

Franco-American Genealogical Society
P.O. Box 180
Biddeford, Maine 04005



Maine's
FRANCO-AMERICAN
Heritage



November 1987

Vol. 4

founded in 1981

published by the:
FRANCO-AMERICAN GENEALOGICAL SOCIETY
P.O. Box 180 Biddeford, Maine 04005

1987 SLATE OF OFFICERS

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Expressed Gratefulness

We wish to acknowledge the tremendous help we have received from HENRI BOLDUC, a Brother of Charity, from the College St-Bernard of Drummonville, Quebec.

Brother Henri has donated books, researched questions and was instrumental in finding and obtaining books for our library. Without his efforts on our behalf, we would truly be lacking! His support is warmly appreciated by our entire membership.

This publication is free to all paid-up members. Our purpose is to keep everyone informed through genealogical data of all types. We also provide a channel through which you can submit your problems and unsolved questions in expectation that someone will see the question and have an answer for you. Please submit your questions and answers for "SEARCH QUESTIONS" to: Franco-American Genealogical Society, P.O. Box 180, Biddeford, Maine 04005. We ask that all replies be directed to the Society so others can benefit from your knowledge.

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PRESIDENT'S LETTER

Dear Members,

Due to the diligence of our past and present officers and members, this has by far been our most productive year. The acquisition of the "Loiselle Files", represented on 1500 micro-fiches, by itself has added one million and one hundred thousand marriages to our present library collection. Besides this momentous file we have succeeded in adding approximately fifty more marriage repertories.

The Franco-American Genealogical Library is unique through the fact that our facilities are available to all paid-up members during all hours honored by McArthur Library's schedule. Appointments are not necessary nor do you need to wait for an agent to make our secluded collection available. All one has to do is walk into the children's section situated on the ground floor and present a valid membership card. You will be asked to sign in and out and the keys to our treasury will be presented to you while you carouse our resources.

When soneone says, "I'm all done with my ancestors, I've found them all." What exactly does that mean? When someone says, "I've done extensive research on that name." How far did they go? It seems to me that there is no end to this type of research. The McArthur Library has been very generous by providing our society with our own room to store our books and pursue our genealogical endeavors. Within this space, perimeter tables equipped with a micro-fiche viewer enables easy access to all research material.

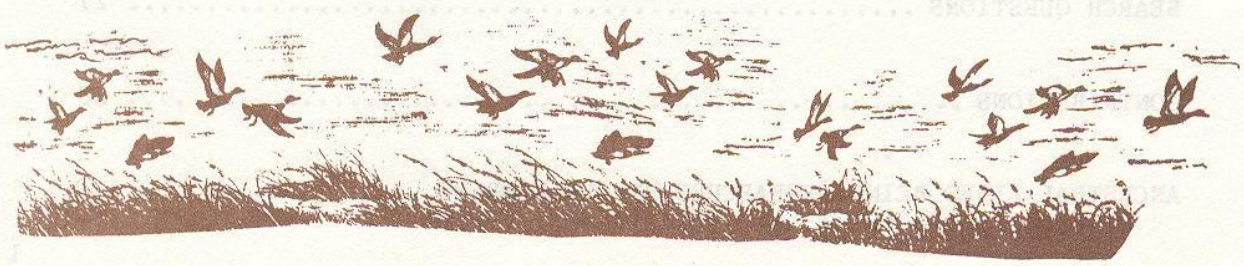
Substantial donations from Le Club Richelieu, the Pepperell Trust Company, members and friends of our Genealogical Society along with the proceeds from our annual yard sale, held at Camille Bolduc's Pool Road residence have enabled us to purchase numerous marriage repertories.

This year has certainly been a wonderful experience, meeting some terrific people and corresponding with several individuals from various states, and foreign countries, such as Germany, France, South America and of course Canada. An experience and a challenge most rewarding. It will provide me with some very fond memories for sometime to come. Thank you for letting me serve as your president.

Yours Truly,

Bert Beaulieu

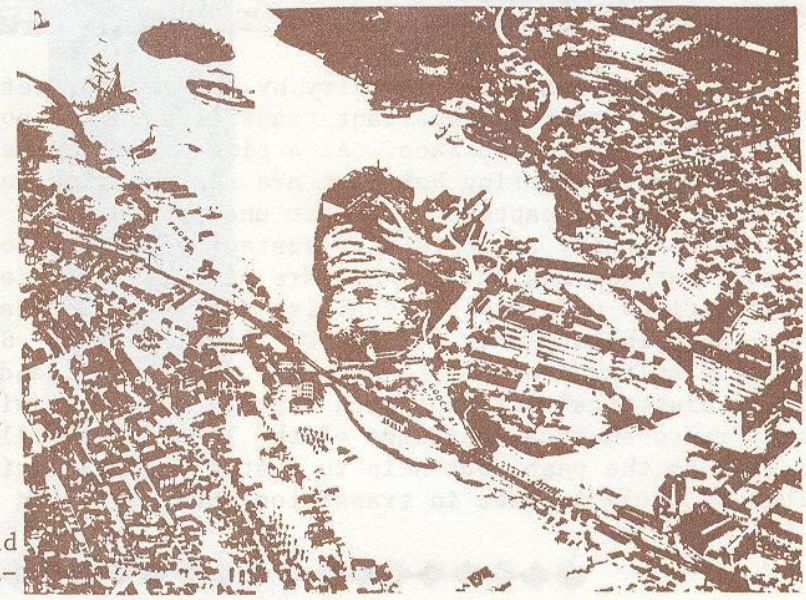
Bert Beaulieu



FACTORY ISLAND: bricks, mortar, and hope

A major transformation is taking place in the heart of Biddeford and Saco, Maine. Mills are becoming residences, restaurants and shops. Lying in the Saco River is Factory Island, a thirty-acre area which has been for the last 200 years the social and economic center of the two cities. The vast brick mills built on the Island in the 19th century once housed cotton, leather, shoe and textile machinery manufactories which dominated life in the area, employing generations of people. With the decline of heavy industry in the region, the mills of Factory Island became vacant relics of productivity and prosperity. Today, however, they enter a new phase in their evolution. A massive adaptive re-use project is underway, designed to revitalize the Island and re-establish its commercial significance.

The story of Factory Island reflects the development of Biddeford and Saco at large. Known as Indian Island to early settlers, the land was thickly forested and served as a native fishing ground. The Indians were pushed inland and northward by entrepreneurs like Thomas Cutts, who in the 18th century purchased the Island, establishing a retail business there as well as shipbuilding and lumbering interests. It was the vision of Cutts and other speculators who, recognizing the tremendous water power of the Saco River, developed Maine's first major industrial area, complete with a name to make any Industrial Revolutioary proud: "Factory Island".

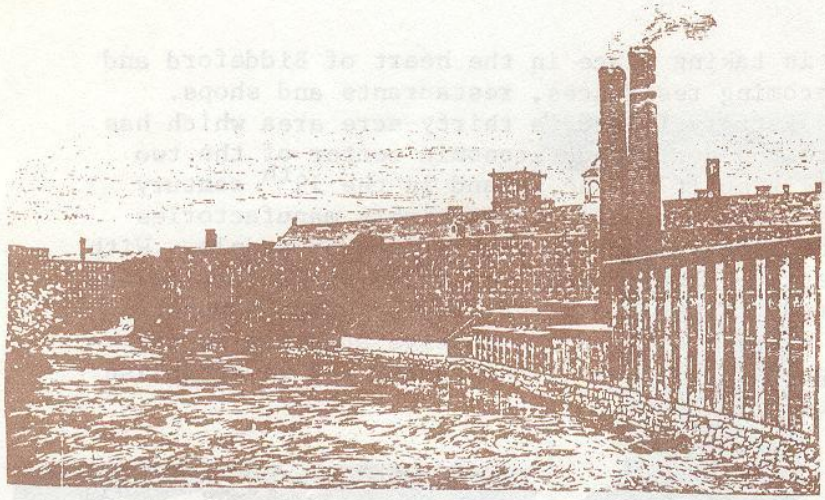


Factory Island as it appeared in 1875

The first major industries on the Island were textile mills and textile machinery factories. Workers (men, women, children, English, French-Canadian, Greek, Scottish) lived in boarding houses on Factory Island, did their banking and marketing there, and each day responded to the factory bell. The Island was a thriving center of commerce and production; the agrarian community had become industrialized. The textile industries abandoned the Island in the 1950's, replaced by large scale teather and shoe concerns, which continued to affect the loc local economy until the 1980's.

No aspect of life in Biddeford and Saco has remained unaffected by the industrialization on the river. Industry, symbolized by Factory Island, has determined wealth and poverty, mansion owner and tenement

dweller, good times and bad. Physically commanding the landscape, the factories have affected architecture and the environment, and they have played a major role in the social and ethnic composition of the community.



Cotton Mills on Factory Island in Saco

The replacement of industry by apartments, retail shops, offices and a hotel marks an important transition in the social and economic life of Biddeford and Saco. At a time when the last traces of Factory Island's manufacturing heritage are disappearing, an energetic effort is under way to capture a greater understanding of industries' impact on the community as it relates statewide and its total perspective throughout New England. There are at present serious discussions and negotiations underway to establish a Franco-American Cultural Center for the twin-city area at Factory (Saco) Island. Since this is the primary cultural aim of La Kermesse, Factory Island is an important and ideal historical site for such a project. Preserving and cultivating the Franco-American heritage of the local area will not only serve as a link to the past, but help to foster cultural pride for the future. This is truly an area in transition and history in the making!

HOW'S YOUR FRENCH?

by Gerard Lamontagne

How many of the following words do you know?
Test Yourself...and find out!

1. tante
2. cousin
3. frere
4. neveu
5. oncle
6. pere
7. enfant
8. garcon
9. fille
10. classe
11. tableau
12. cloche
13. comprendre
14. repondre
15. ecrire
16. essayer
17. pomme
18. poire
19. minute
20. heure
21. printemps
22. semaine
23. ete
24. craie
25. maitresse

Answers: see p. 10

France--Where It All Began

by Ray Pepin

Last November, my son and I went to France for the first time...a dream come true.

As Americans of French descent, we had talked about this for a long time. We wanted to go to France and find the places where it all began, find the places where our roots are.

We landed in Paris on a foggy Tuesday morning and, although we realized this was a foreign land, the feeling was not uncomfortable. All the signs, directions and conversations were familiar to us, making us feel confident that we would be easily understood. During our eight days in the countryside, we traveled on excellent highways where we could view well groomed farms, beautiful fields with some crops not yet harvested. At the outset, we were struck by the familiar surnames that we saw everywhere. As a genealogist, I was gratified to learn I was on the same ground my ancestors came from. From then on, I knew our trip was going to be very exciting.

It is hard to prepare yourself for visiting 12th century cathedrals, 14th century chateaus, 500 and 600 year old farmhouses and realize your ancestors had a part in all of this. For instance, in Rouen, my son took a picture of me in front of the monument that commemorates the burning at the stake in 1431 of Joan of Arc. I had a strange feeling some of my ancestors could have been in the crowd that witnessed this tragic event. We drove west on picturesque highway D-514 and came upon the city of Honfleur where the citizens have dedicated a plaque in honor of the famous explorer Samuel de Champlain. From 1620 to 1631, he set sail from this port for New France eight times.

Most of the little towns and cities on this route are beautiful resorts. Along the way, we visited a Canadian military cemetery at Riviers. By going up and down the many rows of tombstones, we were able to pick out French names of local interest such as Gauvreau, Cote and Gagne.

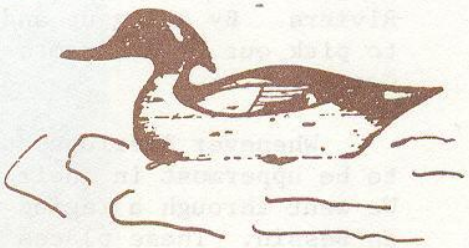
Whenever Americans travel along the Normandy coast, one thought has to be uppermost in their minds---the invasion of June 6, 1944 (D-Day). We went through a region with names like Vierville, Colleville, Asnieres en Bessin. These places no doubt bring back vivid memories to all of you who were there and survived those terrible days of June 1944. In our case, we wanted to see at least one of the landing beaches and the place where the Army Rangers performed a miracle at Pointe du Hoc. Within sight of Omaha Beach, at St-Laurent sur Mer, is an American military cemetery where 9,385 of our boys are buried. We were able to find a number of Franco-American names: Roy, Cyr, Beaulieu... Another one of our stops was Avranches, This city like others in France suffered the ravages of war. Many civilians were killed there, and we saw a plaque in their city hall listing the names of the victims. Once again we felt a Biddeford connection with these names among others: Auger, Gaudet, Hamel, Hamelin... Our next stop was Mont Saint-Michel. This would cer-

tainly be a candidate as the eighth wonder of the world. As far as familiar names are concerned, this great abbey contributed a few of its own: Gauthier, Aubert, Thorigny (Tourigny)...

Now we were getting a little excited because ahead of us were two very important genealogical areas. The first was the city of Niort where our colonist, Moise Morin, came from in 1696. We visited there for a while and took pictures of the church where he was baptised. The second was the tiny village of Saint-Laurent de la Barriere from where our namesake colonist, Guillaume Pepin, left for New France in 1642. Before heading toward Paris, Donald, my son, decided to go a few more miles to Cognac. Heading toward Paris, we spent the next three days driving through the Loire Valley with its many chateaus and vineyards. We have a cousin named Bernard Villandry, which made it exciting for us when we visited Le Chateau Villandry situated in a small town by the same name. In the same area, we found a vineyard owned by the Plou family. On discovering that we were Franco-Americans, the whole family opened their hearts to us, and we spent an afternoon talking about things of mutual interest and tasting their fine variety of wine.

With the help of two local educators, our five-day stay in Paris was made much more enjoyable. Before leaving home, we spent some time with Joseph Carrier, a French teacher at Biddeford High School. He secured a hotel room for us in Paris and instructed us on getting around in this fascinating city. While in Paris, we spent three days with Dr. Norman Beaupre, a University of New England professor who was on sabbatical in the City of Lights. He took us to a number of places that we would not have otherwise seen on our own. Many people while traveling will look in the hotel room telephone book to see if their surnames are listed. In our case, we not only did this, but imagine our surprise when we saw our surname, Pepin, engraved on the Arc de Triomphe.

The great comfortable feeling that we had at the beginning of the trip was augmented to a feeling of belonging at the end. To me, it was just like spending two weeks at my ancestors home, and I would certainly recommend that all of you do this. I would like to leave all of you Franco-American genealogists a thought by Francois-Michel Noel (1755-1841): "Se glorifier dans la noblesse de ses ancetres, c'est chercher dans les racines, les fruits que l'on devrait trouver dans les branches."



HISTORICAL ANECDOTE:

In the shadow of the War of 1812, right after the trouble of the insurrection of 1837 at St. Denis, St. Charles and St. Eustache, the British did practice a policy of implanting English speaking residents along their southern borders to minimize the possibility of disloyalty from the French speaking population in the event of future aggression by the Americans. Thus in 1870, 35% of the population of the counties of Beauce and Dorchester in Quebec were anglicized. This percentage has now been reduced to just a fraction of 1% of which many now claim French as their mother tongue.

The Management of France's Territories Under Louis XIV

edited by Patricia Sansoucy

On November 10, 1663, Louis XIV named M. Alexandre de Prouville, Lord of Tracy the Lieutenant general of all French territory in America. In this capacity Monsieur de Tracy travelled extensively. He left LaRochelle for the Antilles on February 24, 1664. From the king, he had received four companies from the Navarre regiment, four companies from the Normandy regiment and one company from each of the following regiments: Chambelli, Orleans, Poitou and l'Allier. Each company was made up of 50-70 men. The fleet was lead by the "Le Brese" and a smaller ship named "Le Terron". These two ships carried the troops and was accompanied by several smaller vessels which held provisions, ammunition and simple people to cultivate the land as well as artisans of various trades.

The first stop of their excursion was in Cayenne, where M. de Tracy demanded that the Holland government return the islands to the French. This accomplished, they proceeded to Martinique and Guadeloupe to establish order and French sovereignty in these regions. They then skipped through St. Kitts, Porto Rico, St. Dominique and Caiques. Having tended to the affairs of these French territoties in the south, M. de Tracy directed his attention to the last order from the king which was to proceed to and meet with other French troops in the gulf of the St. Lawrence and to then continue up the river all the way to Quebec and annihilate the Iroquois.

The troops M. de Tracy was to meet were that of the Carignan regiment, which had recently arrived from Hungary where they distinguished themselves over the Turks. The name of the regiment came from the prince who commanded it, the son of Thomas-Francois de Savoie, head of the House of Carignan. The prince himself had died during their campaign through Italy. It was his son who, only in his twenties, had taken command of the regiment when it received orders from king Louis XIV to go to Canada. Due to his young age he was replaced by Henry of Chapelas, Lord of Salieres. With a number of troops already in his own command, M. de Salieres incorporated the Carignan troops along with his and were henceforth known as the Carignan-Salieres regiment.

M. de Tracy and his troops arrived in the gulf St. Lawrence on the 17th or 19th of June 1665, after having spent nearly two years in the Antilles with little combat to have excited their blood. Shortly, he was met by four of Salieres' companies, but M. de Salieres was not to arrive until August! M. de Tracy decided that despite the lack of reinforcements, since he had anticipated 20 companies, he must sail to Quebec. At the mouth of the river he loses men and provisions when one of his vessels sinks. In Quebec he was warmly received by Mgr. Laval. M. de Tracy made his arrival with much pageantry. On July 23rd, he orders the first companies to leave Quebec on flat boats to reach Trois Rivieres. There they would wait for a favorable wind to cross the Lake St. Pierre. This accomplished, they would be at the mouth of the Richelieu where they planned to erect a fort in anticipation of the Iroquois attacks in the fall.

On the 18th and 19th of August, M. de Salieres and eight more companies arrive. They are requested to go and join their colleagues at Richelieu. On September 12th, the rest of the troops arrive accompanied by M. de Talon and M. de Courcelles. It has taken four months to make the journey which is normally done in two. These troops are drained. The soldiers are put on leave until duty calls them to fight the Iroquois the next summer. Meanwhile, winter arrives, the soldiers are distributed between the three cities of Montreal, Trois-Rivieres and Quebec.

What was life like as a soldier in the mid 1600s? In France during that time period each company possessed only 4 rifles. In Canada, the Carignan-Salieres troops were almost all armed. This would not occur in France until 1693! The enemy had arrows and tomahawks. Curiously enough though armed with bayonets, the soldiers could not fire if their bayonet was attached to their rifle. Therefore many a battle was fought fist to fist. War against the Iroquois comprised of little military action. Before the first rounds of gunpowder were discharged, the Indians retreated to the English and Dutch territories which are now lands belonging to the United STates. Nonetheless, the troops ventured as far south as Lake Champlain in the present state of New York. The Indians had quickly learnt that to resist would mean sure defeat so engaging in battle had been avoided.

M. de Tracy's first objective having been swiftly resolved allowed the troops their freedom to return to France as early as 1667. But king Louis XIV had yet another challenge for M. de Taacy: that of colonization. A bonus was offered to any man who desired to remain and establish himself in this new territory. Historians have told us that recruitment of France's gentry had very little success in populating Canada. So the authorities decided to tempt those men already there with a monetary bonus along with a piece of prime land. This would measure considerably more in importance than any earnt military rank. In 1666 the census had revealed no less than 719 eligible bachelors between the ages of 16 and 40, but only 45 eligible females in the same age group. And this despite all the guile efforts the authorities had utilized to encourage marriages. Still the promise stood and wives had to be found. The letters from Colbert to Talon speak of punishments for those who did not marry and of rewards for those who accepted a wife. Thoughts were even placed on using the native Indian women as founders of the new families. For those existing couples, bonuses were offered for those who were willing to raise numerous children.

Using a formula acquired from powerful European colonies, it was decided to recruit females from France and ship them to the colonies so they could become wives. In the frame of this policy, the women who consented to go to Canada were called the "Kings Wards" (les filles du roi). This movement of women played an important part in history for they formed the ancestors of many of our Canadian fore-bearers. This displacement lasted from 1663 to 1673. It provided 774 girls. Approximately 50% of that number came from a refuge in Paris called "La Salpetriere". A place that once sheltered gun powder but was now used to educate its boarders in housekeeping, religion and literature. So in the end we see that France's objective was met: The population of the new colony was guaranteed.

Derivatives of Franco-American Surnames[1]

contributed by Camille Bolduc

The newly arrived Canadians were regarded with disdain, like an inferior people, when they settled in the States. They were the object of much mistreatment. The local government as well as the manufacturing industries did not try to understand them, nor even make an effort at correctly transcribing their names. The French-Canadians were too few in comparison to the English population to demand respect. Their self concept of being illiterate made them a soft spoken group too weak to protest the humiliation beset upon them at their employer's whim or that of their working counterparts as well as the public officials.

Much interesting information exist about the translations and the deviations of names that occurred to many French-Canadians who took their chances and came to the United States. To better pursue the changes, they will be listed in groups of how they were derived. Group 1 will list those names translated literally or in whole while in a few cases an amputation of half the name was necessary but nonetheless conserved their meaning. The literal translations of Group 1 therefore include Barriere: Gates and Berry; Beauchamps: Fairfield and Prettyfield; Beausoleil: Sun; Bellefeuille: Leaf; Boileau: Drinkwater; Boivin: Drinkwine; Boisvert: Greenwood; Bonenfant: Goodchild; Couture: Seames and Seams; Chasse: Hunt and Hunter; Carpentier: Carpenter; Coutemanche: Shortsleeves; Desruisseaux: Brooks; DuMeunier: Miler and Miller; Desjardins: Gardner; Desnoyers: Chestnut; Depuis: Well and finally Dubois: Wood.

Group 2 includes names who's changes were not exact translations but for which was employed a certain logic. These changes are mostly euphonic and are well understood if we consider their English pronounciation. The logical translations in Group 2 are the following: Auclair: O'Clair; Aucoin: O'Coin; Bouchard: Bouchor; Belair: Blair; Cantin: Canton; Cartier: Carter; Asselin: Ashley; Dauphinais: Definney; Bedard: Bedor; Picard: Pecor; Beaudoin: Bowdoin; Gadouas: Dadway; Grondin: Growder; Gareau: Garrow; Chicoine: Shequeen; Goddu: Goodjue; Gaudreau: Goodrich and Goodro; Gosselin: Goslin; Goilet: Goulay; Gregoire: Gregware and Gregory; Garceau: Garso; Legault: Gault; Latourelle: Lattrill; Mathieu: Matthews; Moquin: McQueen; Methot: Matott; Perreault: Paro; Rochefort: Rushford; Racicot: Roscoe; Simard: Seymour; Thibault: Tebo; Langevin: Langevine and Lashua; Lussier: Lucey and Lusha.

Strange and bizarre adaptations is what makes up Group 3's list of changed names. Archambault: Scambo; Boucher: Bushey and Bush; Bourget: Bourgitt; Chouinard: Chonear; Clement: Claymore; Corbeil: Corebeel; Chalut: Shallow; Charlebois: Charlebouse and Woods; Demers: Damarse; Desaulniers: Desonie; Fecteau and Filteau: Fecto and Facto; Giguere: Higgins; Gervais: Jarvis; Fournier: Forney and Furnia; Paquet and Paquin: Perkins; Marcheterre: Walker; Roy: King and Ware; Sarrazin: Buckwheat; Robitaille: Rabotcy; Routhier: Rookey and Rouskie: Beaudry: Goodrie; Berube: Burpee and Burbee; Benoit: Bennett and Benway; Bilodeau: Bilow and Bylow; Bourassa: Boiriso; Boisclerc: Buckler; Bolduc: Baldic; Bourgeois: Burgess and

Bourgess; Caron: Carey and Carry; Charron: Whight and Sharron; Dagenais: Dahnaw; Deniger: Denesha; Desrosiers: Derosea; Ducharme: Deschaw; Duhamel: Campbell; Fluet: Floyd; Gilbert: Gelbore and Bibert; Garneau: Gardner; Gauthier: Goky; Godin: Gorton; Jodoin: Gudeway; Provencher: Moore; Michaud: Mitchell; Theberge: Sheburge; Turcotte: Churco and Chircott.

Group 4 lists Canadian names who's derivatives are many and for which all derivatives cannot be explained. They list as follows: Bellemare: Bealmer, Bealmear, Bellmar, Bellmard; Cloutier: Cary, Cluchier, Clukey; Cote: Cotta, Side, Sides; Desrochers: Derusha, Desrouchie, Rock, Stone; Dube: Dubay, Dubey, Duby; Fortier: Forshay, Foster, Forture, Farshay; Fortin: Furtaw, Furtin, Forton; Grenier: Greenie, Gurney, Guerney; LeBlanc: Blan, Blain, White, Blank; Lefebvre: Lafaye, Lefever, Lafave, Fay, Bean; Menard: Manor, Maynood, Minore; Morin: Moron, Moore; Ouellet: Willett, Wells, Willard; Pare: Ready, Perry, Parea, Parre; Pelletier: Pelkey, Peltcher; Poulin: Pooler, Pouline; Proulx: Prew, Prue; Turgeon: Thurgeon, Turgen; Tessier: Tacey, Tacy; Tetreault: Tatrow, Tatro; Vachon: Cowan, Cowon, Washon.

Finally, Group 4 can close with Mr. Raymond Gingras's findings for his surname. His research as a first rate genealogist have surfaced descendants with the derivatives of Gingrass, Gengras, Ginega, Cinegan, Gingrey, Gingroes, Ghangraw, Shwarngray, Jangrau, Jangra, Jingro, Jingrow, Jungrow, Gingera, Jungrot, Shangraw, etc...

The final group is Group 5 made up of picturesque and otherwise amusing deviations. A few are listed as follows: The Therien or Therrien name has become Lander, Farmer and Taylor; Belanger which might have been mistaken for "boulangers" has become Baker and Belonga. Arsenault has become Snow and Deschamps: Dayfield.

Bienvenu has logically become Welcome while Breton has changed to Brittayne. And what is to say of Viens which now appears as Cumming or Come and Leveillee as Wideawake? Even more humorously are Sicard: Sibody; Thivierge: Littlevirgin; Trudeau: Waterhole; Chalifour and Chalifoux: Catbedcreasy; and finally Vincent change to Twenty-hundred.

[1]Le Soleil, March 13, 1974, No 63, Quebec.

ANSWERS to How's Your French?

1. aunt 2. cousin 3. brother 4. nephew 5. uncle 6. father 7. child 8. boy 9. girl 10. class 11. blackboard 12. bell 13. understand 14. answer 15. write 16. to try 17. apple 18. pear 19. minute 20. hour 21. spring 22. week 23. summer 24. chalk 25. teacher

Names And Their Signification

compiled by Camille Bolduc

BAILLARGEON: Merchant or grower of "baillarge" which is a kind of barley.

BERGERON: Small sheppard

BOLDUC: From "bolduc" which is a ribbon made out of linen or silk employed to tie parcels. Such a ribban was made at "Bois-le-Duc" in Holland where it is generally believed the ancestor Bolduc came from.

BOIVIN: Nickmane of wine drinker

BOUCHARD: From German "Bucc-hard"

BOUCHER: Translated name for the butcher profession.

BOUFFARD: From the French verb "bouffer" meaning eating like a glutton.

BROUILLARD: Aluding to a muddler-head person

CARRIER: Derived from the occupation of a laborer in a stone quarry or its manager.

CHAMPAGNE: Denotes the origin of one from the ancient Province of France.

CHARETTE: Refers to a hand-cart or push-cart used by a merchant.

CLOUTIER: From one's professeion as a merchant of nails

COURTOIS: Allusion to a polite or courteous person

CRETE: Symbol of pride in reference to the comb of a rooster

CYR: Rare in France as a family name; Came from Saint Cyricus, a martyr of the 4th century.

DESCHAMPS: Family name well known in Normandie and Picardie. Denotes a house located in the middle of a cultivated field as compared to one located in the middle of the woods.

DESJARDINS: Owner of a garden or several gardens.

DUMAS: Habitant of a "mas" which is a rural house in France.

DUMONT: From a house situated on a mount of a certain height.

DUPONT: Residing near a bridge or from the man collecting tolls when most of the bridges were not free.

GUERIN: Ancient family name of Germain origin.

GUIGNARD: An unlucky person, also from the French verb "guigner" meaning to peer, to gaze or to peep.

Jacques: From the Latin "Jacobus"

LAGASSE: From the French word "agace" or "agasse" (magpie); Men or women talking continuously.

LAMARRE: Domaine caracterized by a "mare" that is a pond, apool or a beach.

LAMOTTE: Denotes the origin from a "motte" which was usually crowned by a castle.

LAPOINTE: In ancient France a fighting man in reference to the point of his spear.

LAVERRIERE: From the French word "verriere" meaning one who practices the art of glass making of glass wares and other articles. Also one who works in a glass works.

LETOURNEAU: From the bird "etourneau" (starling), feather-brain.

MERCIER: Haberdasher

METAYER: Share cropper

MOULIN..DUMOULIN..DESMOLINS: Designates a miller.

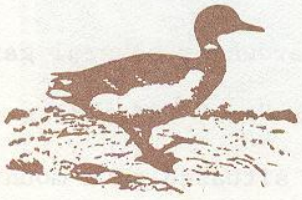
Paquet: Bearer of parcels most specifically a bearer of faggots.

PETIT: Designates the size of a short or small man

PAINCHAUD: Translates as "hot bread", but refers to a baker.

POIRIER: From the fruit tree, pear. Relates to the one who works with and around pear trees.

SANTERRE: Denotes the country of origin, southwest of the Somme River.



One of man's immortal claims is the pride of his name. No one can take that away from him or his family. written by Issac Lewis

Renowned DECARY Brothers

compiled by Ralph G. Courtois

Zenon and Arthur Decary have turned dreams into reality. Both became priests who were to make some remarkable changes as God's representatives. The people of Biddeford were fortunate to have had these two Canadian priests serve among them at St. Andre's between the years of 1902 and the mid 1950's. It was to their foresight and dedication that many of our outstanding landmarks exist today. A few of these remarkable accomplishments are identified presently:

1) In 1904 Father Zenon requested the nuns of the Presentation of Mary to come and staff the school. A convent was later built in 1916.

2) Due to the growing number of students, a new school was built in 1925-1927).

3) The building of St. Louis High School in 1930 was partly financed by St. Joseph's Parish and partly by Father Arthur Decary's owe independent funds.

4) 1930 also marked the invitation of the brothers of the Sacred Heart to come to Biddeford for the education of its Catholic boys.

5) The purchase of land on the Pool Road in 1932 for the purpose of building and erecting a monastery for the recently invited Franciscan Fathers. Out of this would later come St. Francis College which has since become the University of New England.

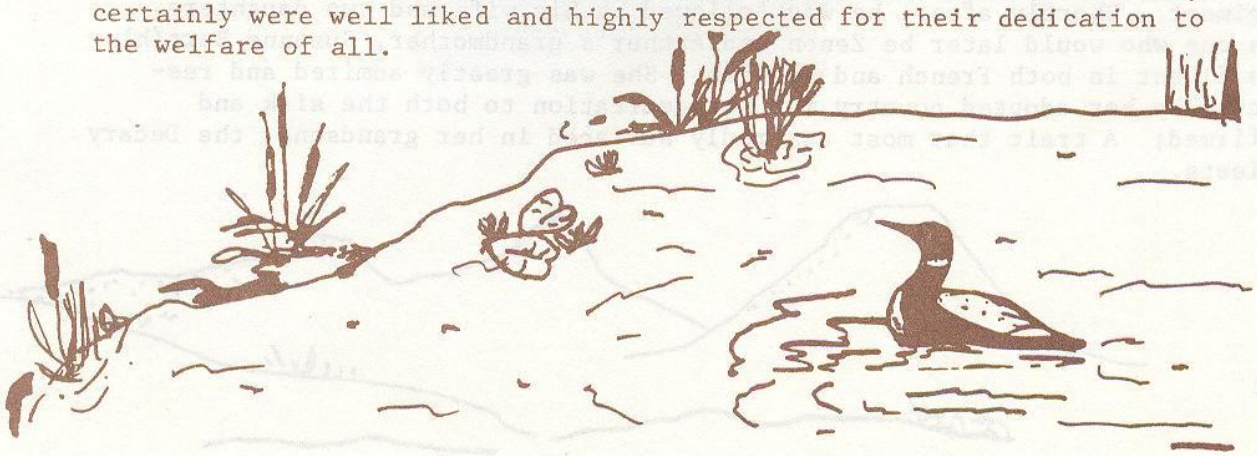
6) Construction of Stella-Maris in 1933 which is now part of the University of New England.

7) The building of St. Andre's Home in 1937. This house functioned as a home for unwed mothers, but the structure is now utilized as a health care facility.

8) The establishment of St. Andre High School for girls in 1943.

9) And finally, the greatest dream of all took place in 1947 when land was purchased on the Pool Road for a 125 bed facility called Notre Dame Hospital. It presently houses a home for the elderly sick.

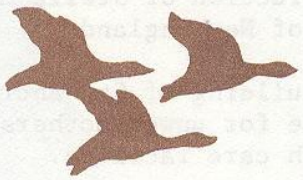
So much was accomplished in so little time that it is no wonder that these two brothers were considered giants in the Biddeford area. They certainly were well liked and highly respected for their dedication to the welfare of all.



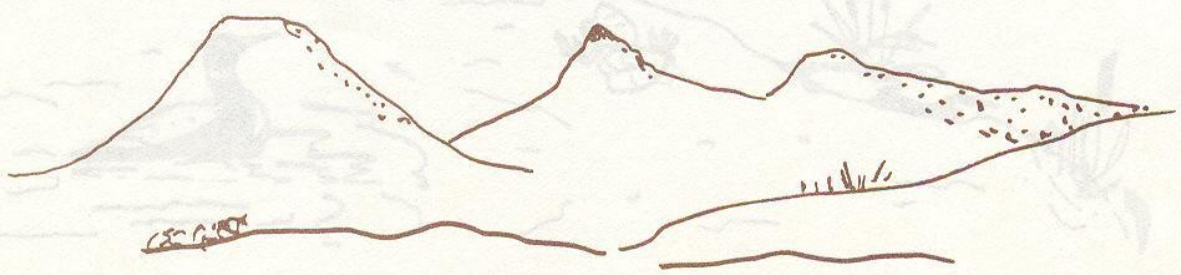
DECARY Paternal Line

DECARY, DESCARIS, DESCARY

	HUSBAND	WIFE	DATE	PLACE OF MARRIAGE
1.	Michel Descaris	Claudine Desgardes	------	France
2.	Jean Descaris (1621-1687)	Michelle Artus (1629-1698)	Oct. 5, 1654	Notre Dame de Quebec
3.	Paul Descaris (1655-1725)	Marie Hurtubise (1670-1703)	Feb. 4, 1686	Lachine, Que.
4.	Joseph Descaris (1691-1747)	Cunegonde Lefebvre (1694-1767)	April 6, 1717	Montreal, Que
5.	Gervais Descaris (1735-1799)	Catherine Picard ( )	Feb. 20, 1764	Lachine, Que.
6.	Gervais Decary (1771-1842)	Amable Duguire-Larose ( )	Oct. 26, 1794	St.Laurent, Que.
7.	Gervais M. Decary (1795-1854)	Suzanne Bert(h) (1807-1884)	April 11, 1825	Montreal, Que.
8.	Charles B. Decary (1838-1929)	Helene C. Valois (1843-1928)	Feb. 21, 1865	Pointe-Claire, Canada
9.	Zenon Decary (1870-1940)			
9.	Arthur Decary (1872-1957)			

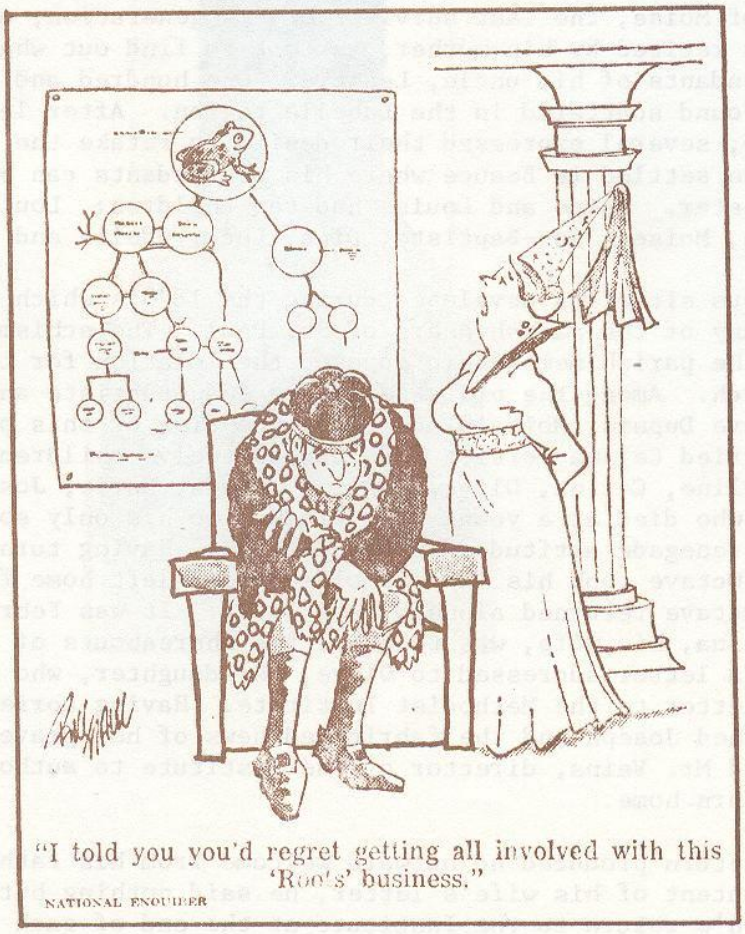


The father of Suzanne Bert(h) was Joseph Bert(h), the great-grandfather of Zenon and Arthur. Before his marriage Joseph had been a Sargent-Major in Napoleon I's Imperial Guards. In that capacity, he was captured at the Battle of Waterloo and sent to England as a prisoner of war. Eventually, he met and married Hannah Miller, a protestant, by whom he had two daughters. He was later sent to Canada as a soldier in an English Regiment. Shortly after, he was followed by his wife and two daughters. The one who would later be Zenon and Arthur's grandmother, Suzanne Bert(h) was fluent in both French and English. She was greatly admired and respected by her adopted country for her dedication to both the sick and infirmed; A trait that most assuredly surfaced in her grandsons, the Decary priests.



Chronology of the Decary Brothers

	ZENON	ARTHUR
ORDAINED:	1870	1899
VICAR in:	Westbrook, Me. (1900-1902)	Brunswick, Me. (1899-1902)
VICAR in:	Biddeford, Me. (1902-1907	Augusta, Me. (1902-1904)
PASTOR in:	Presque-Ile, Me. (1907-1908)	Fort Kent, Me. (1904-1919)
ASSISTANT PASTOR in:	Fort Kent, Me. (1908-1914)	
PASTOR in:	Augusta, Me. (1914-1919) St. Augustine Church	Biddeford, Me. (1919-retirement) St. Andre Church (Monseignor)
DIED:	1940 (after a long illness)	1957 (killed by automobile)
BURIED:	On the Pool Road, near the site of the University, Bidd. Me.	Near his brother, Zenon



"I told you you'd regret getting all involved with this 'Roots' business."

NATIONAL ENQUIRER

Memorable Moments Of My Dupuis Ancestry

by Ray Pepin

1755 marked the year of the Acadian Deportation. Many of the deported established themselves at St. Jacques de l'Achigan. One such family was represented by Paul and Pierre Dupuis. Paul was most probably the uncle of Pierre and Paul had no children of his own. Although Paul did adopt a boy with the name Couillard. This boy was called Couillard Dupuis and this is the origin of the Dupuis of St. Jacques des Aulnais.

Pierre Dupuis took Mlle Bourgeois as wife and most probably lived at St. Jacques de l'Achigan all his life. This fact is supported with the marriage of his youngest son, Moise, who at his wedding at St. Jacques, had in attendance his eleven older brothers and their wives. Legend tells us that both Pierre and his wife lived to be 95 or 96 years of age. During their marriage they had thirteen children: Germain, Benjamin, Joseph, Francois, Antoine, Edouard, Louis, Pierre, Jean-Baptiste, Leandre, Elie, Moise and finally a girl named Dina who died at 15 or 16 years of age.

Two of the Dupuis brothers married Mercier sisters. Moise, mentionned above, married Louise Mercier. Shortly after his marriage, Moise formed a partnership with his brother, Leandre who had married Louise's sister. Some say this business association was situated in Beauce others say in Plestisville. After a few years their business went bankrupt and so Leandre moved to Labelle and changed his name to Marcoux. His children were all young and so never knew their real name. It was not until 1910 that Jean-Baptiste, son of Moise, the last survivor of his generation, and knowing all the stories recited by his mother, set out to find out what had happened to the descendants of his uncle, Leandre. One hundred and ninety-six families were found scattered in the Labelle region. After learning of their real name, several expressed their desire to retake the original name. As for Moise, he settled in Beauce where his descendants can be found at St. Paul de Chester. Moise and Louise had ten children: Louise, Octave, Joseph, Charles, Moise, Jean-Baptiste, Dina, Luce, Odelie and Helie.

A scandalous situation developed during the 1870's which brought animosity to many of the parishioners of St. Paul. The schism occurred when a minority of the parish membership opposed the location for the construction of the new church. Among the protesters were Jean-Baptiste and Moise (brothers) and Octave Dupuis (Moise's son). At the time of this protest, Octave had already married Celina Fortier and had had twelve children: Seraphine, Narcisse, Hermeline, Celina, Olive, Adeline, Clara, Marie, Joseph, Helene and two others who died at a young age. It was to his only son Joseph to which Octave's renegade attitude was trans-fixed. Having turned to Protestantism, Octave took his 13 year old son and left home for an unknown destination. Octave returned alone 3 days later. It was February, 1884. Eventually, Celina, his wife, was to guess the whereabouts of her son and set to writing a letter addressed to Olive, her daughter, who was to deliver still another letter to the Methodist Institute. Having correctly guessed, her letter reached Joseph and the fabricated news of her grave rheumatic condition caused Mr. Veins, director of the Institute to authorize his expeditious return home.

Joseph's return produced no outward welcome from his father. Having concluded the intent of his wife's letter, he said nothing but made arrangements for Joseph's return to the Institute at the end of each of the next two

summers. And so Joseph resigned himself to becoming a Methodist minister, but all the same kept to his habit of attending weekly mass at Notre Dame of Montreal.

In January 1886, Joseph was beseiged with thyphoid which confined him to the hospital for five weeks. Upon his convalescence, Octave then arranged to have Joseph stay indefinitely to pursuit his studies on the pretext that each return home just shattered his new Methodist faith due to his mother's persistent prays and sacrifices. As it was Providence had other plans. Octave suddenly took sick in late February of 1886 and so Joseph had to return home once again to care for the paternal homestead. As the new head of the family, he disengaged himself of all the influences his father had tried so hard to instill in him and shortly married a model of Christian faith, Edwige Fontaine who along with his mother re-established the practicing of the Catholic religion.

Let us not judge this man, Octave for what he did and for whatever reason it was done, for in the end he asked his daughter, Deline to sing the song "J'aime Jesus" translated "I Love Jesus". From this brief schism we find a surprising turn of events. Of Joseph's 17 children, 7 of them chose the life of a religious vocation. Is this a just revenge for Octave's infarction or the just benefits gained by a persistent wife?

DUPUIS Ancestral Line

compiled by Ray Pepin

	HUSBAND	WIFE	MARRIAGE DATE	PLACE
1.	Michel Dupeux dit Dupuis	Marie Gauterot	1664	Port-Royal
2.	Martin Dupuis	Marie Landry	1686	Port-Royal
3.	Germain Dupuis	Marie Granger	Nov. 3, 1717	St-Jacques des Mines
4.	Germain Dupuis	Angelique Leblanc	1746	
5.	Pierre-Paul Dupuis	Agathe Thibodeau	Sept. 9, 1766	Philadelphia, Pa.
6.	Pierre Dupuis	Marie-Josephte Bourgeois	Oct. 25, 1790	St.Jacques 1'Achigan
7.	Moise Dupuis	Louise Mercier	Feb. 22, 1830	St.Jacques 1'Achigan
8.	Octave Dupuis	Celina Fortier	Aug. 14, 1855	Arthabaska
9.	Joseph Bisson	Adelina Dupuis	Oct. 2, 1882	St.Paul de Chester
	Arthur Pepin	Emilia Bisson	June 19, 1923	St.Andre, Bidd., Me.
	Raymond Pepin			

The Heartbeat of "La Justice"

by Camille Bolduc

In 1896, a French weekly paper was born in Biddeford, Maine. The founder was Alfred Bonneau who edited "La Justice" up to his death in 1920. Alfred Bonneau was born at St. Jean, Quebec. There he was educated by the Christian Brothers and later at Ste. Therese and St. Hyacinthe seminaries from where he graduated in 1881.

His first job was as an accountant at the "Banque du Peuple" in St. Jean. His interests led him to becoming a civil servant under the government of the Honorable Honore Mercier. When Premier Mercier was voted out of office in 1891, Alfred was out of work. Alfred relocated himself in Lowell, Mass., where he started his journalist career by becoming a reporter for "L'Etoile de Lowell". Shortly thereafter, a man of great ambition, he moved on to Biddeford in 1893 to start his own newspaper. Monsieur Bonneau was a terrific speaker with the ability to keep his audience in suspense. He was a strong leader and a devoted member of the famous "Cause Nationale". He was affiliated with the "Societe Historique Franco-Americaine" and a member of "L'Union St-Jean-Baptiste d'Amerique" and also of the "Artisans Canadien-Francais" and to "La Societe St-Jean-Baptiste" of Biddeford.

At his death, Alfred Bonneau left behind his mother, one brother: Joseph Bonneau of Biddeford, and four sisters: Mrs Felix Lavallee of Southbridge, Mass., Mrs Edouard Lareau of Fitchburg, Mass., Mrs J.H. Martel of Webster, Mass., and Mrs W.A. Bernard of Woonsocket, R.I.

BONNEAU Paternal Line

Husband	Wife	Place & Date of Marriage
Alfred Bonneau	Anne Tetreault	St. Joseph, Biddeford on Oct. 20,1895
Alfred Bonneau	Philome Lussier	St. Jean Cathedral, P.Q. April 20,1857
Charles Bonneau	Flavie St. Denis	Napierreville, P.Q. November 17, 1829
Jean-Bernard Bonneau	Monique Cote	Montmagny, P.Q. April 23, 1804
Zacharie Bonneau	Josephte Noel	St. Pierre, Isle d'Orleans, Sept. 26, 1757
Augustin Bonneau	Genevieve Gagne	Notre-Dame de Quebec, June 12, 1713
Joseph Bonneau	Madeleine Duchesne	St. Francois, Isle d'Orleans, April 11, 1684

Joseph Bonneau was a mason, born in 1649, son of Pierre Bonneau and Marie Lambert from Vernon in Poitou, France.

The newspaper "La Justice" was continued under the firm leadership of its new owner Joseph Bolduc. Monsieur Bolduc was born at St. Ephrem,

Beauce County, P.Q. on December 2, 1884. He was the son of Joseph Bolduc and Apolline Breton. He came in this country in 1902, served in the U.S. Army in World War I and then represented his state in the Maine Legislature. Following the high standards of his predecessor, Joseph Bolduc was always dedicated to the well being of the French Canadian Immigrants as well as the Franco-Americans by birth. He inspired love of country and helped nurture their love for their forefathers' country.

On January 2, 1948, Joseph Bolduc died at the age of 64, leaving behind a wife, a son Paul and a daughter Madeleine. Among the survivors were also 6 brothers: Stanislas of Montmagny P.Q., Philippe of Cookshire P.Q., Georges of Auburn, Maine, Delphis of New York, Auguste and Eugene of Hartford, Conn. 5 sisters: Mrs Alphonse Goulet of St. Evariste, P.Q., Mrs Wilfrid Domingue of Lewiston, Maine, Mrs Oliva Lachance of Lewiston, Maine, and Mrs Adelbert Letourneau and Mrs Joseph Belanger of St-Hilaire, P.Q.

BOLDUC Paternal Line

Husband	Wife	Place & Date of Marriage
Joseph Bolduc	Flora Tetreault	St. Joseph, Biddeford, Maine February 4, 1907
Joseph Bolduc	Appoline Breton	St. Evariste, P.Q. July 4, 1881
Charles Bolduc	Nathalie Cloutier	St. Francois, Beauceville, P.Q. February 9, 1847
Charles Bolduc	Genevieve Doyon	St. Francois, Beauceville, P.Q. November 9, 1802
Joseph Bolduc	Marie-Anne Gagne	St. Joseph, Beauce, P.Q. August 19, 1776
Zacharie Bolduc	Jeanne Meunier	St. Joachim, P.Q. August 23, 1728
Rene Bolduc	Anne Gravel	St. Joachim (Contract: Jacob) February 8, 1700
Louis Bolduc	Elizabeth Hubert	Quebec July 20, 1668
Pierre Bolduc	Gilette Pijard	From St. Benoit Parish, Paris, France

World War II had brought many changes into the Biddeford community and with better transportation, higher education, television, etc..., the French paper of Biddeford gradually became a thing of the past. It was forced to stop printing in 1950.

Alfred Bonneau and Joseph Bolduc had had much to do with and in this city. They molded forever the pride of our culture and the love of our ancestry. They remain the giants of our ethnical culture.

"La Justice" is preserved on micro-films at the McArthur Library. It is a constant source of information to all those searching their roots in this area. It contains the stories of day to day living in the Franco-American community encompassing a period of over a half century.

GERMAN ANCESTORS FOUND
Girard (Gerhard) line in America
By Fernand Girard

Since I was a little boy, I have always been fascinated by my father's stories on our ancestors. My grandfather, Joseph Girard, came to Biddeford in the late 1800's. He was mostly a lumberjack by trade. He worked at Diamond Match for years as a planer operator. He also worked for Bates Manufacturing Co. on Factory Island in Saco, Maine; retiring in 1946 at the age of eighty after suffering a heart attack. Joseph Girard died two years later in St. Joseph's Church from another attack.

I can remember my father saying that we were German, and that our name had been changed. Never really being sure how it was spelt; all I knew was it sounded like "Kindheart". My big breakthrough came last summer in the least expected way. I took my aunt back to Canada. She is a nun with (Les Petite Soeurs de la Ste. Famille) in Sherbrooke. While visiting at the convent, my aunt told me about this older nun named Sr. Anita Girard. I asked to meet her, and after comparing family names found out that we were from the same line. She knew a lot more than I did. That we were German, and that our name used to be Gerhard. All this time I had been looking for Kindheart. You can imagine how thrilled I was!

After doing more research I found out that my first ancestor in in America, Philippe Gerhard, came over from Germany with the Hessian Army. About 20,000 German soldiers were hired by the British to fight against the colonists during the American Revolution. Philippe served under Captain Scheel's and Captain Von Schoell's company of the Hessen-Hanau Infantry. The contigent was closely associated with the Braun-schweig (Brunswick) troops. A considerable part of this contigent was captured during the Saratoga Battles in October 1777. They were held as prisoners of war in Virginia.

The ruling Prince of Hessen-Hanau sent 2,423 troopers to America under various treaties with Great Britain. Of the 2,423 Hessen-Hanau men who served in America, 981 did not return to Europe after the Revolution. This figure includes the dead, the deserters in the United States, and the settlers who were given land in Canada after 1783. Philippe Gerhard was one of these. He was discharged July 21, 1783.

On June 12, 1787, Philippe married at St. Nicolas, Comte de Lot-biniere a Madeleine Lapointe, daughter of Jean and Madeleine Dupont and resided at St. Gilles.

The Gerhard descendants changed their name in many ways. Here are some of the variants; Gerrhard, Gerart, Kera, Quedhatte, Kithardt, Kidheart and as it is today, Girard.

Here is my paternal line:

1. Philippe Gerhard
   Married June 12, 1787 at St. Nicolas
   To Madeleine Lapointe

2. Philippe Girard
   Married July 19, 1813 at St. Nicolas
   To Madeleine Dubois

3. Abraham Girard
   Married September 9, 1845 at Plessiville
   To Hortense Langlois

4. Joseph Girard
   Married July 20, 1896 at St. Joseph, Biddeford, Maine
   To Georgiana Gagne

5. Emile Girard
   Married June 26, 1927 at St. Andre, Biddeford, Maine
   To Delvina Caron

6. Fernand Girard
   Married November 27, 1954 at St. Joseph, Biddeford, Maine
   To Doris Demers

I have four sons; Paul, Roger, Donald, and Marc.
Paul married Joyce Fecteau in April 1976 at St. Andre, Bidd., Me.
They have a daughter named Melissa.
Roger married Anne Gosselin in March 1984 at St. Joseph, Bidd., Me.

1980 Census Facts:

12,890,000 Americans identify themselves as being from French descent.

The largest ethnic groups of America are the English, German, Irish, Afro-Americans and the French in that order. Following close behind are the Italians, Scottish, Mexican, American Indian and the Dutch.

Of those considering themselves French, 26% live in the Northeast, 27% in the North Central, 27% in the South, and 19% in the West. The five states with the largest French population are California, Louisiana, Michigan, Massachusetts, and New York, respectively.

Within the French population, 24% consider themselves of single ancestry and 75% of multiple ancestry. While considering the French-Canadians, of which there are 780,000, 57% are of single ancestry and 43% report multiple ancestry.

What are the implications? Simple! Americans of French descent are PROUD of their ancestry, but we knew that all along.

Andre Megny dit Lagasse, The Colonist

Contributed by Anne-Marie Welch

Andre Megny came to Canada by reason of duty. He was a soldier assigned to the Allier Regiment which arrived in Canada in 1665. His compagny was commanded by Alexandre Berthier and wintered in Quebec City. When the troops were dispersed, he took leave from nilitary duties in 1668 to become a settler. He obtained permission to settle along with a promise of cooperation for aid to find a piece of land and a wife.

His wife to be arrived in Canada the same year of his release from the militia. Her name was Jacquette Michel, a King's Ward, and widow of a Jean Gardin. She was the daughter of Jacques Michaud and of Jeanne Dupont. What a joy this must have been for Andre to find someone this far from home and to also have come from his native island of Re, she from the parish of Ste. Catherine-de-la-Flotte and Andre from St. Martin a mere three kilometers to the east.

The civil contract was signed on October 7, 1668 before the notary Becquet. At that time their names were written as Andre Meigner dit La Gachette and Jacquette Midhel, neither declaring that they could sign their names. Although on latter documents, Andre signed his name quite legibly. The religious ceremony was celebrated on October 23 by Father de Bernieres in the church at Quebec. Previous to the ceremony on October 14, Andre received the land belonging to Marie Guillemette Hebert, daughter of Louis Hebert first colonist of Canada. The land contract was passed before the notary Lecompte who also confirmed that Andre could not sign. His land was situated on the St. Charles River in Charlesbourg and measured two acres on the river by thirty acres in depth. Take note that the French acre is the equivalent of 1½ English acres. Andre's neighbors were Lord Fournier on one side and the farmer Barbault on the other. On the 20th of March 1672, Rageot recorded that Andre received a second parcel of land from the widow Couillard, (the same Marie Hebert). This second parcel added 15 acres to this original homestead.

Let us remember that the era in which Andre Megny lived was one of feudalism. Instead of paying taxes, the colonist was expected to annually pay to his Lord certain money and certain services. By accepting responsibility for Guillemette Hebert's lands, Andre also accepted the following obligations to her:

---to establish oneself or another on said land and to clear and work the land
---to pay 60 "sols" for the first piece of land and an additional 15 "sols" for the second piece
---to bring two live fat roosters to the Lord at St. Martin (on November 11) as rent for the first land and a chicken for the second
---to pay twelve "deniers" and three more for the second parcel
---to give the right to the Lord to cut wood on any 2 acres of the Lord's choice
---to maintain the road passing through his land
---to have his grain ground at the Lord's mill providing there

was one and to pay "un minot" for each fourteen ground
---to be available for combat is the colony was threatened
These annual obligations were not as burdensome to the colonist as were the obligations of those citizens of other countries, even France during the same time era.

Economically times were very, very difficult. Andre had recently received 100 franks as monetary compensation for deciding to remain and settle in Canada, also, another 100 franks as dowry for his marriage. This money was welcomed, but relatively speaking it was the small return on their products that was such a hardship for the colonists. At first they produced only what they used. It was hard work and several years before any surplus was to be expected to add to their income. Therefore, the colonist would hire himself out for various work when he could get it. Little is known of Andre's life between 1668 and 1681. Between 1676 and 1678 a Lagace (first name unknown) found himself in the employ of the seigneurial Lord Michel Le Neuf. He functioned as a carpenter along with several others in the village of Beaubassin. It is believed that this Lagace was Andre who travelled back and forth from Charlesbourg and Beaubassin during the years 1668-1681. Eventually, Andre would move his family from St. Joseph at Charlesbourg to la Grande Anse in the Riviere Ouelle region. This may explain why so few contracts were signed by him during this period.

As of the census of 1682, Andre lived in the village of St-Joseph. His name was spelt, Migniere, and he was listed as 41 years of age and his wife, 44. Thence, he was born in 1641 and his wife in 1638. The census also listed his children as Andre 12, Marie 10, Francoise 8, Marie-Anne 5, and Jacquette 2. This census must have been taken early in 1682 for Michel was baptized on April 19, 1682 and no mention exist of him at that time.

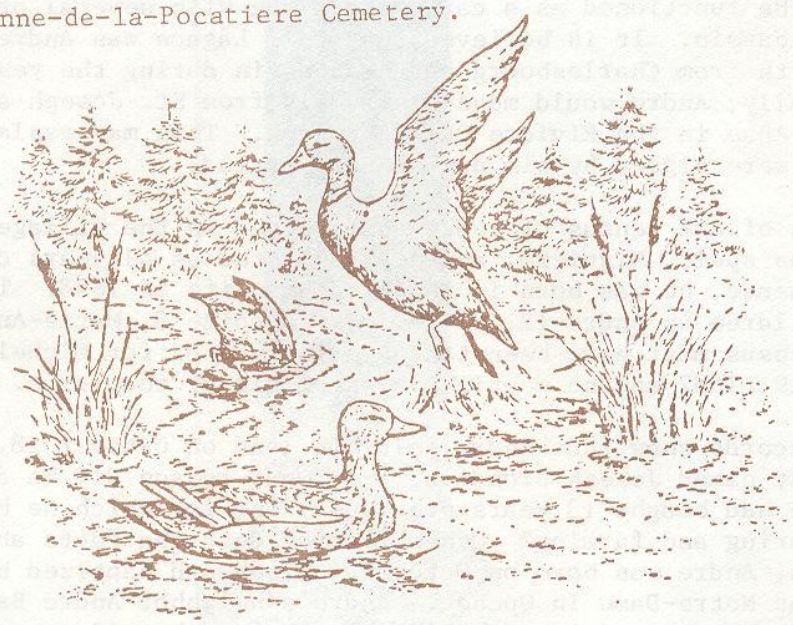
Records show that Andre sold his land on October 28, 1681 to a rich merchant named Joseph Blondeau. For what reason did he decide to sell this land he had bought 13 years previously and for which he had worked so hard in clearing and farming? Other records describe facts about his children. His son, Andre was born on October 4, 1669 and baptized by Father Germain Morin at Notre-Dame in Quebec. Andre's neighbor Andre Barbault was godfather and godmother was Jeanne de l'Estre, who was but 12 years old. The two next children were baptized by the same priest who had blessed the union of Andre and Jacquette, Father Henri de Bernieres, also at Notre-Dame. Marie born October 14, 1671 had Simeon Roy-dit-Audy for godfather and Marie Renaud for godmother, while Francoise born June 24, 1674 had Pierre Groleau and Francoise de Tarte, wife of Sineon Bourbeau. A third daughter, baptized Marie-Anne on January 18, 1677 was the first Megny child to be baptized in the chapel at Charlesbourg. It was Father Charles Gaudelet, missionary, who officiated. Godparents were Pierre Le Tievre of Batanville and Adrienne de Latre, wife of Pierre Marterel. On August 16, 1679, Marie Madeleine was born. It is this child who was later referred to as Jacquette in the 1682 census. The last child mentionned in the parish registry was Michel who was baptized at Charlesbourg..

About 1686 was when Andre moved his family from St-Joseph. At Grande Anse, he was by far not one of the first colonist to settle in that area. A chapel with a resident priest had already been established since 1672. It was called Ste. Anne-de-la-Pocatiere. Here is where in June 1692, Andre rents a piece of land from a Lord d'Auteuil. Now in his 52nd year, Andre no longer yearns

to clear land. The land he has just rented serves him well for he sub-lets it to a tenant farmer, Charles Aubert.

One by one his children marry. First Francoise to Robert Morin in 1690. In 1693 a double ceremony unites Andre to Charlotte Pelletier and Anne to Philippe Boucher. The next wedding was not to come about until January 18, 1701 when Madeleine marries Claude Lizotte. A few months later, Andre now a widow remarries to Francoise Ouellette on May 31st. The bells would once again toll for Michel who takes for wife, Angelique Thibault at Cap St-Ignace. Then in 1709 two marriages again, the first for Joseph and Madeleine Lizotte and the second for Madeleine again, who now widowed marries Alexandre Aubert. These ceremonies were happy times for Andre and his family, but all shared in the tears when one or the other of the family died. Andre would in turn sorrowfully miss Jacquette when on November 29, 1710 she too met with death.

Loneliness too great to endure, Andre moved in with Joseph and his family. Until finally he too bid farewell to all and was buried on November 20, 1727 at the Ste. Anne-de-la-Pocatiere Cemetery.



The origin of Lagasse

Contributed by Anne-Marie Welch

In 1668 the surname "La Gachette" or "La Cassette" appeared for the first time on a document referring to Andre Megny. It concerned his marriage contract signed in front of the notary, Becquet. Where did this name, dit La Gachette, come from? One can speculate that perhaps since Andre was a military soldier that the name came from the "gachette" or the "trigger" of a gun. Or as easily acceptable is Douzat's interpretation in his "Les noms de personnes", p.97 for Lagache and Lagasse. He believes the name came from the gache which is a bird called a magpie, better known for being a chatterbox. Another thought is that the name did not originate in Canada but was a derivative from the old country. This is based on a Francois Gafchet who was registered at St. Martin on Re in 1721. Is this coincidence? The old written pronounciation for "ss" was an "f" followed by a "ch", hence Gassette.

Mignier Paternal Line

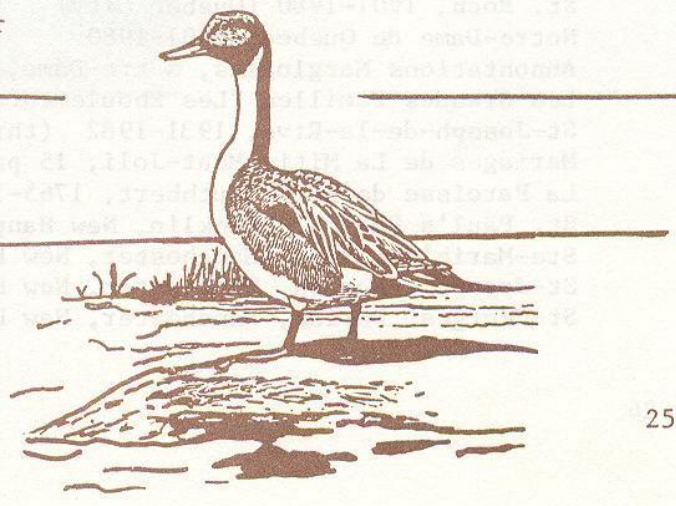
Compiled by Anne-Marie Migner Welch

Megny--Migner--Mignier--Meigne--Menier--Lagace--Lagasse--La Gasette--La Gachette

HUSBAND	WIFE	DATE	PLACE
Andre Megny-dit-Lagasse	Jacquette Michel	Oct. 23, 1668	Quebec
Michel	Angelique Thibault	July 28, 1705	Cap St-Ignace
Joseph	Marie-Anne Ouelette	Nov. 11, 1750	Pocatiere
Germain	Josette Levesque	Feb. 13, 1787	Riv-Ouelle
Germain Edouard	Marie Basilisse Desrosiers	Sept. 1, 1835	St. Jean, Port Joli
Telesphore Mignier	*Henedine Mignier	July 1, 1862	St. Octave
Lucien Migner	Melina Poirier	Aug. 25, 1901	St. Andre Bidd.
Robert E. Welch	Anne Marie Migner	Dec. 24, 1938	Boston, Ma.

Second Ancestral Line

*Andre Megny-dit-Lagasse	Jacquette Michel	Oct. 23, 1668	Quebec
*Michel Mignier	Angelique Thibault	July 28,1705	Cap St-Ignace
*Michel Mignier	Marguerite Pelletier	Jan. 9, 1736	St. Roch-des-Aulnaies
*Jean-Francois Mignier	Marguerite Morin-Valcourt	Aug. 6, 1787	Kamouraska
*Hilaire Mignier	Pelagie Fitsbach	Oct. 20, 1817	St. Louis, Kamouraska
Telesphore Mignier	*Henedine Mignier		



Diocese of Edmunston (Madawaska), 1785-1930
Montmorency County:
- Ste-Anne de Beaupre, 1657-1980
- Beaupre, 1927-1980
- St. Joachim, 1687-1980
- St. Ferreaol-les-Neige, 1927-1980
- St. Tite des Caps, 1867-1980

Rimouski County:
- Bic (Ste-Cecile), 1850-1984
- St-Valerien, 1885-1984
- St. Fabien, 1848-1984
- St. Fabien sur Mer (Notre-Dame des Murailles), 1972-1984
- St. Eugenel, 1938-1984
- St-Simon, 1836-1984
- St. Mathieu, 1866-1984
- Trinite des Monts, 1939-1984
- Esprit Saint, 1937-1984
- St. Medard, 1929-1984
- Lac des Aigles, 1932-1984
- Biencourt, 1932-1984
- Alliance Chretienne, 1975-1984
- Eglise des Mormons, 1978-1984
- Nazereth, 1939-1984
- Notre-Dame du Sacre Coeur, 1876-1984
- Palais de Justice de Rimouski, 1969-1984
- St-Anaclet, 1859-1984
- St. Germain, 1701-1984
- St. Marceilin, 1919-1984
- St-Narcisse, 1919-1984
- St. Pie X, 1958-1984
- St. Robert, 1941-1984
- St-Yves, 1938-1984
- St-Agnes, 1957-1984
- Ste. Anne de la Pointe au Pepre, 1882-1984
- Ste. Blandine, 1878-1984
- Ste. Odille, 1939-1984

Repertoire des Mariages, batemes et sepulture de St. Francois de la Nouvelle-Beauce, Beauceville, 1765-1850
Ste. Helene, 1850-1908, Kamouraska
Riviere-Ouelle, 1672-1972, Kamouraska
St. Roch, 1901-1980 (Quebec City)
Notre-Dame de Quebec, 1901-1980
Annontations Marginales, Notre-Dame, St-Roch de Quebec, 1837-1962
Les Grandes Familles "Les Eboulements", 1850-1982
St-Joseph-de-la-Rive, 1931-1982 (three volumes)
Mariages de La Mitis Mont-Joli, 15 paroisses, 1842-1984
La Paroisse de Saint-Cuthbert, 1765-1980
St. Paul's Parish, Franklin, New Hanpshire, 1884-1937
Ste-Marie's Porish, Manchester, New Hampshire, 1880-1976
St-Joseph's Parish, Manchester, New Hampshire, 1869-1976
St-Georges' Parish, Manchester, New Hampshire, 1890-1975

SEARCH QUESTIONS

Please submit any questions and/or answers through the group's address. This will permit all members to benefit from any replies which will be published in future issues. No fee for any inquiry submitted.

A.#21 Andre Breton married Judith Gagnon on February 9, 1834 at S.S. (Could be Ste. Sophie in Megantic County or St. Sylvestre, Lotbiniere County.
Parents of Andre were Andre Breton and Marie Audet.

A.#21 Andre Breton was married to Marie Audet at S. Henri on Feb. 29, 1808.

A.#23 Parents of Gonzaque Savoie, fils majeur, were Paul Savoie and Josephte Plante (St. Barthelemie).
Parents of Modeste, fille majeure, were Pierre Dalcourt and Therese Demers.

Q. #24. Looking for parents of LUDGER DUPUIS married to Philomene Benoche on March 3, 1862 at Henryville.

Q. #25 Need parents of FRANCOISE GRENON married to Rene a. Simonneau on April 19, 1751 at S. Nicolas.

Q. #26 Would like any information on parents of ANGELIQUE RODRIGUE who married Joseph Poulin at S. Joseph on January 25, 1762.

Q. #27 Wanted marriage date, place of marriage and parents of both FRANCOIS NORMAND and MARIE-ANNE CODEARE whom he married.

Q. #28 Would appreciate any information on ARCHANGE BOUDREAU who married Joseph Vel Sansoucy possibly around 1780.

Q. #29 Need any information on GEORGE SANSCHAGRIN and SALONEE PELLERIN around 1850.

Q. #30 Marriage date and place of both CHARLES MANCEAU and MARIE ALLARD probably about 1850. Also who were their parents?

Q. #31 Would like all information on CALIXE PROVENCHER who married SALOMEE BEAUCHESNE, thereabout 1850.

Q. #32 Looking for parents of PIERRE GUERIN (dit ST. HILAIRE) who married Adeline Morin on 5-9-1859 at Chicoutimi.

Q. #33 Need parents and date of marriage for NAZAIRE LEVESQUE and MARCELLINE LARIVE. They had a son Ezechias who married Marcelline Thibeault on Nov. 3, 1856 at St. Dimon, Rimouski.

Q. #34 Looking for the parents of AMABLE DESERRE and GENEVIEVE LEMIRE, also their date of marriage. They had a son, Francois DeSerre who married Angelique Chretien on July 31, 1815 at Maskinonge.

Q. #35 Need information on the marriage of JOSEPH LANOIE to JOSEPHTE LUNEAU.

Q. #36 Place and date of marriage of AUGUSTIN COTE to MARIE-JOSEPH BERARD.

Q. #37 Would like the parents of both ANTOINE LAMOTHE and MADELEINE HOUDE. They were probably married about 1830 or earlier.

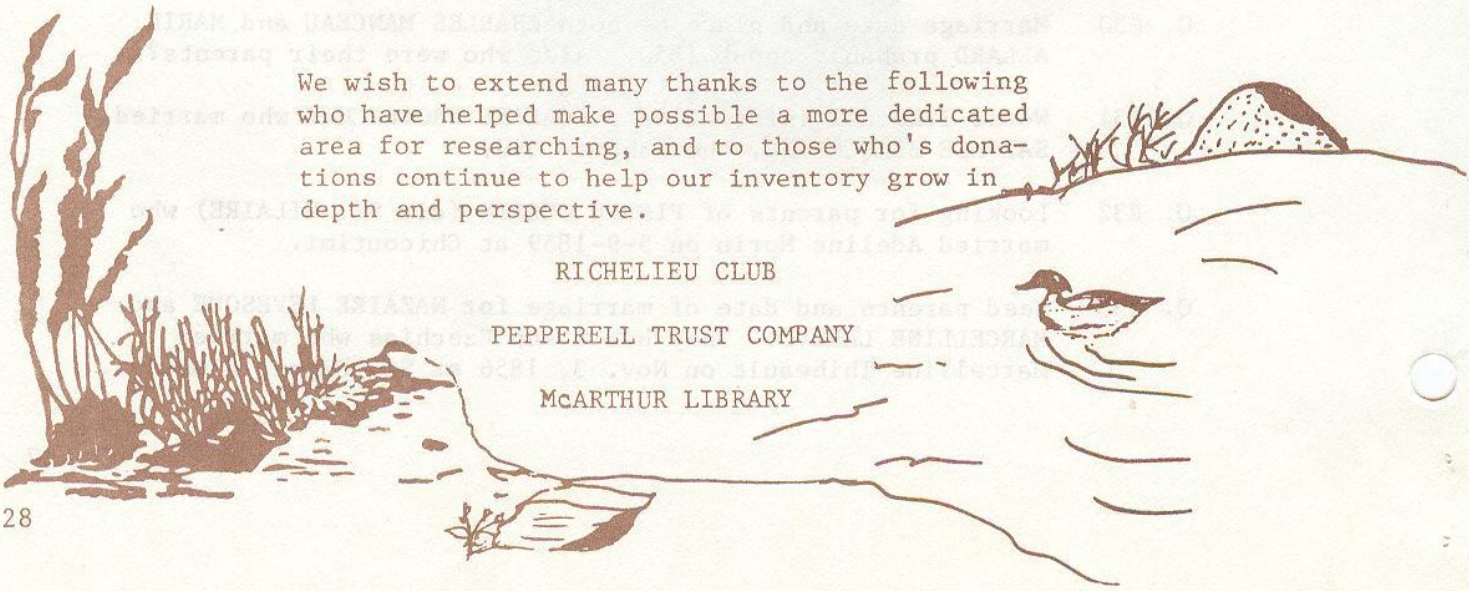
Q. #38 Parents and date of marriage of JEAN-BAPTISTE NADEAU and AGATHE BLAIS. Their son Joseph married Marie Lafleur at St. Pierre de Sorel on Jan. 30, 1821.

Q. #39 Parents and date of marriage of JAMES HANNA(H) and ELIZABETH SAUT (SAUL). Their son Jackson married Genevieve Julie Perron (dit-Grenier) on Sept. 19, 1834 at Ste. Patrice in Riviere du Loup.

Q. #40 Parents and date of marriage of JOSEPH BOUCHER and THARSILE GRIMARD. One of their sons, Jerome X, was born at Newport, Vermont on Jan. 8, 1888.

CONTRIBUTIONS

Inventaire des Greffes de Notaires du Regime Francais (4 volumes)	Archives of Quebec
The Descendants of Francois Violet	Mr&Mrs Roger Tousignant
Mariages de Saint Chrysostome (1838-1876)	Joseph Thibault
Loiselle Files (1,500 micro-fiches)	Anonymous



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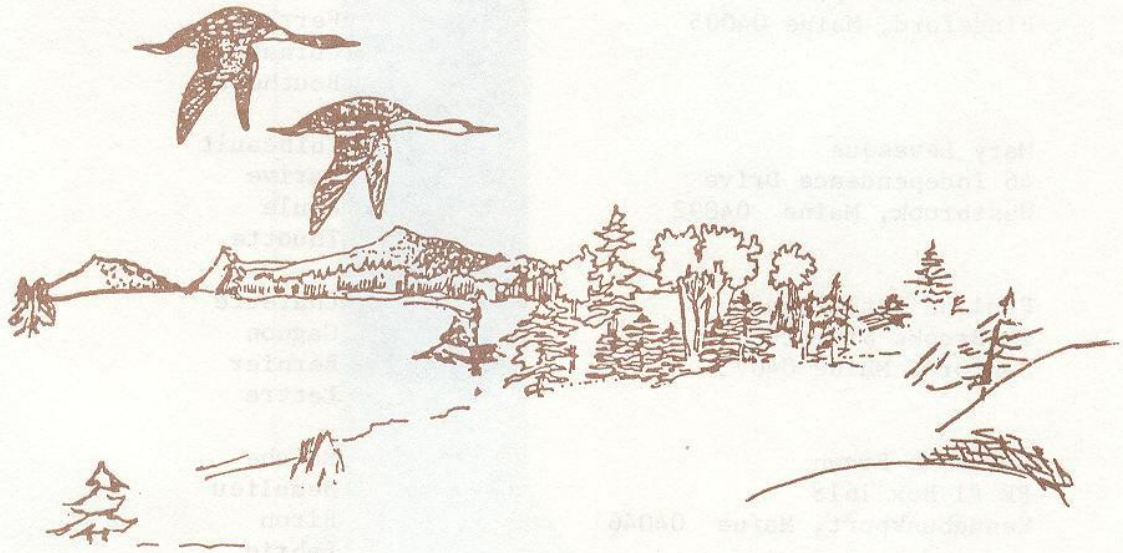
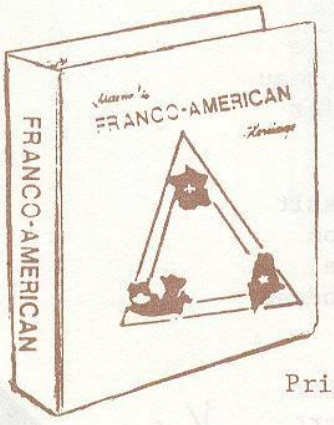
In 1598, the French King Henri IV, by the edict of Nantes, granted the Protestants of France (mostly disciples of Jean Calvin) the right to worship in their belief. Unhappily, this freedom of cult was revoked by his successor, the "Sun King", Louis XIV. The persecution of non-catholics in France became so intolerable that over a quarter of a million French Protestants, known as "Huguenots", took refuge outside of France, generally in Holland, Germany or Ireland. Forty thousand of them landed in England where their descendants can now be found in great numbers. These Frenchmen of old, originated mostly from the Provinces of Normandie, Ile de France, Gascogne, Languedoc and Guyenne. They are now Englishmen with names such as Courteauld, Martin, Albert, Olivier, etc...





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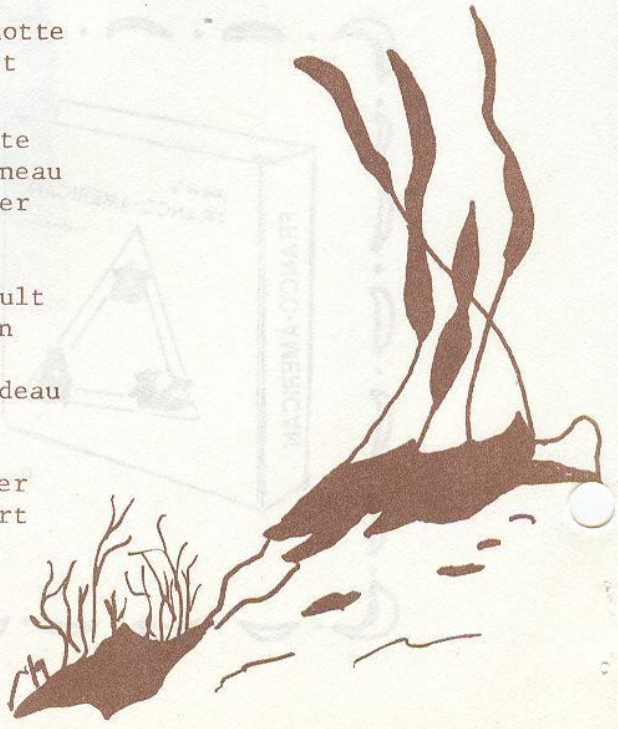

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FATHER _____ MOTHER _____

DATE AND PLACE OF MARRIAGE _____

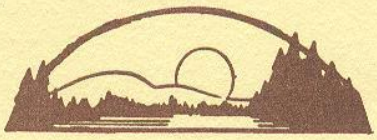
PATERNAL GRANDFATHER _____ GRANDMOTHER _____

DATE AND PLACE OF MARRIAGE _____

MATERNAL GRANDFATHER _____ GRANDMOTHER _____

DATE AND PLACE OF MARRIAGE _____

For those of you who are researching non-French names, do not despair. There is help for you in other ethnic origins. We are aided by a member of the Biddeford Genealogical Society. Give them a try.



WE WOULD APPRECIATE YOUR SUPPORT THROUGH YOUR KNOWLEDGE. Do you have a happy anecdote or short story to tell? Share your articles on your experiences, history or your family. Editing is available, so do not hesitate to contribute your facts and figures...You can make history! We will collect your material all year long.

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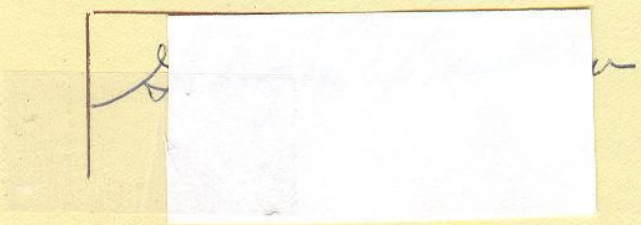

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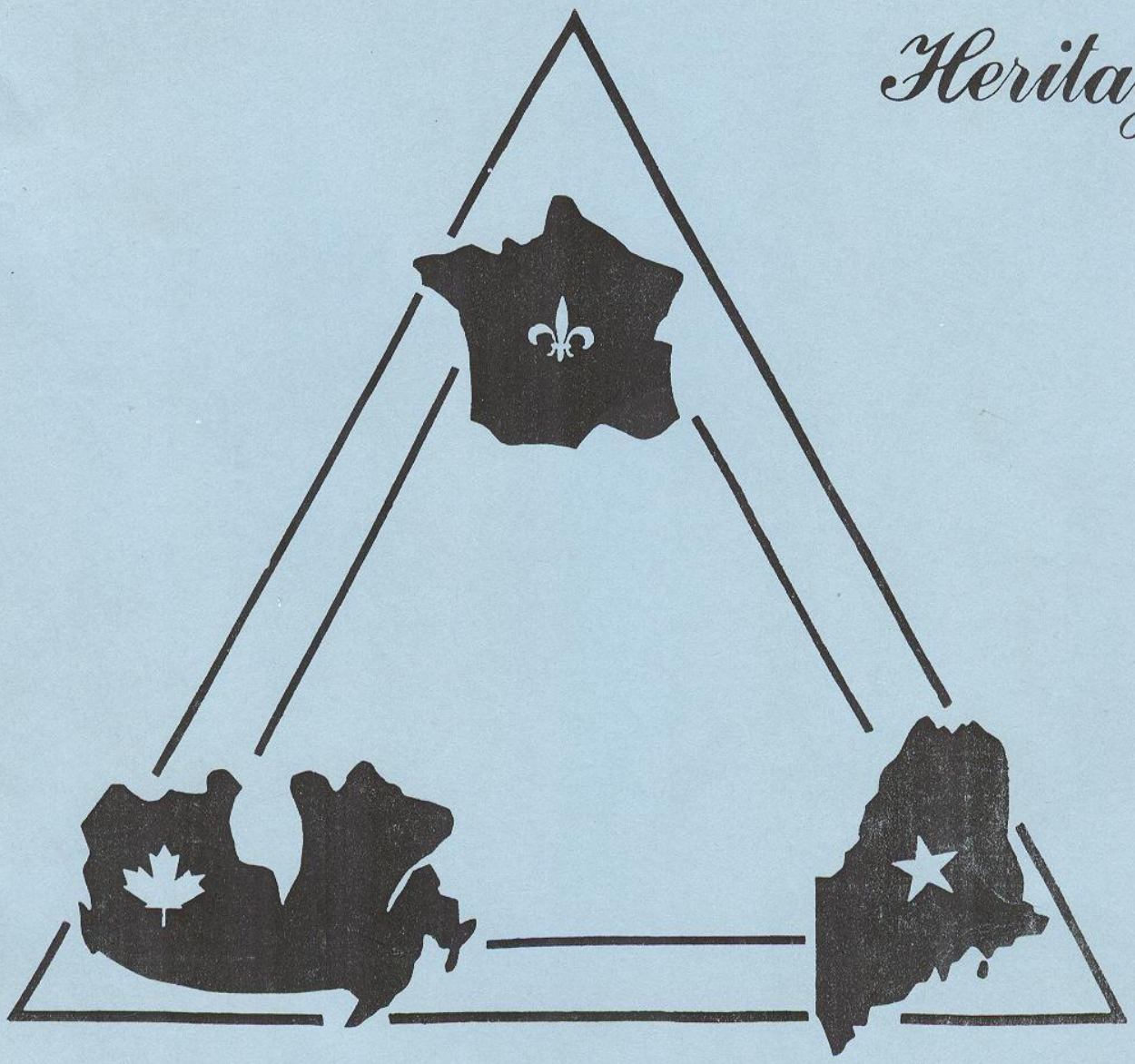

November 1988

Vol. 5

founded in 1981

published by the:
FRANCO-AMERICAN GENEALOGICAL SOCIETY
P.O. Box 180 Biddeford, Maine 04005

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I am trying to compile all descendants with the Babineau surname. If you are interested in this line, write me and I will send you the BABINEAU GENEALOGY.

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This publication is free to all paid-up members. Our purpose is to keep everyone informed through genealogical data of all types. We also provide a channel through which you can submit your problems and unsolved questions in expectation that someone will see the question and have an answer for you. Please submit your questions and answers for "SEARCH QUESTIONS" to: Franco-American Genealogical Society, P.O. Box 180, Biddeford, Maine 04005. We ask that all replies be directed to the Society so others can benefit from your knowledge.

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PRESIDENT'S LETTER

Dear Members,

We are approaching the end of a very fruitful year for our society. As this year's president, I am proud of membership cooperation in our activities. Without team work, little would have been accomplished. Our year started with the receipt of permission for the purchase of the Moncton Files. We have also replaced our tired Tanguay's Dictionaries, bought many Repertories of Marriages, and also a new set of Drouins. We have also increased our membership by almost 50%. After a very successful GARAGE SALE of $1,600, we find that we are on a very healthy financial base. None of this would have been accomplished without the dedication of Camille Bolduc, by his letter writing, purchasing of books and agreeing to the use of his garage for our sale, made this all possible. Many heartfelt thanks are also extended to all the other officers and members whose services included: editing, translating, financial recording, membership, sale clerks, and helping hands at our yearly participation at "La Kermesse", Biddeford's Franco-American Festival. A special mention to Robert Butler of the Atkinson's Furniture and to all who donated items for our sale. I would like to suggest to the next president that efforts should be made to involve members in local projects such as the gathering of stories and genealogies of Franco-Americans of their city or town. Doctors, lawyers, merchants, musicians, educators and mill-workers, all have a story to be told.

I wish to extend my warmest welcome to my coming relpacement.

Members and friends, I salute you all,

Ralph Courtois

Ralph Courtois
President

ACADIA

as defined in Collier's Encyclopedia

The French gave the name "Acadie" to the maritime sections of New France to distinguish their eastern settlement from that along the St. Lawrence River farther west. The origin of the name is still debated. Some are of the opinion that it comes from the Micmac Indian word "algating" meanint a camp or settlement; others believe that it is derived from the Micmac "akade", meaning a place where things abound; while still others favor the classical Greek origin "Arcadia".

Acadian was the name applied to all permanent French settlers (but not the English) in that region, which consists of the three Canadian provinces of Nova Scotia, New Brunswick and Prince Edward Island.

In his book published in 1830, "History of Biddeford and Saco", George Folsom tells us that the name Acadia probably was of Indian origin as is "Pesmo-cadi", the French orthography for Passamaquoddy. He claims that all New France was often termed Acadie.

PIECES OF CANADA'S FOUNDATION

by Patricia Sansoucy

We all know that Columbus is honored for having discovered America in 1492. We know where he landed and how the first Pilgrims fared. Can you say with the same assurrance when and where the first colonists in Canada arrived and settled? Are you aware of the hardships endured by the courageous few who took their dreams in hand and ventured to a strange far-away land? The following is a brief account of Canada's history; to this must be attached the life story of Louis Hebert. For it was he whose works and involvement in the new land placed him second only to Samuel de Champlain in the establishment of Quebec.

Louis Hebert, born in Paris, was a long-time pharmacist, like his father. Louis practiced his trade in the Royal Palace under the direction of her royal highness, Queen Catherine de Medicis. When he heard in the court of the up-coming voyages to the New World, Louis manifested his desire to accompany the explorers.

The king, in an edict dated November 8, 1603, had bestowed to M. de Monts the highest authority and power to people the new land, cultivate its fields and build towns and villages. M. de Monts, otherwise known as Pierre du Guast, had been awarded this high honor because of the bravery he exhibited in the War of the Leagues. M. de Monts fought to save the honor and glory of the prince. As his reward, he was made Lieutenant-General of Acadie. On March 7, 1604, M. de Monts set sail from the Havre de Grace, accompanied by Louis Hebert, Samuel de Champlain and M. de Poutrincourt. His two ships landed at a small island in Passamaquoddy Bay called Ste. Croix. The weary travelers were forced to spend the winter. Thirty-six people died from either, cold, famine or disease. In the spring, M. de Monts abandoned this island for more enticing surroundings. He landed at a superb location originally called Port Royal, but now known as Annapolis. Nature had spared nothing to make this port the most beautiful one in the world.

Many exploratory journeys were undertaken throughout the lands of Acadie; supplying Louis Hebert with numerous occasions for studying botany. He looked everywhere for plants he could use in his pharmaceutical trade. Many wild vines attracted his attentions; and he transported many to be cultivated at Port Royal. Beautiful grapes were found; and M. de Poutrincourt ordered his servant to put away a load of vines into his ship.

Having returned to France, M. de Monts subsequently decided to end his enterprise and ordered his men to return at his expense. They conceded; but not before Louis took time to name an island and a river after himself. In years to come, the English would change their names to Herbert Island and Herbert River and finally to Bear Island and Bear River. Embarkment for France occurred on the third of September 1607. Louis retained hope of returning to his beloved new land. On their return to the motherland, M. de Poutrincourt, his son and Louis Hebert hastened to Paris to show the king some of the numerous products growing in Acadie. They desired to return and to do everything possible to establish a commerce. The king was quick to see the merit of this endeavor

and so permission was granted. M. de Poutrincourt was then commissioned by M. de Monts to return. M. de Poutrincourt lost no time in getting his ship equipped and granted command of the vessel to his son, M. de Biencourt. M. de Poutrincourt, unable to depart was not to join his son until 1610. Meanwhile, M. de Champlain had obtained a commission and the command of a vessel.

When finally the time arrived for Louis Hebert and M. de Poutrincourt to return to Acadie, they loaded their ship full of furniture, instruments and provisions of all sorts. They boarded the vessel belonging to the marquis de la Roche; and set sail on February 25, 1610. Accompanying M. de Poutrincourt were two of his other sons, Charles and Jacques. Louis was accompanied by Claude de la Tour and his son, Charles. The courage of these men was remarkable, for the vessel was so small that one could wash his hands in the ocean from the bridge. This vessel named, La Grace de Dieu, also brought Mme de Poutrincourt and Marie Rollet, Louis' wife, making them the first women to the New World. Also making the trip were Biard and Masse, two Jesuit priests.

The winter of 1610-11 was extremely rigorous. Famine struck Port Royal. The following June, M. de Poutrincourt returned to France. Upon his arrival, he learnt that another ship was about to depart, to start a new colony in Acadie. The ship was under the command of LaSaussaye, landed on March 12, 1613. In the absence of M. de Biencourt, Louis Hebert was in command of the Fort. He was presented a letter from the queen ordering the newly arrived group to go where they pleased. They established themselves at the mouth of the Pentagoet River on an island named Saint Sauveur. No sooner had the building started, then Samuel Argall, governor of Virginia, siezed the colony without firing a single shot. Argall's troops then continued on to Port Royal and proceeded to burn the Fort to the ground; since no one was there to defend it. Once again Louis Hebert returned to France. Reunited with M. de Champlain who had founded the settlement of Quebec in 1608, Louis once again dreamed of returning. As history has documentated, M. de Champlain had landed on July 3, 1608 at a spot the Indians called "Quebecq" which in their language translated to mean strait. This settlement was the one to officially mark the founding of New France.

In the spring of 1617, Louis Hebert and his wife, Marie Rollet, and their three children, Guillaume, Anne and Guillemette boarded a vessel commanded by Morin. Departure was from Honfleur, and like M. de Champlain, also destined for Quebec. Upon arrival, Louis' first task was to build a house; after which he set himself to clear the land immediately around the house. In the fall, Louis gave his eldest daughter, Anne, in marriage to Etienne Jonquest, a colonist from Normandie. Their's was the first marriage in Canada. In 1620 Louis was named Attorney to the king. And so it was in this capacity that Louis' signature was found on a petition sent to the king in anticipation of ending the abuse by the company of merchants known as the "Compagnie des Cents Associes". Not only had the company not cleared their land, but they refused to give to the inhabitants the means to cultivate their lands as was promised.

It is of note to mention here that as of 1611 there had been only four women in Canada: Marie Rollet; Marguerite LeSage; Francoise and Marguerite Langlois. A fifth appeared when Samuel de Champlain, newly married in France, returned with his wife, Helene Boule. They had been married on December 30, 1610 at St. Germain l'Auxerrois. Helene was only twelve years old.

On August 26, 1621, Louis gave his second daughter, Guillemette, to Guillaume Couillard. This proved to be a longer union than his first daughter's marriage; for Anne had passed away the very year of her marriage; and her husband followed shortly after.

Louis Hebert fell victim to an accident; and died on January 25, 1627, after receiving the last sacrements from Father Joseph le Caron. He was buried in the cemetery of the Recollets at the foot of the large cross. His belongings were split between his two remaining children, Guillaume and Guillemette. A part of Louis' seigneurie called "fief" of Sault-au-Matelot stayed the property of the Couillard family until 1663. After the death of her husband, Guillemette Hebert sold her land of Haute Ville to Mgr. de Laval; who in turn made a gift of it to the gentlemen at the Seminary of Quebec. The second part of Louis' domaine called "fief" Lespiney was comprised of but 11 french acres wide by 4 leagues in depth. In 1725, records showed that it was owned by J.B. Couillard de Lespiney.

Guillaume died in 1639, leaving his wife, Helene, with three children: Joseph, Francoise and Angelique. Angelique died as an infant. Joseph died at the hands of the Iroquois, after being captured less than a year after his mother's 2nd marriage to Noel Morin, a cartmaker. Although no male survivors were left to carry on the proud name of "Hebert"; the stories and records of Louis Hebert's life and journeys will live on. History will not forget this man who along with Champlain worked so hard to start a new life in the "New World".

Couillard-Despres, Azarie, La Premiere famille francaise au Canada, Imp. Montreal, 1906.

Portrait of Guillaume Couillard:
Husband of Guillemette Hebert

Son of Guillaume Couillard and
Elizabeth de Vesins

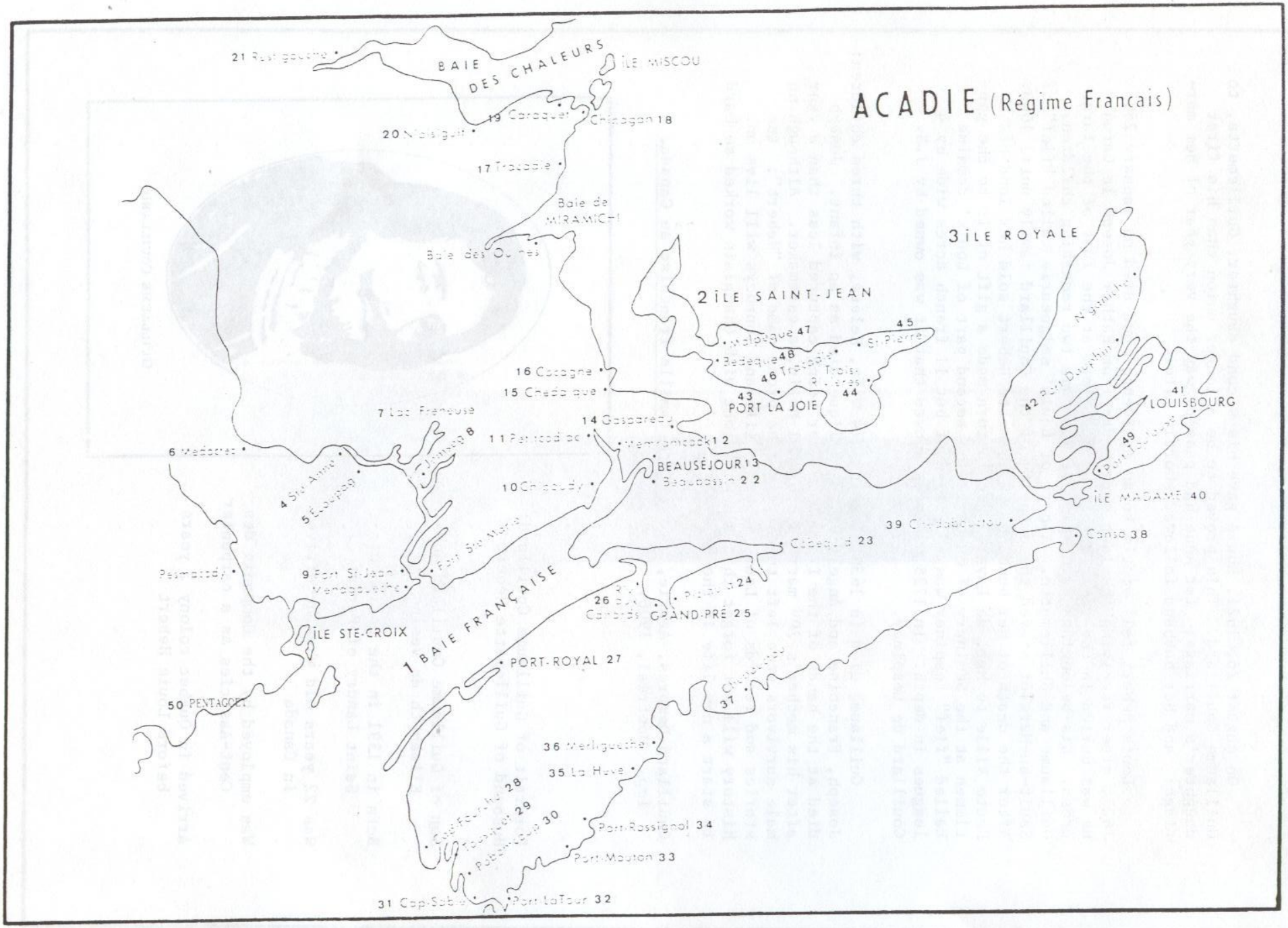
Born in 1591 in the parish of
Saint Landry of Paris

Was 22 years old when he arrived
in Canada

Was employed by the Companie des
Cent-Associes as a carpenter

Arrived in Quebec colony 3 years
before Louis Hebert

GUILLAUME COUILLARD.


ACADIE (Régime Francais)
BAIE DES CHALEURS
ÎLE MISCOU
21 Restigouche
19 Caraquet
Chipagan 18
20 N'aisiguit
17 Tracadie
Baie de MIRAMICHI
Baie des Ouines
3 ÎLE ROYALE
2 ÎLE SAINT-JEAN
Malpeque 47
45
St-Pierre
Bedeque 48
46 Tracadie
Trois-Rivières
44
43 PORT LA JOIE
16 Cocagne
15 Chedaique
7 Lac Freneuse
14 Gaspareau
11 Petitcodiac
Memramcook 12
BEAUSÉJOUR 13
Beaubassin 22
10 Chipaudy
6 Medoctec
4 Ste Anne
5 Écoupag
Jemseg 8
Fort Ste Marie
9 Fort St-Jean
Menagouèche
Pesmacody
ÎLE STE-CROIX
1 BAIE FRANÇAISE
50 PENTAGOET
PORT-ROYAL 27
26 Canards
GRAND-PRÉ 25
Piziquid 24
Cobequid 23
39 Chedabouctou
Canso 38
ÎLE MADAME 40
Port Toulouse
49
41 LOUISBOURG
42 Port Dauphin
Niganiche
37
36 Merliguèche
35 La Hève
Cod-Fourchu 28
Tousquet 29
Pobomcoup 30
Port-Rossignol 34
Port-Mouton 33
31 Cap-Sable
Port-LaTour 32

	OLD NAME	NEW NAME
1.	BAIE FRANCAISE	BAY OF FUNDY
2.	ILE SAINT-JEAN	PRINCE EDWARD ISLAND
3.	ILE ROYALE	CAPE BRETON ISLAND
4.	ST. ANNE	FREDERICTON N.B.
5.	ECOUPAG	MAUGERVILLE N.B.
6.	MEDOCTEC	MEDUCTIC N.B.
7.	LAC FRENEUSE	GRAND LAKE N. B.
8.	JEMSEC	JEMSEC N.B.
9.	FORT ST. JEAN	ST. JOHN N.B.
10.	CHIPOUDY	HOPEWELL N.B.
11.	PETITCODIAC	HILLSBOROUGH N.B.
12.	MEMRAMCOOK	MEMRAMCOOK N.B.
13.	BEAUSEJOUR	FORT BEAUSEJOUR N.B.
14.	GASPEREAU	PORT ELGIN N.B.
15.	CHEDAIQUE	SHEDIAC N.B.
16.	COCAGUE	COCAGUE N.B.
17.	TRACADIE	TRACADIE N.B.
18.	CHIPAGAN	SHIPPAGAN N.B.
19.	CARAQUET	CARAQUET N.B.
20.	NIPISIGUIT	BATHHURST N.B.
21.	RESTIGOUCHE	RESTIGOUCHE P.Q.
22.	BEAUBASSIN	AMHERST N.S.
23.	COBEQUID	TRURO N.S.
24.	PIZIQUID	WINSOR N.S.
25.	GRAND-PRE	GRAND-PRE N.S.

Name changes were the direct result of the Utrecht Treaty of 1713, when England took possession of Acadie.

FRENCH REGIME/ENGLISH RULE

compiled by Roger L'Heureux

	OLD NAME	NEW NAME
26.	RIVIERE - AUX - CANARDS	UPPER CANARD N.S.
27.	PORT ROYAL	ANNAPOLIS ROYAL N.S.
28.	CAP-FOURCHU	YARMOUTH N.S.
29.	TOUSQUET	TUSKET N.S.
30.	POBOMCOUP	PUBNICO N.S.
31.	CAP SABLE	BARRINGTON N.S.
32.	PORT LATOUR	PORT LATOUR N.S.
33.	PORT MOUTON	PORT MOUTON N.S.
34.	PORT ROSSIGNOL	LIVERPOOL N.S.
35.	LA HEVE	LA HAVE N.S.
36.	MERLIGUECHE	LUNENBURG N.A.
37.	CHEBOUCTOU	HALIFAX N.S.
38.	CANSO	CANSO N.S.
39.	CHEDABOUCTOU	GUSBOROUGH N.S.
40.	ILE MADAME	ILE MADAME CBI
41.	LOUISBOURG	LOUISBOURG CBI
42.	PORT-DAUPHIN	ST. ANN CBI
43.	PORT LAJOIE	CHARLOTTETOWN PEI
44.	TROIS-RIVIERES	GEORGETOWN PEI
45.	ST. PIERRE	ST. PETER PEI
46.	TRACADIE	TRACADIE PEI
47.	MALPEQUE	MALPEQUE PEI
48.	BEDEQUE	BEDEQUE PEI
49.	PORT-TOULOUSE	ST. PETERS CBI
50.	PENTAGOET	CASTINE MAINE

GLOSSARY OF EARLY FRENCH-CANADIAN OCCUPATIONS

by Marcel Guerard

One often encounters puzzling French occupational titles in the course of researching old marriage, death and notarial records in Canadian archives. In that important respect, you will find the French-English glossary below very helpful. Accumulated from various sources over the years, it will also provide some insight regarding the diverse ways in which our French forefathers earned their livings. Note, also, how a number of occupational titles evolved into family surnames.

agriculteur---farmer
aide de sous-commis---clerical assistant
apothicaire---pharmacist, apothecary
apprenti---apprentice
archer---bowman, archer
architecte---architect
armurier---armorer
arpenteur---surveyor
arquebusier---gunsmith
artican---skilled craftsman
aubergiste---innkeeper
avocat---lawyer
banquier---banker
bedeau---church caretaker
boucher---butcher
boulanger---baker
bourgeois---middle-classcitizen, overseer (fur trade)
brasseur---brewer
bucheron---woodcutter
cannonier---gunner
capitaine de milice---militia captain
capitaine de navire---naval captain
capitaine des troupes---company commander
capitaine de vaisseau---sailing ship captain
cardeur---carder, wool-comber
chapelier---hatmaker
charpentier---carpenter
charpentier de navire--shipwright
charron---wheelwright
chaudronnier---tinker, brazier
chaufournier---fire-stove attendant
chevalier---knight
chirurgien---surgeon
cloutier---nail-maker
cocher---driver, coachman
commandant---military commander
commis---clerk
commissaire d'artellerie---arms steward
commissaire de la marine---purser
confiseur---confectioner
conseiller---counsellor, advisor
contremaitre---foreman, overseer
controleur---superintendent
cordier---rope-maker
cordonnier---shoemaker
coureur de bois---unlicensed trapper
coutelier---knife-maker
couvreur---roofer
couvreur en ardoise---slater
cuisinier---cook
cultivateur---farmer
domestique---servant
drapier---draper, clothier
ecclesiastique---clergyman
ecolier---student
ecuier---squire
enseigne---ensign (army)
enseigne de vaisseau---sub-lieutenant (navy)
farinier---flour miller
ferblantier---tinsmith
fermier---tenant farmer
forgeron---blacksmith
garde---guard, watchman
geolier---jailer
gerant---manager
gouverneur---governor
greffier---registrar, recorder
hospitaliere---hospital attendant
soeur hospitaliere---nurse-nun
huissier---bailiff
imprimeur---printer
ingenieur---engineer
intendant---chief administrative official
interprete---interpreter
jardinier---gardener
journalier---day laborer

juge---judge
laboureur---plowman, farm hired hand
lieutenant criminel---criminal affaires magistrate
lieutenant general---lieutenant-general, military governor
macon---mason, bricklayer
maitre---master, teacher
maitre de barque---shipmaster
maitre de poste---postmaster
maitre d'hotel---steward, head-waiter
major des medecins---medical officer (military)
marbrier---marble-cutter
marchand---merchant, shopkeeper
marguiller---church warden
marin---marine
matelot---sailor
medecin---doctor
megisseur---tanner, leather dresser
menuisier---carpenter, cabinet maker
messire---squire, sire
meunier---miller
navigateur---navigator
notaire---notary-solicitor
officier---officer
orfevre---goldsmith, silversmith
ouvrier---laborer, workman
passeur---ferryman
patissier---pastry cook
peintre---painter
pilote---marine pilot
portier---doorman, porter, janitor
precepteur des enfants---tutor
pretre---priest
procureur---attorney, procurator
procureur general---court of appeals magistrate
receveur des droits---tax collector
relieur---bookbinder
sabotier---sabot (wooden shoe) maker
sculpteur---sculptor
secretaire---secretary
seigneur---lord of seigneury, fief
serger---serge weaver
serrurier---locksmith
serviteur---servant, manservant
soeur---sister, nun
soldat---soldier
subdelegue de l'intendant---subdelegate of the chief administrative official
syndic---trustee
tailleur---tailor
tailleur de pierre---stonecutter
tanneur---tanner
tapissier---upholsterer, tapestry worker
tisserand---weaver
tonnelier---cooper (wooden cask maker)
tourneur---wood turner (forms wooden articles with a lathe)
tresorier---treasurer
truchement des sauvages---Indian language interpreter/emissary
valet---valet
volontaire---volunteer
voyageur---canoeman (fur trade)
voyer---road surveyor

HOW'S YOUR FRENCH ?

by Bob Blais

How many of the following words do you know?
Test yourself....and find out!

1. fichier
2. soubriquet
3. acte
4. libre
5. Hotel de Ville
6. comte
7. pays
8. mort
9. naissance
10. anniversaire
11. avis
12. mairie
13. jour de fete
14. aspirateur
15. cheminee, feu
16. veille
17. hache
18. hopital
19. hotel-Dieu
20. frontiere
21. venaison
22. chaudron
23. navet
24. capuchon

answers on page 26

THE CAPTURE OF ESTHER WHEELWRIGHT

by Ralph Courtois

The town of Wells, Maine, on the morning of August 10, 1703, (then a part of Massachusett) was attacked by a war party of French and Indians. During the raid, thirty-nine people were either killed or captured. Among the abducted was a young girl of 7 named Esther Wheelwright. She was the daughter of Colonel John and Mary (Snell) Wheelwright, commander of the Wells garrison. The daughter of a high ranking officer, it was expected that she could bring a high ransom. Her captor was an Abenaki Indian from the village of Norridgewock, situated on the Kennebec River in Maine. She remained in this village for five years, where she learned the Abenaki language.

The missionary priest assigned to this area was the Reverend Father Vincent Bigot, S.J. Whenever he visited this village, he would notice this frail white girl and unceasingly tried to obtain her release. Finally after several years, through the influence of Governor Vaudrueil, he was able to obtain her freedom. After her release, Esther was taken to Montreal by Father Bigot to the home of Governor Vaudreuil. She was warmly accepted into the family and raised as one of the children. She and Louise Vaudreuil were sent to the Ursuline Convent in Quebec, where she learned French and was baptised into the Roman-Catholic faith. While still at school, Esther expressed her desire to become an Ursuline nun. When Governor Vaudreuil heard of this, he felt obliged to contact her family back in Wells, Maine. Despite any ramifications from this act, she was determined to follow her call.

Esther entered the convent as a novitiate in 1712. She then took the white veil on January 3, 1713 and was invested with the black robe on April 12, 1714. From that time on, she was known as Sister Esther Marie-Joseph de l'Enfant Jesus. Her expenses for the ceremony were paid for by Father Bigot, the priest who had delivered her from captivity. Esther never returned to her home in Wells, Maine.

During the conquest of 1759, Esther was one of the eight nuns who stayed in the convent to care for the wounded. On the night of September 14, 1759, General Montcalm was buried in the cellar of the convents' chapel, with Esther as one of the attendants. On December 15, 1760, Esther became Mother Superior at the age of 64. She was the first English woman to receive this honor. A few years later, she celebrated her golden anniversary on April 12, 1764. She passed away on October 28, 1780 at the age of 84.

As it pertains to the Ursuline nuns, the order was founded by Angela Merici, (1470-1540) who was canonized in 1807.

In Quebec city, at the Ursuline Convent, can be seen the skull of General Montcalm as well as a painting of Esther as a nun.

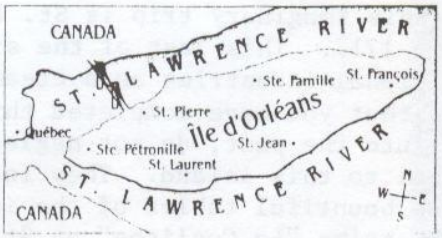
For further reading consult:

Dawn Over The Kennebec by Mary R. Calvert
Dictionary of Saints by John J. Delaney
Montcalm And Wolfe by Francis Parkman

ILE DE L'ORLEANS

by Gertrude Lettellier

Let your mind wander back in time and imagine experiencing the unhurried pace of living in the 18th or 19th century. Imagine a visit to an island 21 miles long by 5 miles wide, whose width landscapes across rolling hills. An island consisting of six quaint villages: Sainte Petronille; Saint Laurent; Saint Jean; Saint Francois; Sainte Famille and Saint Pierre.[1] To truly enjoy this charming island called Ile d'Orleans, it is helpful to absorb a bit of its history. Picture yourself driving along the island's coastal road, the "Chemin Royal", to Ste. Petronille located on the western tip. Your voyage boasts of splendid beaches, a picturesque view of Quebec City and "homes laced with Victorian gingerbread details that still stand as evidence of turn-of-the-century times."[2] It is "here at Ste. Petronille that the island's first settlement sprang up around 1650 as Jesuit Missionaries coaxed the resident Huron Indians into Christianity. Religion still thrives on this island. Each of the six towns or parishes, has its own church and tiny processional chapels, one at each end of every town, that serve as beginning and end points for the throngs of townspeople who parade on special saint days."[3]



In 1935 a bridge was built connecting the Ile d'Orleans with the mainland. Prior to that, residents had to rely on a once-a-day ferry that ran back and forth. The earliest settlers made the trip by boat, and between December and March they could usually rely on the "ice bridge", a stretch of frozen river. Many homes of stone with red and green roofs can be seen as you travel along the winding roads, while you continue on a north-easterly route, to Saint Laurent. It is essentially on two levels; one of these levels being the waterfront lowlands where a marina was built in 1984 and where there still exists remnants of the shipbuilding, once a major industry.

Approaching Saint Jean, you begin to notice some very distinct likenesses between each village. Each one has as its most impressive building, a massive Catholic church. Each is clean and of the same basic classical design, having a slender steeple housing a bell and a graveyard nearby. Saint Jean was the activity capitol of the island in the 19th century, and was home for sea captains, river pilots, sailors and prosperous farmers. From Saint Jean, a road leads straight across Orleans to Ste. Famille, which makes an inviting short-cut to avoid

[1] Kany, Howard L., Maine Sunday Telegram, February 9, 1986, p. 44A.

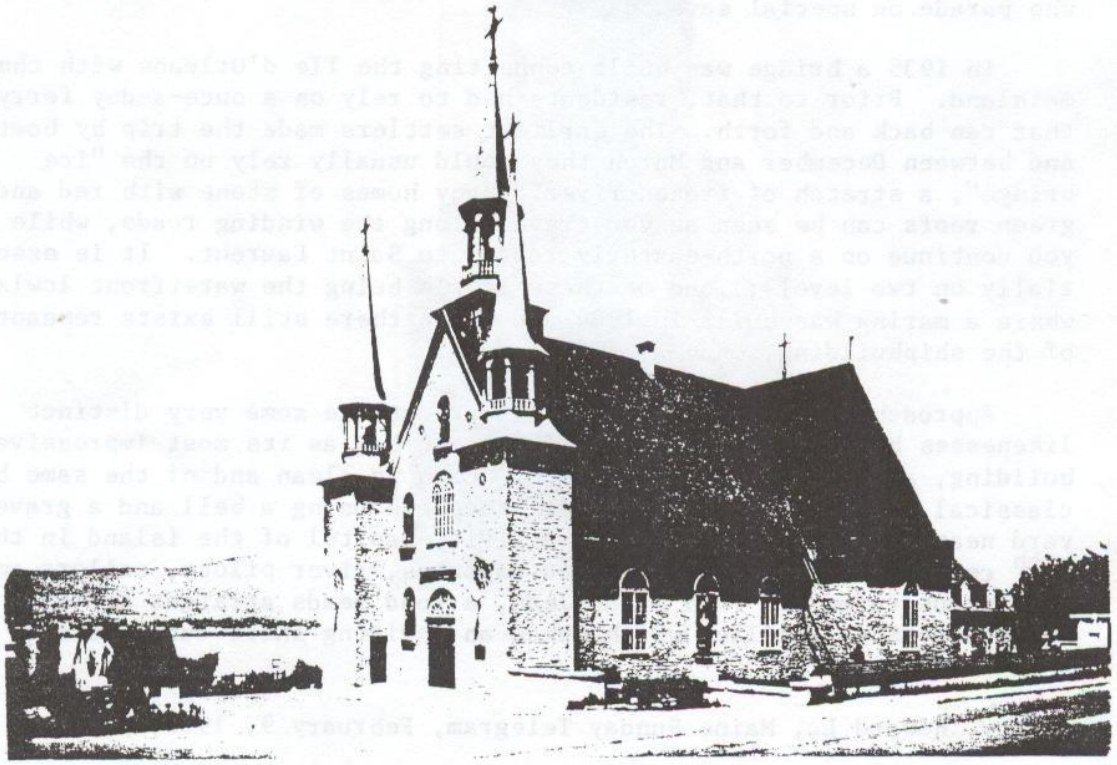
[2] COUNTRY LIVING ON AN ISLAND, Country Living, April 1984, p. 53.

[3] ibid, p.53.

driving around the downstream agricultural end of the island. This is not to say that the upper most part, Saint Francois is not as charming as the rest of the island. Ste. Famille is the oldest parish on the island, founded in 1661. The people of St. Francois have continually maintained the island's primary occupation of agriculture. It is here that the island's agricultural calender evolved. This calender is divided into seven months: "Maple products in April; flowers, fruit and vegetable plants from greenhouses in May; asparagus in June; strawberries, raspberries, green and yellow beans in July; summer apples, tomatoes and fresh corn in August; more apples, leeks and other vegetables in September; and potatoes, carrots and turnips in October."[4]

Completing your loop of the island on this imaginary trip is St. Pierre, which has the oldest island church, built in 1717. This last of the six island villages is the center of such traditional industries as a creamery, a blacksmith and metal works facilities. Now that you have completed this imaginative as well as informative journey into the past, do not neglect your aroused hunger for the foods traditional to this island. They include fowl and fish which can be found gracing the bountiful tables of the island's half-dozen restaurants, the most illustrious being "La Goeliche" at St. Laurent.

In reality, are you not tempted to visit the Ile d'Orleans, to taste the food, and see for yourself the clean, old homes proudly kept by their inhabitants? I assure you that everyone is made welcomed by the friendly folk who reside at historic Orleans. It could be especially exciting and interesting for those of you who discover ancestral roots to some of the early settlers of Ile d'Orleans.



Parish Church of Ste. Famille

[4] op.cit. Kany, p. 44A.

ST. CHARLES DE BELLECHASSE

compiled & edited by Jeannette Caya

If some of your ancestors, whether male or female, are named Gosselin, Perron, Roy, Duquet, Fournier, Perrin, Masson, Goulet, Roberge, Turgeon, Nadeau, Pelchat, Lapointe and Bellerive, be extremely proud of them for they were instrumental in bringing the Parish of St. Charles to fruition. My apologies to the many other equally deserving family names of the region of St. Charles de Bellechasse, which I omitted for lack of space.

St. Charles (Bellechasse) is located on the southerly side of the St. Laurent and along the Canadian National Railroad. It is approximately 15 miles from Quebec. The Riviere Boyer crosses the entire parish of St. Charles. Levis, Lauzon, Beaumont, St. Nicolas are but a few neighbors who are in close proximity to St. Charles. It also boasts of good roads to permit the fast flow of traffic to larger surrounding communities. It has various industries, ample shops and many commercial buildings. The pride of the people is instantly reflected in their superbly well-kept homes, manicured lawns, and pleasant atmosphere. Many of the homes are well over a century old.

St. Charles appears to be a breakup of St. Etienne de Beaumont. Its first established colonists back in 1717 had relied solely on St. Etienne de Beaumont for support. By 1723, the territory being endowed with an abundance of such good and fertile land, and with the area's population forever increasing, seigneur Charles Couillard, who had originally acquired a portion of land in 1713 from Vaudreuil and Begin, decided to donate some land so that the inhabitants could form a new parish. This would enable the inhabitants to build a church and procure members of the clergy to administer to their needs.

By the year 1749, Mgr. de Pontbriand, Bishop of Quebec, set up a new parish and for patron saint, gave it the name of St. Charles les Borromee in honor of seigneur Charles Couillard. The name "Bellechasse", no doubt, comes from "isles de chasse", as indicated on a map by Champlain back in 1629, and later, called "Islets de Bellechasse". The name "Boyer" was given to the river which crosses St. Charles' Parish in memory of the famous surgeon Boyer, of Rouen, who had made two voyages to Canada with Champlain.

The first pastor of St. Charles was Louis Pascal Sarault (1749-1794). He was born in Montreal in 1726 and completed his studies at the Quebec Seminary in 1746. In 1749, at the age of 23, he was ordained priest and immediately ordered to take charge of the new St. Charles Parish as a missionary. He remained at this parish for 45 years. He took over the administration of this parish only a dozen years before the conquest of 1760. Blessed with a great apostolic spirit, reinforced by a superb voice, and through his great wisdom and prudence in the course of his long career, gained the admiration, love, and confidence of his parishioners, guiding them through difficult periods of history.

[1] Historical data provided by La Fabrique de St. Charles, Bellechasse.

Even though the land had been donated, the inhabitants had no financial means or resources of their own to clear this beautiful virgin forest land and construct a new church. This entailed hard, back-breaking work, and the only tools available to them were axes and shovels. How determined they must have been! Fortunately, Father Sarault was there every step of the way to guide them by his fine example of courage. The colonists gained the support and confidence they needed to construct a wooden rectory containing a temporary chapel so as to permit them to finally worship in a parish of their own. They, in fact, did so for eight years. In 1750, French money was then in use. Roughly, seventy-one pounds and 30 sols was contributed by some of the parishioners. In 1752, the first stone of the new temple was laid and blessed, with the first mass recited on May 8, 1757. It was also in this year that Louis Pascal Sarault was made pastor of St. Charles' Parish.

Under Brassard-Deschenaux, the Acadian families started arriving and building up this seigneurie. Sad as it may seem, many of them were in ill-health, with Tanguay telling us that as many as 90 died in 1758.[2] However, Mme. Pean, Marie Angelique Renaud-Devesnee des Meloises, while still in Canada, and for reasons best known to herself, procured for them the services of a much needed surgeon as well as medication.

In 1760, Captain Joseph Nadeau from St. Charles, a well-educated farmer and miller, much admired and respected by his neighbors, was hung in front of his mill. Because of his profession as a miller and owner of a windmill, he had been exempted from going away in the army, and by necessity, had remained behind to make sure that the children, women, and elderly in his village would not die of hunger. Nadeau was suspected of having encouraged his fellow citizens to revolt against the new regime as well as encourage some of the milicia men in his company to join the French army. Also, instead of selling his spare grain, and whatever else he could salvage, he had kept it in anticipation of giving it to the French people on their return, for hadn't the king of France said that he would not abandon Canada. This reported act was intolerable to General Murray whose anger precipitated retaliation. He wanted to spread fear in that region and seek revenge against the inhabitants of the southern hill, for all winter long they had protected the marauders from Levis. So, "He ordered a sergeant, a corporal and a party of 8 men to go to St. Charles, asking for the miller named "Nadeau", and upon finding him, if his answer was in the affirmative, he was to be hung in the yard of his mill. The execution took place very early in the morning while the inhabitants of the village still slept."[3] Imagine the folks waking up to this horrid spectacle the next morning.

Again, Pastor Sarault was there to control his people. Nadeau was a widower, leaving two children. Therese, age 20, born from his first marriage and through the intervention of Sarault, was entrusted into the care of the Ursuline nuns, who saw that she received a proper education. Charles, age 5, from a second marriage, was helped by a maternal uncle.

The next crisis, namely, the invasion of Canada by the Bostonnais in 1775, also occurred during the administration of Pastor Sarault. The Canadian patriots were angry, they wanted nothing to do with the strict and compulsory rules of the new invaders. As in the past, Father Sarault was there to calm them down and keep them out of trouble.

2 Tanguay, p.167.

3 Quoted by De Celles in Papineau, p.17.

However, during this period of time, some of the inhabitants found themselves sympathetic to the congressional troops. Many would have preferred being taken by the Americans. They were elated with this cause for independence. The pastors were having problems keeping their people in line, some members of the citizenry were even threatened with excommunication. Father Sarault, once again, retained his people. Upon his death, Father Sarault, left varying amounts in his will for the education of some of his relatives and for other young people in the parish of St. Charles. It is said that many who made the grade were thankful for his generous educational bequests. Much of their success was attributable to him.

In regards to the construction of the church, the names of Architects, Quevillon and Baillarge, appear in St. Charles' church. In later years, we see the name of Andre Paquet, former pupil of Baillarge, undertaking the steeple of the new church. Celebration was in order when the bells could be purchased. The first bell, named Louise, weighed 463 pounds, and had for godfather, Louis-Hubert Turgeon, and for godmother, Marguerite Turgeon. The second bell, named Charlotte, weighed 416 pounds, and had for godfather, Charles Langevin, and for godmother, Clotilde Kimbert. The third bell, named Hortense, weighed 238 pounds, and had for godfather, Jean Chabot, and for godmother, Hortense Hamel.

The railroad also played an important part by way of better communication with larger centers of the country. A yearly amount of 40 louis was paid to the pastor of St. Charles for land acquired for this purpose. One louis was worth 20 gold francs. The account books in those days also referred to shillings and deniers as other methods of payment.

In 1896, Father Joseph Damasse Beaudoin was instrumental in doing away with the sale of intoxicating liquor in St. Charles. Good education for the children seems to have been uppermost in the minds of the parishioners of St. Charles. In 1878, the Sisters of Charity arrived to teach, and 1910 saw the arrival of the Brothers of Christian Instruction arriving for the same purpose.

In 1952 a bicentennial was celebrated commemorating the date in which the original church was started. Honorary diplomas were awared to representatives of those families who were here prior to 1800 and still continued the family line.

Families represented were:

Aube
Bernier
Bilodeau
Boucher
Lefebvre dit Boulanger
Boutin
Lebrun dit Carriere or Carrier
Chabot
Cote
Couture dit Bellerive or Lafrenaie
Duquet
Fournier
Gonthier
Gosselin
Clement dit Labonte
Naud dit Labrie
Lacroix
Denys dit Lapierre
Leclerc
Marcoux
Mercier
Nadeau
Patry
Pelchat
Prevost
Ruel
Therrien
Turgeon

BIDDEFORD: A FRENCH CITY?

by Camille Bolduc

There are four times more French people in Biddeford than there are in Tourouvre, Perche in France, where at least 35 of our ancestors were born. Opening at random, the city directory of 1900, I was amazed to find that the pages were full of French names. My natural curiosity made me wonder who those people were? Where were they from? Have they left descendants in that city? Obviously I could not undertake an in-depth search, but nonetheless, I followed up on a few of which I uncovered a number of pertinent and interesting facts.

BEAUDOINs

Louis Beaudoin and his wife, Marie Thibaudeau, arrived in Biddeford in 1867 with a family of not less than eight children, whom in turn left a great descendance in this area and other states. They were married at Laurierville in Quebec on August 12, 1856. Three of their sons are listed as workers in the 1900 city directory.

Delphis, born at Laurierville, Quebec, married Philomene Langevin in Biddeford. He died on May 6, 1924. Among the survivors were four daughters: Mrs. Alfred Pontbriant and Mrs Joseph Beaulieu of Biddeford, Mrs. Ed Daigneault of Hartford, Conn., and Mrs. Dudley Andrews of Portland, Maine. Four brothers: Joseph of Princeville, Can., Honore of Saco, Maine, Ulderic of Biddeford and Philias of Malboro, New Hampshire. Two sisters: Mrs Arthur Boisvert (Celanire) of Biddeford and Mrs. Joseph Trueman of Waterville, Maine.

Ulderic, son of Louis and Marie Thibaudeau, was 10 years old when his parents emigrated. He married Elise Labbe in Biddeford on Novermber 22, 1886. He died on July 26, 1952, after enjoying 15 years of retirement from his trade as a weaver. He was 85 years old. Among the survivors were two daughters: Miss Lea Beaudoin and Mrs. Eva Deschambeault. Four sons: Albert, Willie, Edouard and Arsene of Biddeford.

Pierre, born at Ste-Helene de Bagot, was the son of Pierre Beaudoin and Philome Hubert. He died in Saco in February of 1931 at the age of 69. He was the widower of Albina Ledoux whom he had married on August 8, 1880 in Bidd. His survivors were listed as his sister Mrs Henri Desmarais and his two brothers Alfred of New York and Michel of Newark, New Jersey.

BEAULIEUs

Barthelemi Beaulieu was born at La Tuque, Quebec, son of Jean-Baptiste and Celina Barnachez. He arrived in Biddeford around 1875 and was employed at the cotton factory for over 50 years as a weaver. At the time of his death in June of 1930, he was the widower of Philomene Fortier. His survivors were his brother, Euclide and his eight children (three boys and five girls). The eight children were born and married in Biddeford:

Euclide married Eva Bisson on August 25, 1902
Joseph, born November 18, 1894, married Rose-Anna Beaudoin on June 11, 1917
Arthur, born July 6, 1896, married Angelina Bedard on October 29, 1919
Josephine married Gedeon Roberge on November 18, 1901
Clara, born August 18, 1885, married Adelard Belanger on April 12, 1909
Aldora, born March 4, 1891, married Eugene Lafortune on August 25, 1913
Angelina married Alfred Lambert on August 21, 1905
Cordelia, born January 9, 1893, married Placide Comtois from North Adams, Mass. on June 7, 1920

BEAUMONTs

Charles Beaumont was of English stock, as he was born in Hyde, Lancaster County, England on November 23, 1826, son of John and Sarah Beaumont. He was possibly a descendant of Huguenots emigrating to England for for fear of the persecutions (1685) under the Sun king, Louis XIV of France. Charles started working in a cotton mill in England at the age of 10 and became a spinner. On the 4th day of July in 1852, he set his sights to America and landed in Boston after six weeks on the Atlantic. His first stop was in Salem to visit his brother before coming to Biddeford to find work in the cotton mill. His first wife was Alice Brandon, a native of England who died in Biddeford in 1855. His second wife, Jolia Johnson of New York, died a few years before he died on May 1, 1918. He was 91 and the oldest man of the city. Out of a family of seven, he was the last to die save for James, who was the former tax collector of Biddeford. He was survived by a daughter, name unknown.

BEAUPREs

Thomas Beaupre married Philomene Marcille on July 21, 1875 at St. Thomas de Joliette in Quebec and settled in Biddeford around 1889-90. They arrived with three children and had another three or more after their arrival.

Wilfrid, born in 1877 at St. Liboire, Quebec, married Sarah Mitchell most probably at St. Mary's in Biddeford. He died in a Portland hospital on January 4, 1951.

Thomas, born April 6, 1891 in Biddeford, married on July 16, 1917

Georges, born at place unknown, married Laura Simard on January 14, 1905 in Biddeford

Rose-Anna, also birthplace unknown, married Hormidas Bellefeuille on February 26, 1900 in Biddeford

Ledia, born in Biddeford on April 10, 1893, married Joseph Rodrigue in Biddeford on September 20, 1915. In 1951, Ledia resided at Holyoke, Mass.

Medora, born June 25, 1894 in Biddeford, married to Armand Gingras on August 13, 1912 also in Biddeford. Place of residence in 1951 was listed as Ste-Anne de la Perade in Quebec, Canada.

BEAUREGARDs

Philias Beauregard was born on March 18, 1866 at St. Cesaire, Quebec. He was the son of Edouard and Marthe Rollins. He arrived in Biddeford around 1888 and was employed in different grocery stores and bottling companies. On October 28, 1895, at St. Joseph, he married Clara Leblanc who gave him four children: Roland, Simonne, Leo and Paul. Philias died on March 22, 1913. Surviving him besides his children were two sisters: Mrs F.X.Cadieux and Mrs. C. Messier.

Narcisse married Melina Chicoine and had two sons:

Albert, born August 8, 1880 at St-Dominique in Bagot county, Quebec, married Imelda Blain on July 10, 1937

Antoine married Rose Delima Sylvestre on April 21, 1902 at St. Joseph, Biddeford.

BELANGERs

Jean-Baptiste Belanger and Adeline Faucher of St. Sylvestre, Quebec had many children among whom are:

Alfred, born in 1876 at St. Sylvestre, married Rose Cantara on September 25, 1899 in Biddeford. He died January 13, 1954.

Philibert, birthplace unknown, married Edna Boisvert on January 22, 1906 at St. Andre in Biddeford

Joseph, possibly born in 1875, remained single until his death in January 1936

Adelard, born June 22, 1886 in Biddeford, married Clara Beaulieu on April 12, 1909
Olivine married Auguste Fillion on August 20, 1900
Leda, no information available, but was single in 1954
Regina, no information available, but was single in 1954

Eugene Belanger married Celanire Morency at Islet on February 6, 1866. This family unit came to Biddeford around 1891. There children were:
Alphe, born at Islet in 1876 and married to Clara Blais. He became a foreman at Pepperell Mfg. Co. and died at Notre-Dame hospital in Biddeford on May 5, 1958.
Eugene married on July 31, 1888 at St. Joseph in Biddeford
Joseph, in 1958, lived in St. Valier, Quebec. Other members of the family living at the time of Alphe's death were: Irma of Islet, Mrs. Alvine Bernier of Westbrook, Maine and Mrs. Alice St-Pierre and Mrs. Eloise Caron of Brunswick, Maine.
Charles, born at Islet, Quebec, married Marie Cote possibly in Canada and died in a Biddeford hospital on June 19, 1953. At his death he left the following survivors: Mrs. Anoclet Breton of Canada,
Ernest lived at Islet, Quebec
Alexandre lived in Brunswick, Maine

BEDARDs
Amede Bedard married Louise Guertin at St. Joseph in Biddeford on November 10, 1902. His parents were Ambroise and Marie-Odile Corriveau, who were married on July 5, 1880 at Ste. Helene de Chester in Quebec.
Zephirine, sister to Amede, married Joseph Ouellette in Biddeford on June 3, 1901
Napoleon, brother of Amede, married Rose-Emma Masse on August 26, 1901 also in Biddeford
Bazille and Emilie Langevin, of unknown origin, left a descendance in Biddeford of considerable number:
Angeline, born in Biddeford on November 14, 1900, married Arthur Beaulieu at St. Andre ~~on Noverber 3, 1925~~ Dec. 1919
Lauretta, born in Biddeford on July 24, 1905, married Gaston Bellefeuille at St. Andre also on November 3, 1925
Elise, born in Biddeford on August 1, 1904, married Normand Boudreau at St. Andre on April 15, 1920
Rena, born December 1, 1902 in Biddeford, married Romeo Girouard on October 22, 1919 at St. Andre
Emilie, born in Biddeford on May 19, 1897, married Jean-Baptiste Labonte on July 9, 1923 at St. Andre

BELAIRs, (BELAIREs)
Alfred Belair was born at St-Pierre les Becquets in Quebec. He was the son of Louis Belair and Marie Ignace. Alfred married Marie Gaulin at St. Joseph in Biddeford on October 5, 1871. They surely must have known each other for a long time since she was also born in the same Canadian Village and was daughter of Pierre Gaulin and Aurelie Ribbens. No descendants of this couple remain in Biddeford.
Delphis Belair and his wife, Josephine Baker (Belanger), raised a lot of children in Biddeford. A few of these were born in Canada:
Wilfrid, born on October 24, 1886 at St-Patrice de Tingwick in Quebec
Delvina, born on October 18, 1880 at St-Christophe in Quebec
Napoleon Belair and his wife, Valerie Latour, most likely were from an Eastern Township since a daughter was baptized at Arthabaska, Quebec on November

3, 1884 and later married at St. Andre in Biddeford

BELHUMEURs

Ernest and Albert were brothers and sons of Alexis and Elizabeth (Elise) Sullivan of unknown origin.

BELISLEs

Alfred Belisle and Sara Jalbert raised a big family in Biddeford where most of their children were born. The exception was their daughter, Emiliana, baptized at Roxton Pond, Quebec on September 5, 1912. Others were born in the following years: 1908, 1918, 1920, 1923, 1924 and 1926. Alfred's parents were Charles Belisle and Delina L'Heureux, married on July 24, 1876 at Roxton Pond, Quebec.

BELLAVANCEs, (BELAVANCEs)

Joseph Bellavance married Caroline Gagne in Biddeford on October 12, 1896. He was probably born in Canada, although his brother, Alphonse, was born in Biddeford. Alphonse married Emiline Lebel on September 7, 1913. Both boys were sons of Ephrem Bellavance and Celestine Vaillancourt.

PHOTOCOPY OF RANDOM PAGE FROM 1900 BIDDEFORD CITY DIRECTORY

h.: was living at

b.: was born at

Beaudoin Alfred, insurance agent, h. 187½ Main
" Alfred, weaver, b. 74 Elm
" Angelina, at Pepperell Co. b. 210 Main
" Charles, laborer, b. 3 Pierson lane
" Delphis, laborer, h. 23 Sullivan
" Edward, clerk, 16 Water, b. 10 Sullivan
" Francois, box maker, h. 14 Pine
" Henri, weaver, b. 10 Sullivan
" Honori, weaver, h. 3 Pierson lane
" Louis Mrs. h. 23 Sullivan
" Marie, widow of Edward, h. 10 Sullivan
" Napoleon, laborer, h. 5 Pike
" Napoleon, weaver, h. 21 Main
" Philias, weaver, b. 23 Sullivan
" Philip, weaver, b. 3 Pierson lane
" Philipp, ins. collector, 98 Main, h. 341 do.
" Philomene, widow of Pierre, h. 210 Main
" Pierre, iron molder, h. 210 Main
" Thomas, hostler, 208 Main, h. Green
" Thomas, stableman, h. 7 Shevenells ct.
" Ulderic, weaver, h. 23 Sullivan
Beaudreau Joseph, laborer, h. 13 Laconia corp.
Beaulieu Alphonse, weaver, h. 9 Thornton
" Barthelemi, weaver, h. 38 Elm
" Euclid, spinner, b. 38 Elm, S. I.
" Thomas H. (Laroche & Beaulieu) 81 Main, h. 77½ do.
" Ulderic, laborer, h. 56 Alfred
Beaumont Charles, belt maker, h. 69½ Hill
" Elizabeth S. web drawer, b. 34 Graham
" George, gateman, B. & M. R. R. h. 10 Hill
" James, foreman, h. 34 Graham
" James W. belt maker, b. 34 Graham
" William H. at S. & P. M. shops, b. 10 Hill
Beaupre Dosite John, weaver, h. 23 Centre
" Edmond, laborer, h. 11 Pine, S. I.
" Louis, weaver, h. 37 Gooch
" Noel, operative, h. 11 Sullivan
" Noel Jr. weaver, h. 11 Sullivan
" Thomas, operative, h. 5 Summer
" Wilfred, slubber tender, b. 5 Summer
Beauregard Albert, slubber tender, b. 4 Hazel
" Antoine, weaver, b. 4 Hazel
" Arsene, weaver, b. 14 Elm, S. I.
" Emma and Alma, b. 4 Hazel
" Frederick F. (Biddeford Grocery Co.) 1, 15 and 17 Alfred and 53 to 57 Elm, h. 4 Vetromile
" John B. clerk, 53 Elm, h. 4 Vetromile [Sullivan
" Philias H. (Union Soda Water Co.) 64 Elm, h. 37

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Beauregard ———, widow, h. 37 Franklin
Becotte Henry, weaver, h. 15 Vetromile
" Matilda, weaver, rms. 29 Vetromile
Bedard Ambrose, laborer, h. 4 Maple, S. I.
" Amedé, weaver, b. 4 Maple, S. I.
" Augustine, laborer, h. 9 Thornton
" Bazille, weaver, h. 13 Emery
Begin Arthur, weaver, b. 339 Main
" Nazerre, millman, h. 12 Foss
" Philip, bobbin tender, b. 339 Main
Belaire Alfred, weaver, h. 21 Hill
" Aurelie, widow of Edouard, h. 11 Summer
" Delphis, laborer, h. 3 Prospect
" Ellen, widow of Napoleon, rms. 23 Laconia corp.
" Gedeon, section hand, h. 1 Summer
" Hector, at S. & P. M. shops, h. 23 Laconia corp.
" Moise, real estate agent and loom fixer, h. 1 Prospect
Belanger Albert, clerk, 255 Main, h. 5 White's wharf
" Alfred, weaver, h. 12 Summer
" Alphee, weaver, b. 69 Alfred
" August, laborer, h. Cleaves, near West Brook
" Bruneau, spinner, b. 15 Franklin
" Charles, weaver, b. 69 Alfred
" Eugenie, saleswoman, 51 Main, b. 32 Summer
" Eugene, second hand, h. 32 Summer
" Henry, operative, b. 2 Cleaves
" Jean Baptiste, laborer, h. 5 White's wharf
" Jean B. laborer, h. 15 Franklin
" Jean B. Jr. laborer, h. 15 Franklin
" Joseph, carpenter, h. 21 Pool
" Joseph, driver, b. 5 White's wharf
" Louis, picker tender, h. 27½ Pike
" Napoleon, blacksmith, h. 20 Foss
" Octave, laborer, h. 5 Jefferson
" Ovide, section hand, h. 30 Amherst
" Pierre Mrs. h. 2 West
" Pierre Jr. farm hand, b. 2 West
" see Baker
Belavance Joseph, weaver, h. 80 Elm
Belhumeur Albert, operative, b. 49 Foss
" Alexis, laborer, h. 49 Foss
" Ernest, clerk, 33 Alfred, h. 24 Sullivan
" Joseph, weaver, b. 49 Foss
Belisle Alfred, doffer, b. 1 Pierson lane
" Charles, loom fixer, h. 1 Pierson lane
" Isidore, laborer, h. 21 Laconia corp.
" Severe, weaver, h. 17 Oak
Beliveau John A. salesman, 106 Main, h. 77½ do.

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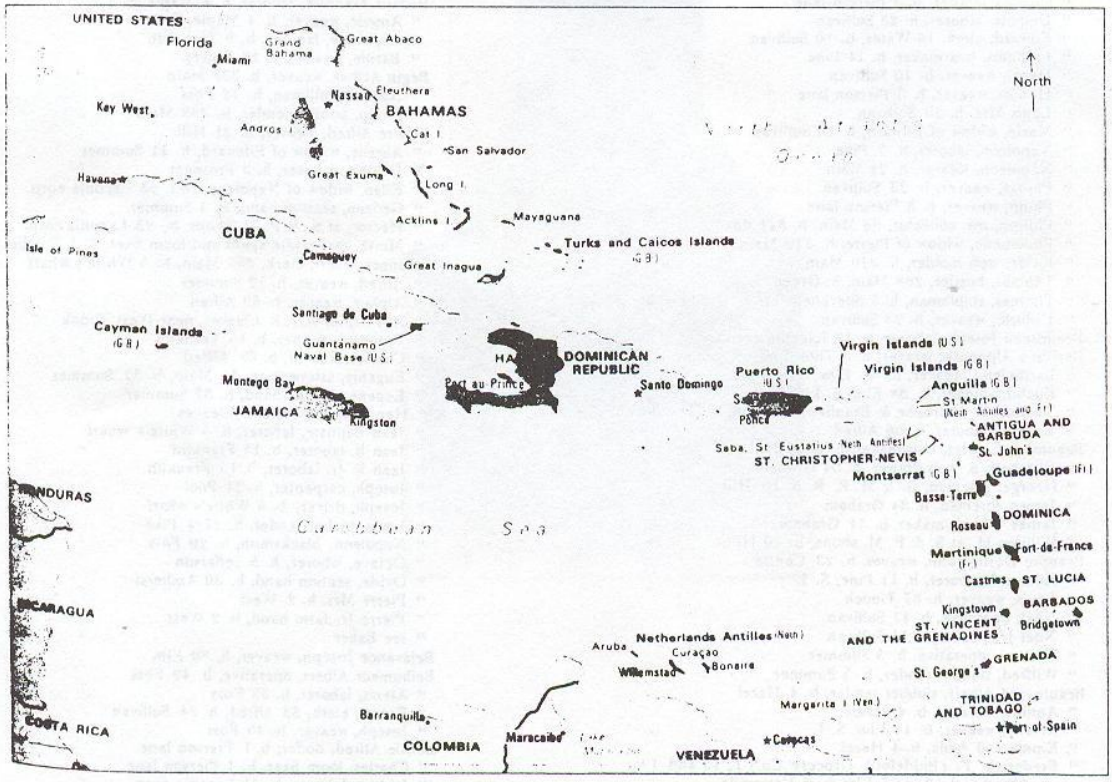
AUDET DIT LAPOINTE

by Patricia Sansoucy

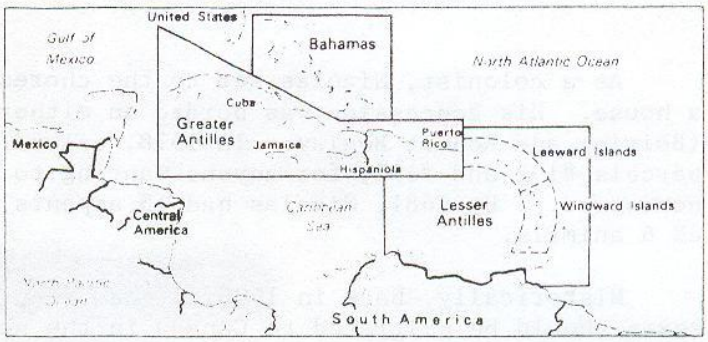
Much is known about my first ancestor, yet there are still many unanswered questions. My ancestor was Nicolas Audet, born about 1641. He was the son of Innocent Audet and Vincente Reine of Saint Pierre de Maille in the diocese of Poitiers, located in Poitou. This area is well known for being the site of several battles. First, Clovis, king of the Franks victored over the invading Goths (Germans) in 486. Followed by the Battle of Tours in 752 which determined whether Europe would be Christian or Mohammedan. It was in this battle that Charles Martel fought and defeated the Arabs who were also known as Saracens or Moors. Finally, an English victory occurred in 1356 called the Battle of Portiers during the Hundred Years' War. Not only is Poitou rich in its history, but it is a rich agricultural province as well. Wheat, grapes and fruits are major products. The province itself is heavily wooded with many pasturelands. Prior to 1700, some 569 immigrants were listed as originating from Poitou.

In 1663, M. de Tracy was lieutenant-general for all of France's American possessions. He organized a fleet of seven vessels of varying sizes. On board were 650 settlers and 200 soldiers from four different companies. Nicolas Audet, as noted by Gerard Lebel, C.Ss.R. in Nos Ancetres,[1] was a soldier in the Monteil Company which was detached from the Regiment of Poitou. This company was one of the four, leaving LaRochelle on February 26, 1664. Nicolas Audet was on the vessel, Le Breze. The fleets first point of destination was for the Antilles, or West Indies.



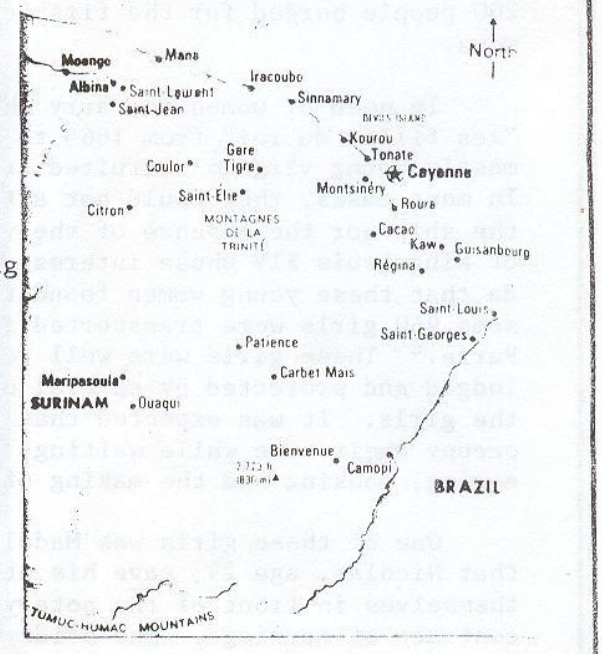
Overview of the West Indies[2]

Once arrived in the Antilles, the settlers among them were dispersed throughout the islands and governors were named to lead the various possessions.



Definition of the Antilles (West Indies)

The army along with the other vessels proceeded to Cayenne to dislodge the Dutch. (See enlargement of French Guiana for location of Cayenne and its geogrphical relationship to the Antilles.) Succeeding at this task, they were then posted for several months at Guadeloupe. Then in April of 1665, the four companies set sail for New France stopping only in the Bahamas to replenish their provisions of wood and water. Arriving in Canada in June 1665, the four companies were immediately attached to the Carignan Regiment. Their objective in Canada was to protect the colonists from the Iroquois.



French Guiana

Now that I have related when and how Nicolas was perceived to have made his way to Canada, what a surprise it was to find that Nicolas had been confirmed by Mgr. Laval on March 3, 1664 in Quebec! Could the records have been misread or possibly misdated or was the date of sailing a year earlier? Obviously, something is very wrong. Nevertheless, let me continue.

Aside from his duties as a soldier, Nicolas worked on the bishop's farm at St. Joachim located near the Cap Tourmente. He like all other colonists coming from France in the 17th century found themselves either engaged in the service of the government, a religious institution or for another more prosperous colonist. Two years later, Nicolas was still in Mgr. Laval's employ as his porter at his estate in Quebec. On June 22, 1667, Nicolas obtained from his lord, Mgr. Laval, a concession of land four and a half acres wide on the southern shore of l'Ile d'Orleans. At that time his land was part of the Ste. Famille parish but was later reassigned to St. Jean at its establishment in 1679. The contract assigning him this concession was also signed by such noted men as Jean Crete, master cartwright; Paul Rainville, sheriff of Beauport and the Bishop himself, Mgr. Laval. Paul Vachon was the notary present. It had also been in this year, 1667, that Nicolas decided to remain in Canada rather than return to France. He was decommissioned from his duties and given land, thus the concession. In reality, Nicolas had one year to accomplish the terms of the contract or else forfeit the land. The terms were to render the land productive and likewise habitable. The contract stated additional terms as a renter. For Nicolas this meant that each year on November 11, St. Martin's Day, he had to deliver to Mgr. Laval "20 sols tournois" for each acre and a half of frontage.

As a colonist, Nicolas set to the chores of clearing his land and building a house. His concession was borded on either side by those of Guy Bodin (Boivin) and Robert Boulay. In 1978, a land survey registered his land as parcels #192 and #193, for anyone wanting to further research this ancestral homestead.[3] By 1681, Nicolas had 15 arpents or 22½ acres cleared and possessed 6 animals.

Historically, back in 1628, it had been decided that 4000 people of both sexes should be emigrated to Canada in the next 15 years. A clause in this charter stipulated that all recruits should be of French origin and of the Roman Catholic faith. Due to France's war with England, navigation was unsafe and emigration postponed. A series of events put off the plan until 1662 when 200 people borded for the first convoy to Canada under the leadership of M. Mons.

In need of women to marry the men already in Canada, the king sponsored "les filles du roi" from 1663 to 1673. These were young volunteers who were mostly young virgins recruited from orphanages or from service within hospitals. In most cases, they could not afford the expenses of a trousseau, the trip to the ship nor the expense of the voyage to Canada. It was under the patronage of king Louis XIV whose interest centered around his plan for populating Canada that these young women found their needs met. Gustave Lancot had found that some 960 girls were transported in this period and that 314 of these were from Paris.[4] These girls were well received. Once arrived in Canada, they were lodged and protected by several directrices who helped orientate and advise the girls. It was expected that each would marry shortly after debarking. To occupy their time while waiting, they were kept busy at such tasks as weaving, sewing, cooking and the making of certain naturel medicinal cures.

One of these girls was Madeleine Despres, 14 years of age. It was to her that Nicolas, age 29, gave his attention. On August 30, 1670, they presented themselves in front of the notary, Romain Becquet at Quebec to enter into a contract of marriage. The bride was sponsored by Lady Anne Gagnier, widow of Jean Bourdon and Miss Elizabeth Etienne. Madeleine was the daughter of Francois Despres and Magdeleine LeGrand from the parish of Saint Sauveur of Paris (l'Ile de France). She was born there in 1656. She brought with her 200 pounds of her own money and would receive 50 more pounds upon her marriage as a gift from his majesty. Madeleine was able to write which points to a good up-bringing in France, most probably from somewhat well to do parents, although it is to be believed that she was now orphaned. The marriage took place on September 15, 1670 at Ste. Famille and was blessed by the missionary priest Father Thomas Morel.

Lebel quotes Nicolas and Madeleine as having had 12 children, 9 boys and 3 girls. (The first two having died at a young age.) The discrepancy that I have found is that they had 8 boys and 4 girls with only the first dying at a young age. The error probably occurred because the first boy named Nicolas died most probably before he was a year of age. This was concluded because a year later to the day from the last birth, a second son was born and given the same name.

Nicolas worked his farm tenaciously until 1689 when he fell very sick, never to fully recover. He spent 19 and 26 days consecutively in August and September hospitalized at l'Hotel-Dieu in Quebec. Two children were yet to be born of this union. His faculties intact, Nicolas acquired anotehr piece of land having a four and a half acre width on the St. Lawrence River. This

property was to the west of his homestead. The contract for this land was signed on July 9, 1698 in the presence of the notary Genaple. This additional property was given to Jean-Baptiste on August 2, 1698. This latter concession is today still in the hands of Jean-Baptiste's descendants.[5] At the age of 59, Nicolas died and was buried on December 10, 1700 at St. Jean. His tombstone bore the name Lapointe. At his death, Nicolas' son, Pierre and daughter, Madeleine were already married and Jean-Baptiste most probably living on and working his concession.

On October 1, 1703, Madeleine Despres, in lieu of a donation and her children's relinquishment of their rights to inherit, passed on the ancestral homestead to Joseph. This was a logical move since Joseph was the eldest son living at home and had assumed all duties. This act of trust handed to him by his mother could have been the incentive he needed to contract a marriage agreement with Anne Jeanne Pouliot on October 25, 1703. The marriage took place on November 5 of the same year. This couple had seven children.

As of 1709, when a new map[6] was commissioned to be drawn up, Joseph Audet (dit Lapointe) was still in possession of the homestead, now numbered lot #205. It is noteworthy to mention that Nicolas Audet Audet dit Lapointe, son of Nicolas and Joseph's brother, by now owned parcel #251 in the Saint Laurent parish just west of St. Jean. In addition, Jean-Baptiste's lot was listed as #222 under the name of Pierre. Were the two families of Jean-Baptiste and Pierre now living together perhaps for a time?

Returning to the Audet lineage, I have found that Joseph and Jeanne's son, Joseph Antoine married at St. Jean a Marie Joseph Lachance dit Pepin. They had at least eleven children. Their minth child, Antoine was the next ancestral link. He was the first to leave the ancestral homestead when he married Marguerite Lecours at St. Charles de Bellechasse in 1774. It is known that they remained at St. Charles since Marguerite's interment was there at St. Charles when she died in 1790. Antoine re-married in 1791 to Therese Couture. It is to this couple that I owe the continuation of my paternal line. Their marriage occurred at St. Gervais which was a parish created from St. Charles and established in 1780. Therefore, it is reasonable to assume that Antoine lived at the same locality although the parish changed. Antoine had a son also named Antoine and he too married a Couture. Her name was Suzanne and she married Antoine at St. Charles on June, 1823. It is written on their marriage certificate that Antoine's parents now resided at St. Charles. Had they moved? I think not. I have found that two of Antoine and Suzanne's children were baptized at St. Charles and listed as being from St. Gervais. It is my guess that the first Antoine who lived at St. Charles married a girl, Therese, who came from St. Gervais parish but who continued to live at St. Charles. His son, Antoine married at St. Charles and moved to St. Gervais. The baptisms occurred when a child was born while its parents were visiting at St. Charles. Another piece of evidence to support this assumption is that at Suzanne's death, she was still from St. Gervais.

A third baptismal of Antoine and Suzanne's children did transpire at St. Gervais on March 21, 1827. It was that of Jean Theodule. He eventually married Angele St. Hilaire at St. Vital de Lambton in 1859. She was from that parish as was his first wife. This leads me to believe that it was Jean Theodule who moved away for some unknown reason and settle himself at Sn. Vital, a substantial distance to the south of ST. Gervais (approximately 300 miles).

It was not until 1869 that Marcel, my grandfather, was born. He would later marry Marie Lucie Therrien on July 2, 1888 at St. Sebastien. It is this couple whose descendants I plan to expand upon in our next issue.

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3 Roy, Leon, Les terres de l'Ile d'Orleans, 1650-1725, Montreal, editions Bergeron & fils, 1978, 496 pages, p. 250.
4 Deziel, Julien, Medaillons d'Ancetres, editions du Saint Laurent, 1er serie, 1970, p. 23.
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6 Carte 1709 de Sieur Gedeon de Catalogue, Ministere des affaires Culturelles de Quebec.

AUDET Paternal Line

compiled by Patricia Sansoucy

		Spouse	Date	Place
1.	Innocent Audet b. France d. France	Vincente Reine b. France d. France, before 1670		France
2.	Nicolas Audet b. France 1641 d. Dec. 10, 1700	Madeleine Despres b. France 1656 d. Dec. 19, 1712	Sept. 15, 1670	Ste. Famille, I.O.
3.	Joseph Audet b. 1678-79 d. before 1733	Anne Jeanne Pouliot b. d. Jan. 29, 1759	Nov. 5, 1703	St. Jean, I.O.
4.	Joseph Antoine b. May 11, 1711 d.	Marie Joseph Lachance -dit-Pepin b. 1715 d. before 1774	Nov. 24, 1732	St. Jean, I.O.
5.	Antoine Audet b. Aug. 1, 1752 d.	Therese Couture b. d.	July 4, 1791	S. Gervais
6.	Antoine Audet b. d.	Suzanne Couture b. 1804 d. Sept. 17, 1847	June 30, 1823	S. Charles
7.	Jean Theodule b. March 21, 1827 d. S. Sebastien	Angele St. Hilaire b. d.	Sept. 13, 1859	S. Vital
8.	Marcel Lapointe b. Sept. 7, 1869 d. May 30, 1940	Marie Lucie Therrien b. July 14, 1872 d. Aug. 21, 1950	July 2, 1888	S. Sebastien
9.	Paul Telesphore Lapointe b. April 1, 1917 d. May 7, 1988	Marie Jeanne Alice Deschenes b. Dec. 27, 1922 d.	Nov. 8. 1947	S. Joseph, Bidd.

FRANCOIS BELANGER --- PIONEER

translated & compiled by Jeannette Caya

Francois Belanger, who was one of the pioneers to settle on the Beaupre shore, was to become the first seigneur de Bonsecours a l'Islet. He was a most remarkable ancestor.

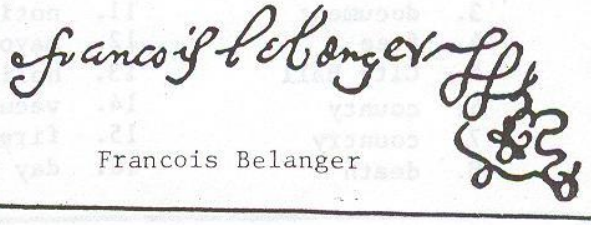
Born in 1612, in the diccese of Lisieux, formerly of the province of Normandie, he joined a group of pioneers coming from Perche, and accompanied Robert Giffard, along with the families: Gasnier, Maheu, Boucher, Guyon, Drouin, Cloutier, Gagnon, etc..., who were headed for Nouvelle-France. On July 12, 1637, Francois married Marie Guyon. Their union was blessed by Father Charles Lallemant, uncle of Saint Gabriel Lallemant.

Even though allied in a certain fashion to the seigneur of Beauport, Francois preferred to establish himself in the neighboring territory, which eventually would be the parish of Chateau-Richer in the seigneurie of Beaupre. Due to his hard work and labor, Francois quickly became one of the most important farmers along the Beaupre coast. The census of 1667 informs us that he was the owner of 50 acres of valuable land and had thirteen beasts in his cattleshed. These enormous holdings were almost unheard of in that period in time.

Once the militaristic system was established, Francois was entrusted with the post of Captain to oversee the seigneurie of Beaupre. In 1677, in appreciation of the services he had rendered for his country, MM. de Frontenac and Duchesneau, respectively governor and military officer of Nouvelle France, granted Francois Belanger, Captain of the Militia of the Beaupre shore, title to the land along the south side of the St. Lawrence River. This land was situated between land owned by Miss Genevieve Couillard, thence going up the river towards the land of the widow Amiot. The frontage along the river was approximately three and three quarters miles in length and five miles in depth. This area became known as the seigneurie Belanger or seigneurie de Bonsecours, which now makes up the parish of l'Islet. At the time of this award, Francois was 64 years old. All his daughters had married, with the exception of one. Two sons were still living with him, and soon, they too, would be leaving. The first son, Louis, went to clear land on the site where the Islet church presently stands, and the second son left to establish for himself, a small abode a bit more to the west.

The census of 1681 informs us that the seigneur de Bonsecours had four people in his employ, namely, Jean de Lavoye, Barthelemy Gobeil, Pierre de la Faye and Pierre Massard. This fact leads us to believe that Francois was indeed a wealthy individual.

Francois passed away possibly during the winter of 1690 or 1691 and was probably buried in the cemetery of Cap Saint-Ignace. However, no burial record has ever been found. His legacy remains.

Here is a facsimile of his signature: 

Francois Belanger

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	BEAUPRE	Lyman, Me.	TURCOTTE
		04002	DION
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Ocean Park, Me.	DEROME	Alfred, Me.	MASSE
04063	BOUDREAU	04002	GAGNE
Fred SOUCY	ROY-DESJARDINS	Gladys Adler	HOULE
48½ Williams Ave.	TROTTIER	24 Cherryfield Ave.	GAGNON
Kittery, Me.	GOYETTE	Saco, Maine	BOUCHER
03904	DESLAURIER	04072	RACINE
			ST. PIERRE

Frank & Ernest

ANSWERS to How's Your French ? (from page 9)

1.	index card	9.	birth	17.	axe, hachet
2.	nick name	10.	birthday	18.	hospital
3.	document	11.	notice	19.	main hospital
4.	free	12.	mayor's office	20.	borderline
5.	City Hall	13.	holiday	21.	venison
6.	county	14.	vacuum cleaner	22.	caldron, pot
7.	country	15.	fireplace	23.	turnip
8.	death	16.	day before, eve	24.	hood

SEARCH QUESTIONS

Please submit all questions and/or answers directly to the Society's address. This will allow all members to benefit from any reply which will be published in the next issue. No fee is levied for any inquiry by a member, but non-members are ask to pay a $3.00 fee.

A.#24 Parents of LUDGER DUPUIS were Hubert Dupuis and Dorothee Gamache; who were married June 6, 1836 at Napierville.
Parents of Hubert were Louis Hubert and Felicite Chalifour.
Parents of Dorothee were Louis Gamache and Elisabeth Brun.

Parents of PHILOMENE BENOCHE were Pierre Begnoche (Begnet) and Louise Pinsonnault; who were married August 14, 1838 at Napierville.
Parents of Pierre were Augustin Benoche and Marguerite Fortier.
Parents of Louise were Jacob Pinsonnault and Louise Metras.

A.#25 Parents of FRANCOISE GRENON were Jean Francois Grenon and M. Louise Croteau.

Parents of RENE SIMONEAU were Rene Simoneau and Francoise Lambert.

A.#30 CHARLES MANCEAU, widower of Nathalie Belcourt, married Maire Allard on June 18, 1849 at Baie de Febvre. Parents of Charles were Charles Manseau and Elisabeth Cote. Parents of Marie Allard were Jean-Baptiste Allard and Josepthe Couture.

A.#31 CALIXTE PROVENCHER married SALOMEE BEAUCHESNE on January 28, 1862 at Gentilly. Parents of Calixte were Charles Provencher and Marguerite Leblanc. Parents of Salomee were Joseph Beauchesne and Marie Pruneau.

A.#33 NAZAIRE LEVESQUE and MARCELLINE LARIVE were married March 5, 1832 at Trois-Pistoles, P.Q. Parents of Nazaire were Ignace Levesque and Angelique Dumont, married January 12, 1803 at St. Andre, Kamouraska.

Parents of Marcelline were Jean-Baptiste Larive dit Maurice and Ursule Voisine-Roy, married January 25, 1802 at St. Louis, Kamouraska. Marcelline was born on June 29, 1812, and baptised July 13, 1812 at Trois-Pistoles. Her mother, Ursule, died September 21, 1816 and was buried September 23rd at Trois-Pistoles.

Louis Ezechias Levesque was born March 8, 1833 and was baptised on March 9th at Trois-Pistoles.
Marcelline Thibeau was baptised on February 17, 1837 at St. Simon.

A.#36 AUGUSTIN COTE, son of Augustin Cote and M. Josepthe Pion, married M. JOSEPTHE BERARD, daughter of Joseph Berard and Marguerite Cardinal on February 7, 1780 at Beloeil.

A.#38 JEAN BAPTISTE NADEAU, son of Olivier Francois Nadeau and Marguerite Forcier, married AGATHE PLACIS dit THEROUX, daughter of Joseph Theroux and Agathe Parenteau on October 16, 1780 at St. Michel, Yamaska.

Q.#41 Need parents and date of marriage of JEAN CHARLES LABELLE and LOUISE BOURK. Their daughter, Desanges, married Joseph Bilodeau on July 9, 1844 at Plessiville, P.Q.

Q.#42 Desire place of marriage, date and parents of ALBERT GAGNON and LILLIAN GUILLEMETTE.

Q.#43 Looking for parents and date of marriage of LOZEPHIR MARCOUX and LEA HAM NORD.

Q.#44 Need all info on JEAN RUISSEAU and ANGELIQUE HAMEL. Their daughter Marie Adelaide married Paul Lafrance at Gentilly on April 20, 1841.

Q.#45 Any information on CHARLES RICHARD and VICTORIA DUMONT married around 1850.

Q.#46 Trying to trace any info on PIERRE TROTTIER and ADELAIDE RIVARD. Only know that a son, Joseph was born in 1844 at St. Stanislas, Champlain.

Q.#47 Dead ended with ETIENNE PLANTE and ELISABETH DOWAN, where and when married?

Q.#48 Who were the parents of NARCISSE DESCHAMPS and MODESTE LECLERC? Also when and where married?

Q.#49 Need the parents and date of marriage of JEAN BAPTISTE CORMIER and ANNE LEBLANC; Circa 1793 at Memramcook. Jean died September 7, 1847. They had a daughter, Marie married to Laurent Cormier also at Memram-

Q.#50 cook on November 28, 1826.

Q.#50 Need parents and place of marriage with date of CYPRIEN DIONNE and LEA SERIEN. Had son, Cyriac who married Rose Dionne on January 25, 1819.

Q.#51 Looking for any info on JOSEPH BELLEFEUILLE and LOUISE DUPUIS. They had a son, Joseph who married at St. Maurice, Co. Champlain on November 26, 1861.

Q.#52 Date and place of marriage of ISRAEL LORD and ANGELE SANSFACON. Only known fact is that daughter, Odile married Calixte Chenevert in Pierreville on June 26, 1860.

Q.#53 Want to know place and date of marriage of JOSEPH MERCIER and MARIE GUIMOND. They had a daughter named Louise who married Moise Dupuis. This event took place on February 2, 1830 at St. Jacques de Montcalm.

Q.#54 Any information to continue search on PIERRE GAUDETTE married to CHARLOTTE RACINE.

Q.#55 Parents and marriage information on ANTONIO MARTEL who married ROSALIE (ROSE) JOYAL probably between 1850-60.

Q.#56 Would appreciate any data on the following couple: DOMETILDE BOLDUC and LOUISE FRECHETTE.

Q.#57 Need place and date of marriage between MOISE CYR and APPOLINE HOULE.

??

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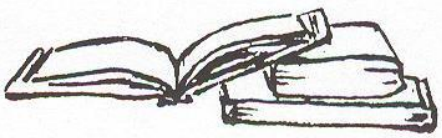
- L'Ille Perrot 1786-1970



Nicolet
- Comte de Nicolet 1722-1975

Quebec
Notre-Dame de Quebec 1837-1962
Sn. Roch de Quebec

Rimouski
De-La-Mitis Mont-Joli 1842-1984

Riviere du Loup
L'Isle Verte (St. Jean-Baptiste) 1766-1978

St. Jean
Lacadie 1785-1965
St. Francois de Sales 1702-1981

St. Maurice
Cathedrale de Trois Rivieres 1634-1971
Vielles Forges 1753-1762

Temiscouata
Notre dame du Lac 1861-1965
Ste. Rose du Degelis 1877-1984

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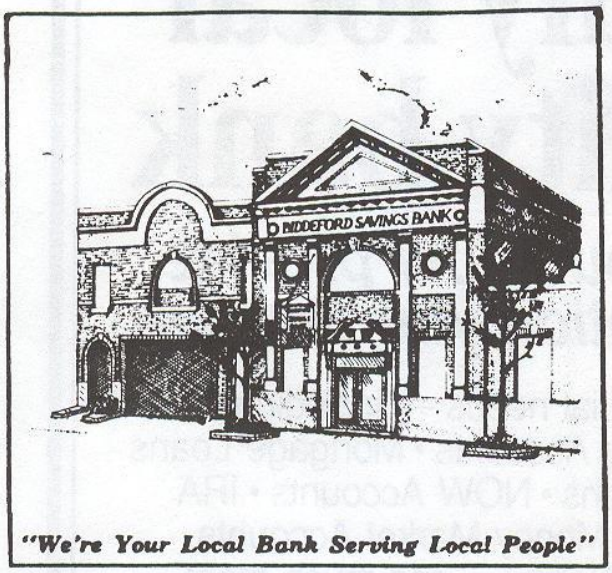

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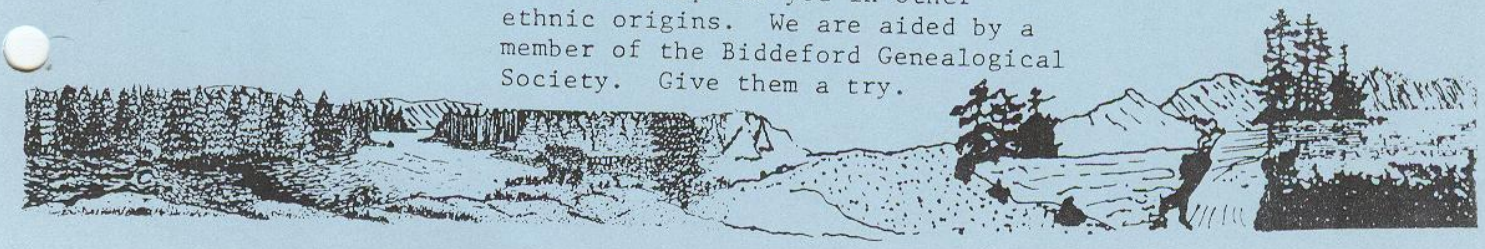

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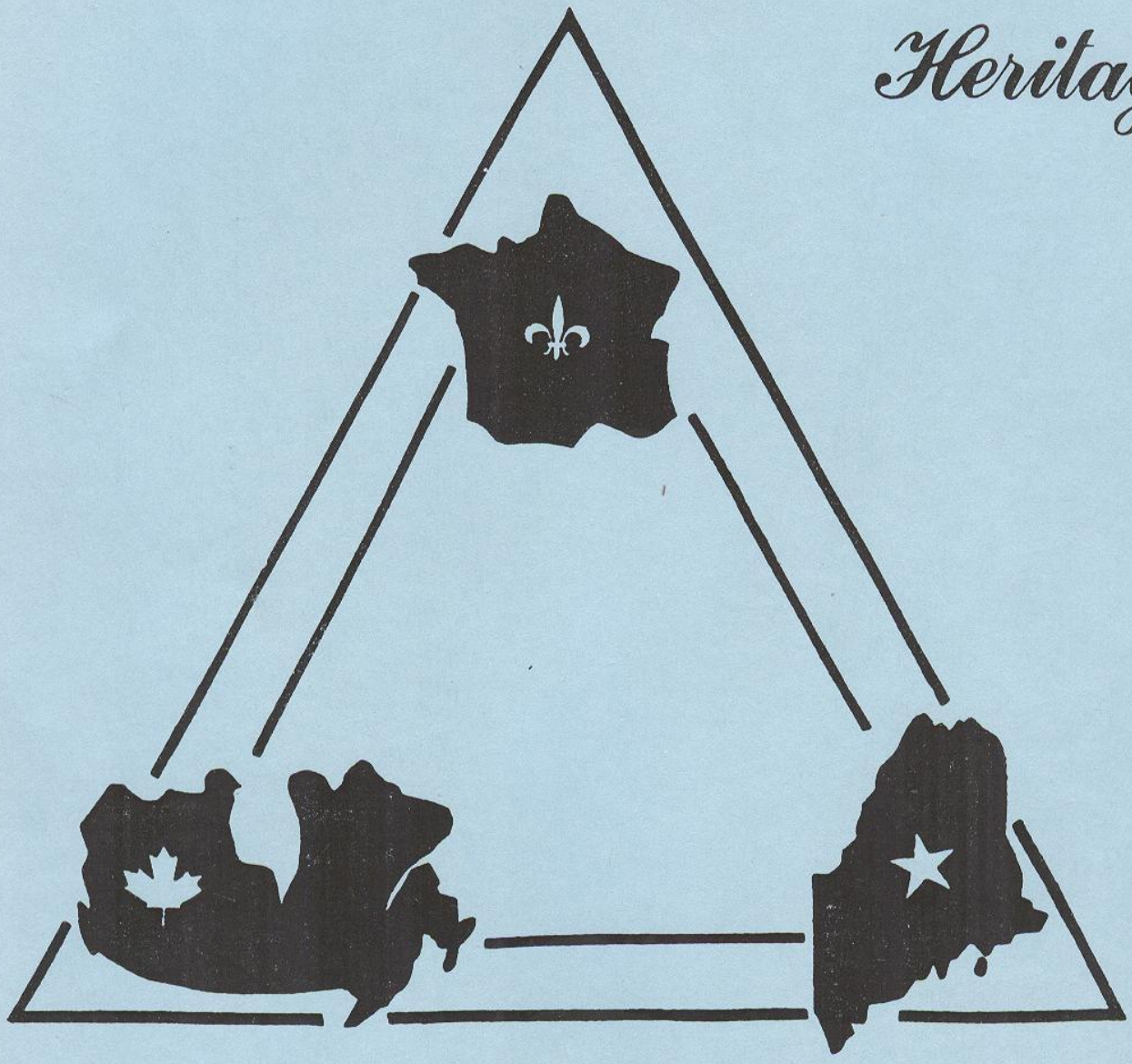

November 1989

Vol. 6

founded in 1981

published by the:
FRANCO-AMERICAN GENEALOGICAL SOCIETY
P.O. Box 180 Biddeford, Maine 04005

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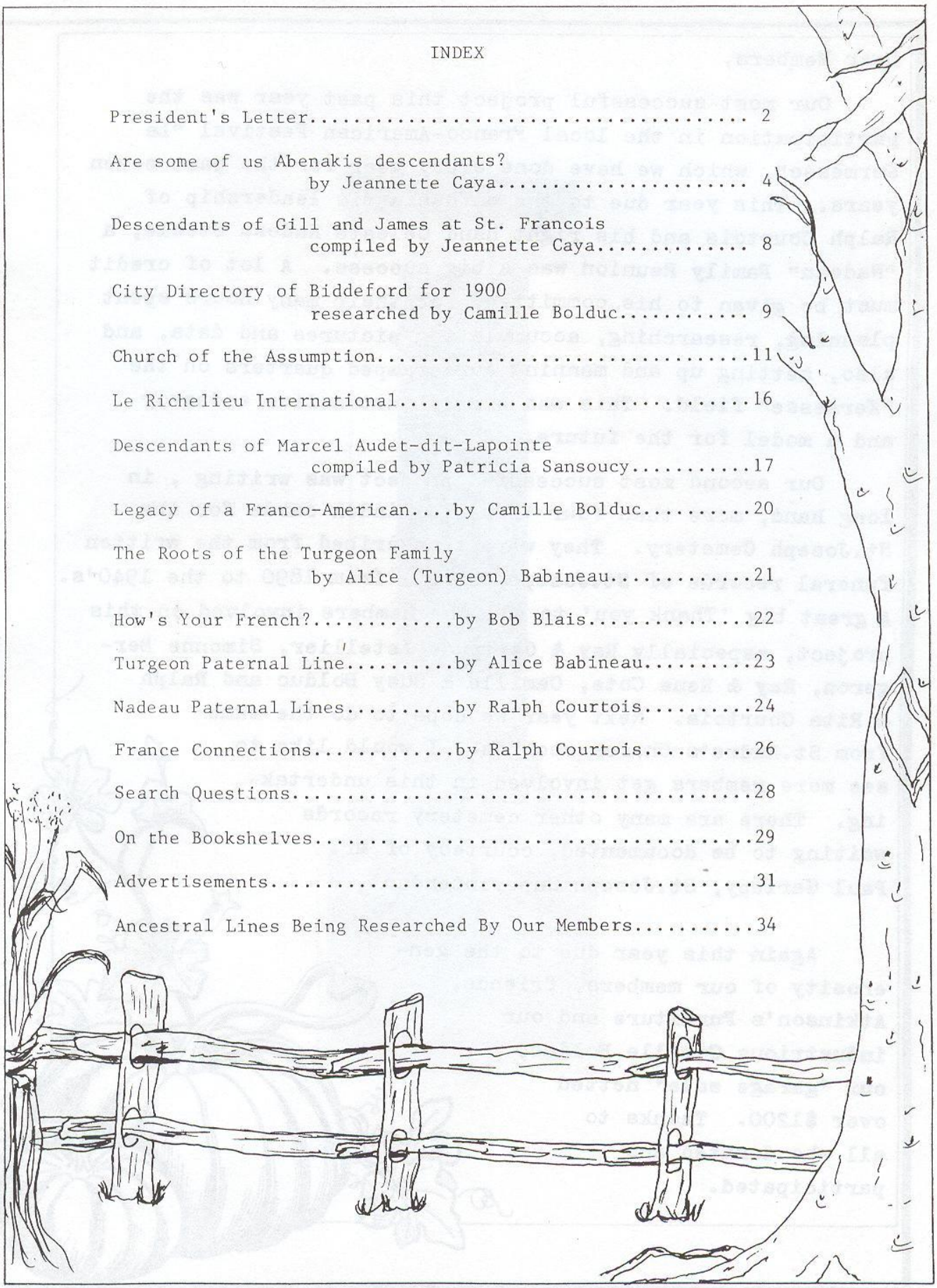
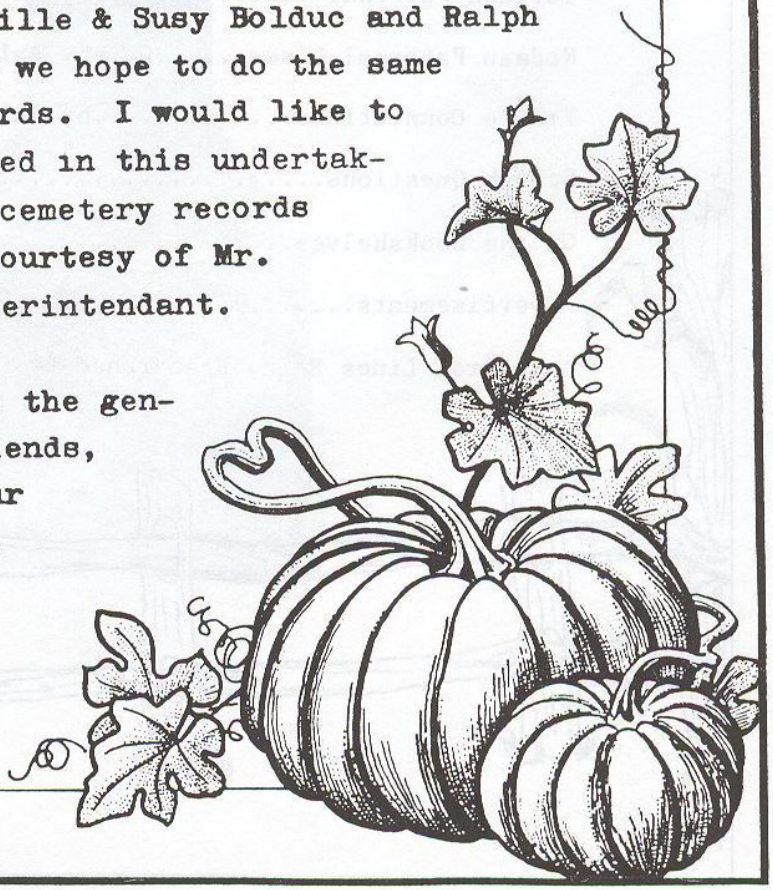


Dear Members,

Our most successful project this past year was the participation in the local Franco-American Festival "La Kermesse", which we have done every year for the past seven years. This year due to the enthusiastic leadership of Ralph Courtois and his right hand Celeste Nadeau Steele, a "Nadeau" Family Reunion was a big success. A lot of credit must be given to his committee, for their many hours spent planning, researching, accumulating pictures and data, and also, setting up and manning our cramped quarters on the "Kermesse" field. This was a very instructive endeavor and a model for the future.

Our second most successful project was writing , in long hand, more than four thousands index cards for the St.Joseph Cemetery. They were transcribed from the written funeral records of St.Joseph Church, from 1890 to the 1940's. A great big 'Thank you' to all the members involved on this project, especially Ray & Gertrude Letellier, Simonne Bergeron, Ray & Rena Cote, Camille & Susy Bolduc and Ralph & Rita Courtois. Next year we hope to do the same from St.Andre's Church records. I would like to see more members get involved in this undertaking. There are many other cemetery records waiting to be documented, courtesy of Mr. Paul Gariepy, St.Joseph Superintendant.

Again this year due to the generosity of our members, friends, Atkinson's Furniture and our industrious Camille Bolduc, our 'garage sale' netted over $1200. Thanks to all who donated and participated.



I would like, at this time, to thank the McArthur Library staff, lower floor, for their courteous, patient and generous permission to all of us in the use of our alloted space and use of the Community Room for our meetings.

I would be remiss if I did not thank Mr. Louis Blanchette, a member from Westbrook, Me., for his generous donation of two Microfiche Readers "Kodak Eastmatic 40". Both of them in very good condition. One of them is now in use on the right hand side of our Research Room.

As we come to the end of my official year, I truly believe that we have had a very successful year. We have increased our membership, we have added to our Research Library, and added new shelving in our Room, we now have a second Micro-Fiche Reader and financially are on a sound footing. I wish my successor continued good fortune.

Bonne recherche de vos racines.

Robert M. Blais

Robert M. Blais
President

ARE SOME OF US ABENAKIS DESCENDANTS ?

Compiled by Jeannette Caya

PART ONE: CUSTOMS AND LIFESTYLE

The Abenakis Tribe, for a long period of time, played an important role as allies of the French fighting the English in Canada.[1] Actually, they were not natives of Canada, but were descendants of the Canibas Tribe, who resided along the shores of the Kennebec River in Maine. They wandered throughout New Hampshire, Vermont, New Brunswick and Nova Scotia.

The name "Abenakis" comes from the word "Abenaki", (terre du levant). Our own Maine map is peppered with Abenakis and other Indian names; however, only three Abenakis names seem to appear on the Canadian map. One of these names is "Coaticook", (riviere de la terre du pin). In the very early 1600's, they were not welcomed to stay in Canada. The French were fearful that they had been sent by the English to spy on them. The French, at that time, were also concerned that the English would try to engage in the fur trade with the Canadian Indians. Only a few Abenakis were permitted to remain permanently and that was because they had converted to Catholism and were being allowed to continue their religious education with the Jesuits.

In the 1630's, a few Abenakis went to Canada for the purposes of buying beaver pelts (used by the Indians in the making of snowshoes), to conclude some treaties entered into with the native Canadian Tribes, and to escort a Jesuit missionary to his residence. Off and on, between 1636 and 1679, the English, who tried to colonize New England, were successful in exterminating most of the Abenakis Tribes occupying that area. By the year 1680, the Abenakis started emigrating to Canada to escape further English wrath and joined the Huron and Algonquins. These latter tribes were held in high esteem by the French in Canada.

The Abenakis possessed great strength of body, thus enabling them to travel long distances through heavy forested land to hunt and fish. Their skin was reddish-brown in color, and the black hair was worn flat and long. Before the arrival of the Europeans, they wore clothes made out of animal skins, wrap-around style, and apparently, were none too modest. The women of the tribe were more decently dressed. Their homes were usually constructed near a river with a forest nearby. The river afforded them their drinking water and the forest their firewood. Their wigwams were made of branches and small trees stuck in the sod and gathered together at the tip and then covered with birch bark. Dirt floors provided bedding and seating. A fire was built in the center, allowing the smoke from their indoor fire to escape through an opening at the top of the lodge. Several families lived in a single hut, and when the area ran out of wood, or whatever was needed to sustain them in their way of life, they would move on to another location. Their possessions were few. Wooden bowls were made of bark and a few tools were made of wood or stone. Their axes and knives were made of hardened stone. Their food, none too appetizing, consisted of moose, caribou, bear and whatever other animal innards (entrails) were available to them. Fish and snakes were cosidered a delicacy. They did cultivate beans and corn.

The male Indian was created to be a warrior, a hunter, a fisherman, and a builder of canoes and lodges. The female, on the other hand, was created to perform all of the other remaining chores. The members of the tribe all helped and supported one another, be it during the hunt or during times of illness. They all shared equally. They were also very good and generous towards strangers, provided however, the individuals were not enemies of the Indian Nation. They were extremely vengeful. They never forgot a wrong done to them, and if during their lifetime, vengeance was impossible to attain, the task was passed on to an offspring. Strange as it may seem, in the very early days, they had a horror of swear words. There were no blasphemous words in their vocabulary. They were astonished to hear the French using swear words. Also, once they had chosen a friend, absolutely nothing could break the bond between them.

[1] HISTOIRE DES ABENAKIS, SOREL 1866, L'Abbe Maurault

When a young Indian Brave thought he was ready for marriage he would choose a girl and give her presents, such as a bracelet made out of shells, a belt, and a necklace made of white beads. If they suited one another, a marriage was arranged and performed in the presence of the Chief and their respective parents. The woman was considered a slave, more or less, but she was never to be insulted by her husband as a severe penalty lay in store for him.

They believed in the immortality of the soul. Their God, supposedly, was a great spirit, who lived on an island out on a great lake, known as the Atlantic Ocean. They also believed in the presence of an evil spirit named Madaolo, who lived on earth and was responsible for their many accidents, as well as their illnesses, and whatever else happened to them that was negative. They believed that our well-known and beautiful Mount Katahdin was the abode of this evil spirit. They beleived that the black race had been created by one God, the white race by another God (who was the oldest and less able), and that the best God of all had created the perfect race, namely, the Indian race. They also believed that the "first" Indian man and woman were created from a rock or stone, but the Great Spirit not having been pleased with the first couple, destroyed them. The Great Spirit, then created another couple, this time from a tree. This latter couple was equal to their God and from whom all Indians descended.

The Indian mother, while performing her daily work, would carry on her back, the well-wrapped baby, who had been placed on a strong and stiff piece of bark or on a piece of split wood and securely tied from head to foot. The Indians had much love for their children, keeping them in view at all times. There were occasions that as the child was growing up, he had to be punished. The greatest punishment inflicted was to darken his face and place him outside the wigwam, sometimes for an entire day, regardless of the weather. When a boy reached the age of five or six, a bow and arrow was given to him with which to practice. At the age of ten or twelve, he was allowed to take part in the hunt with his father. At a very young age, the girl child was taught to work and thus was continuously kept occupied.

There was much sadness when a grown-up died. All his precious possessions were buried with him so that he would lack for nothing in the hereafter and could easily fend for himself. On the other hand, when a young child died there was even greater sadness. For the child had no precious belongings or possessions to go along to shield and protect him in the hereafter. The mother shed many tears and went into mourning. She would cut her hair and paint her face black. The father also was in great chagrin. Gifts were offered to them by the other Indians to try and help them compensate for their loss. And, in return, for all this, a feast was held.

Each tribe had two chiefs. One for war and the other to keep the peace. They also had two councils, "le Grand" and "le General". When they went to war, scalping the enemy was very much accepted. When they returned home with their prisoners, they led them to the lodge for their immediate punishment. They could either be put to death right then and there, or, if an Indian woman in the tribe had lost her husband, brother, or son in combat, she had the choice of adopting one of the prisoners as a replacement for the person she had lost. The adoptee was then taken to her household and treated just like a regular member of the family. Those that were condemned to death suffered excruciating deaths at the hands of the villagers. There was no middle road. Such goodness towards the adopted prisoner, yet, so much hate and cruelty towards the condemned. At times, they were slowly burned to death. Indians of all ages partook in tormenting and torturing the prisoners. Other times, the prisoners were struck with a blow from a tomahawk and then strangled. Some were even mutilated and scalped. For others, their bodies were stretched out beyond belief and left to suffer an agonizing death. After having inflicted all this pain and suffering, they would party the night away. More often than not, the prisoners were Indians belonging to a neighboring enemy tribe.

Warriors usually died at a very young age because of so many wars among the tribes. (Europeans also brought many diseases with them which often proved fatal to the Indians.) They also suffered through an epidemic of sickness, known as "the plague" which nearly wiped them out. Game was in abundance in the spring, summer and fall. The seasons proved to be exceptionally short. Winters were long and harsh for the Abenakis. The cold brought about frozen rivers, lakes and streams. Animals, by then were hibernating, thus robbing them

of their source of food. Consumption of "firewater", introduced by the English settlers, led to the downfall of many an Indian. There was much jealousy among them. Their medicine man "le sorcier" also had to be reckoned with.

PART TWO: INTERGRATION AND DEVELOPMENT

The English were also guilty of capturing some Indian braves and selling them as slaves. By the same token, the Abenakis also captured English colonists giving them to the French as servants. During the reign of Francois I, King of France, many Frenchmen coming to our shores married young Indian maidens. Examples were; Baron Saint-Castin, who commanded the Carignan Regiment, as well as Iesieur Enaud.

In Acadia, in the early 1600's, very few European women were to be found, as a result Indian blood was found to flow through the veins of many Acadian families.[2] The Marquise de Guercheville of Acadia was instrumental in getting a project going, whereby the Indians, through the Jesuits, were able to convert to Catholism. The Indians had a difficult time at first accepting the fact that they could have only one wife. A few miraculous cures happened to some of the savages. Needless to say, this made them revere the Jesuits and become firm believers. A great many of them wanted to be educated in the faith of the French. The Abenakis were very supportive of the Acadian French. To them, the French were well educated and commanded their respect.

Meanwhile, the New England Iroquois, who hated the Abenakis with a passion because of their association with the French and Algonquins, were always in close pursuit. The Abenakis feared the Iroquois tremendously, especially when they had to travel long distances through forests, along rivers, lakes and streams for the purpose of escorting "la robe noire" back to his home in Quebec. However, there were many Iroquois residing in Canada during that period who were helpful to the French.

Abenakis always enjoyed the presence of a few white people in their tribe. During one of their raids on an English settlement in the New England area, they kidnapped two white children. A boy 14, named Samuel Gill, and a girl, 12, whose first name was never known. She bore the family name of James. The young, white children were brought back to the Indian village in Canada and raised as Indians. They were very well treated and given much love and attention; in fact, so much so, that when they were older and the Indians suggested they return to their white parents in the states, they refused to go and elected to remain with the Abenakis. These children, who spoke fluently the Abenakis language, had also been brought up in the Catholic faith. When it came for Samuel Gill and (girl) James to marry in later years, a special Indian council was held. One chief favored having the boy marry an Indian maiden, and the girl marry an Indian brave. After much consideration, the decision was made that the two white people should marry each other. This would conserve the pure white race in the village. Their (Gill and James) Anglo-American descendants are numerous. Some married Canadians and others married Abenakis Indians. Refer to chart of St. Francois where you will find a listing of various names that you may have run across while tracing your roots. These people married children who were descendants of the original Anglo-Americans, Gill and James.

[2] ACADIANS AND CANADIANS, Rameau, E., Part 1, P.124

The Governor of Canada could foresee a war with the English and the dreaded counterpart, the New England Iroquois, in the not too distant future. He welcomed with open arms, the newly emigrated Abenakis from Acadia and Maine, together with some of their close allies, the Sokokis of New Hampshire.

The Abenakis with their vitality, courage, leadership skills and their ability to travel extremely long distance without food and water, proved to be an invaluable service to the French. As mentioned before, the Abenakis were very vengeful in nature. No one could stop them when they went on their rampages against the Iroquois and the English settlements along the coast of Maine. These attacks did not always take place during the summer season. Some of them took place during the fierce New England winters. The unsuspecting enemy was taken by surprise, never expecting the Abenakis to travel such long distances and expose themselves to the rigors of winter. Even though they had converted to the faith, they had not entirely abandoned some of their primitive and cruel ways. But, remember that the Indians were of the opinion that the English were trying to deprive them of their newly-acquired faith, for had the English not banned the Catholic missionaries from the nearby settlement of Boston? Keep in mind, that these attacks took place several centuries ago. Their way of thinking was very much different then. Boston was not yet a city and to the Abenakis, it was known as "Baston".

After the Abenakis had been chased from their beloved New England coast, it took very little prodding by their French superiors to ask them to return to Maine to destroy the English settlements. The blood of these settlers would flow. Burning and looting homes was pleasing to them. Prisoners were taken as well as much bounty. A few of the settlements were Sebago, Salmon Falls, Casco and Sagadahock. The rivers of Saco, Kennebec, Connecticut, Piscataquis and Merrimack were modes of transportation very familiar to the Abenakis. They had roamed the forests, rivers, lakes and ocean from Acadia to New York and certainly knew their way around, making them expert guides for the French.

The English in 1746-47, unable to curb the Indian attacks on the settlers, offered bounties of 400 pounds for each Indian scalp taken. This hidious practice went on for a period of, at least, ten years. The Mohican Indians, known as the wolves, throughout the years remained closely allied to the English. Reference was made that the Abenakis were possibly involved with the Malecite Indians who supported the French leaders, and who had varied interests in the Penobscot and the St. John Rivers. The Penobscot River had been visited by Champlain in 1605.

Each Indian tribe, when signing treaties, traced on paper whatever symbol they considered would most appropriately represent their tribe. The Abenakis would trace a deer as their symbol.

The Abenakis were on August 23, 1700, by an Act passed in Montreal, given a piece of land, three miles in depth and six miles in frontage. The land, known as St. Francois, came from the seigneurie de Pierreville and was donated by Ms. Crevier, father and son. They built a church in this area which burned down in 1759. Another church was built in 1816, and this church suffered the same fate as the first one. Not giving up, they once again rebuilt. The Indians, living in St. Francois, were always protected by members of the Gill family, and I might add, rightly so. Land which had been given to them at Becancourt was taken away from them while they were away on one of their raids. In 1859, they petitioned the government for the return of their land. The land was never returned and only a small annual bonus was accorded to them.

L'Abbe Maurault was indeed correct in his assessment of the important role and invaluable services the Abenakis rendered the French of Canada, even though they were barbaric at times. War, for whatever cause is never pretty.

The Abenakis, always remained faithful to the French and could never do enough to prove their loyalty. Their dedication arose from their gratitude to the French for having sent them their beloved and revered Jesuit Missionaries, while they were living in New England.

DESCENDANDS OF GILL & JAMES AT ST.FRANCOIS

The marriage dates are approximate due to the burning of Abenakis churches. Many of these are linked by marriage to an Abenakis Indian.

1769 - Marianne Labonte
1777 - Marie Louise Chenevert
1790 - Marianne Lemaitre Lotinville
1792 - Joseph Deschenaux
1797 - Ignace Plamondon
1802 - Clariche Claur
1802 - Marianne Lemaitre Lottinville
1802 - Elizabeth Gamlin
1805 - Catherine Bazin
1807 - Antoine Robert
1811 - Jacques Joseph
1811 - Joseph Despins
1822 - Stanisclas Vassal
1825 - Angele Caya
1825 - Jean Baptiste Descoteaux
1826 - Edouard Courchene
1827 - Louis Turcotte
1829 - Isaac Lachapelle
1829 - Nenomy Niquet
1830 - Emilie Plamondon
1831 - Elizabeth McDougal
1832 - Michel Caya
1832 - Augustin Cote
1832 - Joseph Plamondon
1832 - Adele Manseau
1833 - Jean-Baptiste Benoit
1834 - Leocadie Manseau
1834 - David Valois
1835 - David Comtois
1836 - Marthe Folster
1836 - Sophie Houle
1837 - Adelaide Deschenaux
1838 - (male) Lajoie
1839 - Leocadie Lajoie
1840 - Antoine Skilling
1842 - Noel Lefebvre
1843 - Pierre Laporte
1843 - Emelie Manseau
1845 - Abraham Chapdeleine
1845 - Adelaide Chevalier
1845 - Caroline Plamondon
1846 - Hermine McDougal
1846 - Adolphe Rousseau
1847 - Julie Vigneau
1847 - Francois Lauzieres
1848 - Julie Descoteaux
1848 - Marie Comtois
1848 - Julie Robida
1850 - Jeanne Robins
1850 - Eulalie Desrousseaux
1850 - Joseph Descoteaux
1851 - Godfroi Lemaitre
1852 - Clarisse Lafond
1853 - Julie Dupuis
1853 - Antoine Tessier
1854 - Emilie Tessier
1855 - Suzanne Morvant
1855 - Samuel Faucher
1855 - Joseph Lemaitre
1855 - Louis Berthiaume
1856 - Louis Duguay
1856 - Emilie Grondin
1856 - Caroline Lamirande
1856 - (female) Lemire
1856 - (female) Benoit
1856 - David Laplante
1856 - Francois Frechette
1858 - Felecite Gagnere
1858 - Isaie Boisvert
1858 - Catherine Chevalier
1859 - Charles Barbeau
1860 - Elvine Plamondon
1860 - Michel Boisvert
1861 - Marie Paradis
1861 - Catherine Trimmens
1862 - Marie Chasse
1862 - Theophile Caron
1863 - Joseph Vargeau
1862 - Telesphore Ally
1864 - Elvine Comtois
1864 - Marie-Anne Chillas

From the book of l'Abbe Maurault,
Histoire des Abenakis,Sorel 1866.

CITY.DIRECTORY OF BIDDEFORD FOR 1900

Researched by Camille Bolduc

The City Directory of Biddeford contains many French names. Last year I uncovered much pertinent information on several individuals which were listed in Biddeford: A French City ? The historical facts as well as the genealogical data were so well received that I was asked to continue my digging into the lives of those who were registered in the directory.

CLEOPHAS ALLAIR was born at Marieville Quebec, son of Joseph and Marie Laplante. He worked in a local cotton mill as a loom fixer and died in Biddeford at the age of 93, on July 17,1952. He arrived in Biddeford in 1881. At his death, his survivors included two daughters: Mrs. Anna Fortin and Mrs.Emilie Blanchette.

ELIE ARCHAMBAULT son of Elie and Zoe Latour was born in Biddeford in 1871. He was a veteran of the Spanish War. He died in Nashua N.H., on May 9,1938 at the age of 67. Among his survivors were two sons: Alphonse and Oscar of Biddeford, two daughters: Mrs.Etienne Tremblay and Reine Archambault of Nashua N.H. He also left three brothers: and three sisters: Joseph of Biddeford, Alphonse of Springvale, Edmond of Fort Kent, Mrs.John Dunn of Biddeford, Mrs.J.O. Chenevert of Lawrence,Mass. and Mrs.Rose-Anna Pare of Lynn,Mass.

JOSEPH ARCHAMBAULT, brother of Elie above, was born in Biddeford in 1881. His first employment was a hostler at a livery stable. He later worked for the fire department for 21 years as a driver. He then worked for a short time at Reilly's bakery in an unknown capacity. This was followed by a ten year stretch for the Saco Lowell Shop before retiring. Joseph died on June 17,1954 at the age of 73. He left behind his widow, Philomene Perreault whom he had married on June 19,1911 at St.Joseph in Biddeford. He was also survived by three daughters: Mrs.Reginald Lewis of Old Orchard Beach Me., Mrs.Robert Gregoire and Mrs.Lucien Bertrand of Biddeford. He also left one brother: Alphonse of Springvale,Me. and three sisters: Mrs.Oscar Pelletier of Somersville,Mass.,Mrs.J.O.Chenevert of Lawrence,Mass., Mrs.John Dunn of BayView, Saco,Maine.

ELIE ARCHAMBAULT was born at Stukeley in Quebec in 1844. He came to Biddeford at the age of 21. He was believed to have married his wife, Zoe Latour, before 1870. Elie died on June 3,1897 in Biddeford leaving ten children: Malvina,Emilie,Emma,Georgiana,Rosanna, Clarinte, Joseph, Alphonse and Edmond.

TELESPHORE AREL was born on January 13,1878 at St.David de Yamaska, Quebec. He was the son of Theodore and Hermenie Chamberland (Armelie) He first married Rose-Eva Perreault at St.Andre in Biddeford, on December 9,1934. His second wife, Rose Langlois, was the widow of Emile Pelletier. He was twice a widower before he died at the age of 80 on April 18,1958. Telesphore was employed at the Bates Mfg.Co.,a local cotton mill, for most of his life. His survivors included two step

daughters: Mrs.Beatrice Miller of Brooklyn N.Y. and Mrs.Jeannette Letourneau of Biddeford. Four half sisters: Mrs.Laura Hall, Mrs. Evelyn Flannery, Mrs.Frank Carmel and Mrs.Fred Gates,all of Pittsfield,Mass.

JOSEPH AREL son of Louis ans Delvina Trudeau was employed in a local cotton mill as a weaver. He married Amanda Methot,daughter of Louis Methot and Hermine Fortin on December 26,1904 at St.Joseph in Biddeford. At the time of his death he was 74 and his survivors included his widow and six children. They were Roland of New York, Louis of Saco, Antoinette, Juliette, Mrs.Blanche Milliken and Mrs. Florence Croteau, all of Biddeford. He also left three brothers and one sister: Ernest, Ovide, Wilfred and Mrs. Malvina Patenaude.

JOSEPH AUGER was born in Canada and came to Biddeford in 1899. He entered the states with his wife, Elmire Lestage. He died in Biddeford on February 16,1935 at the age of 80. The survivors were: two sons and eight daughters, Joseph of Fall Rivers,Mass., Desire of Biddeford, Mrs.Emile Elie (Rosalie), Mrs.Alfred Mailhotte(Louise), Mrs.Arthur Courtois (Eugenie), Mrs.Arthur Bilodeau (Elizabeth) all of Biddeford, Mrs.Antonio (Victoria) of New Britain,Conn. and Mrs. Aurelius Bedard of Willimantic,Conn.

JOSEPH AYOTTE was born in Biddeford in 1881. He was the son of Charles and Julie Petit who were married at St. Joseph on September 7,1879. Charles was the son of Charles and Angele Taillis of unknown origin. Joseph worked in a local cotton mill. He married Rose Anna Blanchette at St.Joseph on October 1,1900. At the time of his death, January 20,1954 his survivors were a daughter,Mrs.George Dumas (Yvonne) and two brothers: Henry and Aime. Henry married Philomene Destages on August 21,1911 and Aime married on October 4,1915 to Rose Diana Labbe, both at St.Joseph.

*****CORRECTION**********CORRECTION**********CORRECTION*****
*
* There was an editorial error made on page 19 of the 1988 *
* Vol. 5 issue of Maine's Franco American Heritage. *
*
* "h" was said to mean "was living at" *
* "b" was said to mean "was born at" *
*
* The correct interpretation for the letters "h" and "b" are: *
*
* "h" meant "owner" at said address *
* "b" meant "boarder" at said address *
* OUR APOLOGIES FOR THIS OVERSITE. *
*
**********CORRECTION**********CORRECTION**********

Church of the Assumption

Returns of marriages by Father Jean Francois Fonsardin
Pastor of the French Catholic Church: St. Joseph's.

1870

June 4	Dony, Jean Baptiste	Rochefort, Celina
July 2	Simore, Adolph	Martin, Marie
July 3	Caron, Ephrem	Simore, Emilie
July 3	Buret, Exise	Terrien, Lucie
July 17	Caron, Didasse	Dauglaise, Delima
July 17	Beausoleil, Joseph	Morency, Sina
July 17	Flumelle, Clovis	Latour, Adelaide
July 31	Malett(Or Maltet),Fleli	Laflamme, Philomene
August 1	Chamberland, Augustin	Guillebeau, Aurelie
August 8	Dufresnes, Irene	Dusele, Philomine
August 8	Dubriel, Flileure	Bourassat, Alphonsine
August 21	Cadran, Jean	Slebine, Philomine
September 5	Cantara, Narcisse	Pekin, Marguerite
September 5	Fauche, Alphonse	Petrin, Julie
September 19	Antill,Narcisse Napoleon	Villandre, Adele
September 19	Lariviere, Noel of Kennebunkport	Fontaine, Albina of Biddeford
September 20	Labiaque, Jean Baptiste	Tetreau, Rose Delima
	Both of Westbrook	
September 26	Chickwin, Antoine	Morrissette, Aurila
October 10	Roussin, Guillaume	Landry, Celina
October 17	Gagnier, Joseph	Sanson, Celina
November 5	Riseland,Pierre Guillaume	Proteaux, Emelie
November 7	Pinard, Frederic	Dion, Louise
November 26	Robida, Abraham	Roberge, Camilla
November 7	Martel, Joseph	Fleareaux, Alphonsine

1871

January 7	Bellanger, Pierre	Samson, Marie C.
February 4	Sussier, Alexes	Goyal, Marie
February 4	Sarocque, Antoine	Hebert, Inastasie
February 18	Morrisette, Michael	Daudelin, Anastasie
April 10	Perkins, William of Pimpol, France	Hayes, Hannah of Portland
April 13	Heve, Zelesphor	Pinard, Eloise
May 9	Belier, Charles	Lafuiellar, Lia
July 1	Houle, Francis	Richards, Matilda
August 3	Royer, Damase	Dony, Genevieve
August 7	Xayavan, Narcisse	Lincourt, Stile
September 3	Laroux, Louis	Pasquin, Louise M.
August 30	Arnold, Jean B.S.	Dion, Celina
September 9	Guertin, Simon	Dubreuil, Melina
September 11	Priscourt, Jean B.	Maillotte, Virginie
September 16	Feuilleteau, Honore	Fortin, Artimise
October 1	Feuilleteau, Pierre	Fortin, Elise
October 5	Belair, Alfred	Gaulin, Marie
October 9	Boisvert, Joseph	Petrin, Esther
October 28	Caron, Octave	Rochefort, Elizabeth
November 4	Simaure, Pierre	Arnolde, Apolmina

November 11	Caron, Frank	Bousk, Celina
November 15	Gagnier, Joseph	Darois, Virginie

1872

January 12	Forest, Jean	Courier, Marie
January 13	Tiniese (or Sincere)Jos.	Tailwan (or Sulivan). Ann
January 28	Charland, Philippe of Wonsooket	Villiard, Adeline of Biddeford
February 6	Martel, Vincent	Petit, Marie
April 1	Frottier, Liborie of Wonsooket	Harpin, Emma of Biddeford
April 3	Maltais, David of Kennebunk	Laflamme, Lucie of Kennebunk
April 15	Beaupre, Napoleon	Dufume, Marie Jeanne
April 20	Nobin, Alexandre	Guillefeaux, Exilda
May 4	Gagnon, Libere	Soyeville, Narcisse
May 25	Houle, Elzear of Westbrook	Niouse, Sophie of Westbrook
May 30	Hebert, Delima	Faucher, alexis
June 2	Cadaret, David	Nadeaux, Marie
June 4	Menard, Octave	Morisette, Odile
June 16	Knights, Daniel of Saco	Bouche, Zilda of Saco
June 16	Lavigne,Henry	Charron,Zoe Both of Kennebunk
July 2	Courtois,Nazorire	Harnelle,Sophie
July 3	Parent, Joseph	Lefele, Vitaline
July 7	Bruneau, Cleophas	Houle, Camille
July 27	Poulaire, Joseph of Westbrook	Martin. Aurelie of Westbrook
July 28	Pellerin, Philippe Louis	Woodbury, Abbie
August 5	Bernier, Ferdinourd	Boisvert, Elmsie or Elmire
August 5	Cabana, Leonide	Matthieu, Sophie
August 6	Martel, Anselrue	Crochier, Delima
August 10	Pasquin, Joseph	Labonte, Celina
August 19	Duchesne, Thomas	Gagnier, Oubeline
August 19	Compagnon, Philias	Gagnier, Sophie
August 24	Provencal, Fabine	Cota, Olive
September 2	Parent, David	Dauphine, Emilie
September 7	Blouin, Nazaire	Gosselin, Lamina
September 9	Larchevesque, Alfred	Robert, Celine
September 16	Cantarat, Antoine	Lorette, Delphine
September 17	Bourgaux, Joseph	Henri, Marie
September 23	Archambaux, Alphonse	Delcourt, Celine
September 23	Dube, Jean-Baptist of Kennebunk	Couture, Ursule of Kennebunk
September 24	Pare, George Alphonse	Caron, Marie
September 30	Naveille, Pierre Henry	Eno,Lucinda E. He of Saco
October 14	Boulanger, Alfred	Remeillau, Marie
October 14	Baril, Gideon	Guillebeaux, Marie
October 18	Rouleaux, Ignau	Lariviere, Philomene
November 3	Petrin, Henry	Dumont, Philomene
October 21	Villandre, Isreal	Dubois, Loucie
November 9	Morin, Louis	Cote, S ? ance
November 11	Nadeau, Thomas	Picard, Sara Both of Kennebunk
November 16	Dion, Clement	Larame, Henrietta
November 18	Laerois (?), Joseph	Corget,Henrietta Both of Saco
November 24	Bernier, Louis	Deha, Delphine

November 24	Ledoux, Paul	L'heureux, Philomene
November 30	Lasonde, George	Martin, Celina
November 30	Hlamelle (?),Ignau	Pouleaux, Omelie

1873

January 7	Beaulieu, Arsine	Cote,Marie
January 7	Hamel, Philippe	Bonneau, Delina
January 7	Caron, Louis	Robert, Edwidge
January 11	Leblanc, Antoine	Cabana, Vitaline
January 12	Parent, Edouard	Rouleaux, Evilda
January 13	Cadaret, Pierre	Plante, Rosanna
January 23	Proulx, Joseph	Landry, Exilda
January 31	Boucher, Flavien	Beaudry, Zepherine
February 1	Leclerc, Louis	Carrier, Marie
February 8	Duchesnet,Joseph Eugene	Mainville, Victoria
February 8	Boutilette, Flavien	St.Michel, Rosalie
February 11	Laroique, David	Chalet, Rosalie
February 12	Guertin, Jean-Baptiste	Dionne, Elise
February 22	Rock, Michel	Lussier, Phebie
February 22	Pepin, Donat	Roberge, Marie
February 24	Paul, Olivier	Bergeron, Marie
February 24	Carrier, Joseph	Bergeron, Aurelie
April 15	Broyer, Augustin	Synior, Celina
May 12	Buribe, Philias	Samson, Marie
May 12	Dezoruy, Joseph	Lefebvre, Marie
May 19	Ricard, Victor	Desrousseaux, Agnes
May 19	Morin, David	Roberge, Rosanna
May 29	Desrosiers, Narcisse	Boucher, Julie
June 7	Gagnon, Cyrille	Lefebvre, Clarisse
June 10	Beauchen, Felix	Mattsurin, Louise
June 14	Cantarat, Damase	Thouzignan, Philomene
June 15	Audette, Pierre	Guillebeaux, Marie Valerie
June 17	Lariviere, Napoleon	Cavran, Marie
June 21	Brouillard, Olivier	Pepin, Marie Olive
June 23	Hamel, Ferdinand	Bergernon, Rosanna
June 23	Charbonneaux, Jean-Bte	Bergernon, Celina
June 24	Galland, Joseph	Latonte, Elenore
June 28	Cavran, Felix	Lirette, Cede;oe
July 5	Pasquette, Thomas	Hamel, Amelie
July 5	Hurtebise (?), Charles	Poitevin, Emerome
July 12	Moulin, Joseph	Tanquay, Angele
July 19	Tremblay, Henri	Duchesnet, Esther
August 2	Cantarat, Joseph	Lanouette, Esther
August 4	Moreau, Ferdinand	Morin, Aurelie
August 4	Savoie, Joseph	Sene, Zoe
August 15	Picard, Napoleon	St.Denis, Marie
August 17	Chatel, Proper of Manchester,N.H.	Gagnier, Marceline of Biddeford
August 17	Armstrong, Thomas	Legiray, Henriette
August 23	Rouillard, Damase	Chabot, Lumina
September 6	Latour, Isidore	Roberge, Euphemie
September 7	Dumont, Edouard	Simoneaux, Rose anne
September 8	Roussin, Ezear	Rochefort, Euphemie
September 8	Roussin, Basile	Stebene, Christine
September 9	Cartier, Moise	Liberge, Cedelie
September 29	Ballargeon, Cyprien	Bellanger, Gaudelie

October 27	Brunel, Gideon	Hevey, Aurelie
October 20	Pinard, Onesime	Lemyre, Helene
November 9	Boisvert, Theophile	Gosselin, Theressa
November 15	Gautin, Joseph	Dupresne, Celina
November 15	Nadeaux, Antoine	Benoit, Flora
November 17	Lerouse, Marcel	Pinard, Lucie
November 26	Monette, Trefly	Lafeuillade, Cedilie
December 18	Tardy, Jean	Larose, Marie

1874

January 10	Guertin, Xavier	Lessort, Claire
January 31	Dony, Hermenegilde	Hardy, Philomene
January 31	Cantarat, Olivier	Hardy, Vitaline
February 16	Pellerin, Edouard E.	Schevenell, Caroline
April 26	Lafleur, Olivier.	Leblanc, Marie
May 9	Pernier, Francois	Lajoie, Georgene
May 11	Henry, Napoleon	Dubois, Marie C.
May 16	Martin, Jean B.	Brouillard, Elizabeth
May 16	Chagnon, Louis	Denys, Talonee
June 6	Laroque, Napoleon	Dubreuil, Julie
June 22	Mercier, Paul	Caront, Melina
July 27	Petit, Zephirin	Maillotte, Olympe
July 27	Nadeaux, Jean	Grenier, Marie Both of Kennebunk
July 30	Gauthier, William H.	Goddard, Delima
August 1	Marquis,Joseph	Fortin, Lucie
August 3	Dube, Frederic	Normand, Elisa Both of Kennebunk
August 4	Picard, Stanislas	Denys, Cleophie
August 8	Laroque, Joseph	Beauchene, Emelie
September 15	Lefebre, Jean	Perraut, Helene Both of Saccarappa
September 28	Letourneaux, Camille	Roussin, Addie
October 3	Beaudoin, Cyrille	Carone, Helinie
October 12	Leclerc, Clement	Connely, Marie
October 18	Clement, Godfroid	Charland, Marguerite
November 1	O'Donnell, Daniel	Walen, Marie
November 7	Lussier, Isidore	Crotteaux, Merelise
November 11	Bellanger,Fabien	Couray (?), Elisa
November 12	Claude, Delphis	Leclerc, Celina
November 14	Galbert, Dieudomie	Audette, Marie C.
November 26	Parent, Alfred	Paul, Celina
December 26	Landry, Hercule	Schavehell, Julie
December 29	Curmel, Theodore	Tramblay, Philomene

1875

January 2	Leclerc,Chas Dominique	Aimond, Sara
January 2	Bernard, Louis	Gregoire, Elmire
January 6	Thouzignome,	Chabote, Petronille
January 30	Parent, Godfroid	Petrin, Marguerite
February 7	Eon, Sinai	Bernier, Marie
April 24	Desautelle, Felix	Couture, Philomene
May 13	Charretier, Saul	Blomchette, Marie
May 18	Roberge, Damase	Tanguay, Meline
May 29	Guillebeaux, Francois	Sullivan, Marie Ann
June 12	Breaudoin, Theolime	Pasoquin, Emma
June 12	Lajoie, Israel	Grondin, Lumina
July 6	Leroux, Alexandre	Martin, Clarice
July 18	Marcille, George	Sullivan, Marie

August 9	Plessis, Joseph	Dony, Angile
August 15	Rochelot, Medard	Savoie, Marceline
August 29	Lamiranda, Narcisse	Boisvert, Mathilda
September 12	Collard, Pierre	Melin, Marie
November 27	Fortin, Francois	Compagnon, Marie
November 21	Lamontagne, Francois	Goulete, Eugenie
November 25	Saint Louis, Achille	Symore, Marie Louise

1876

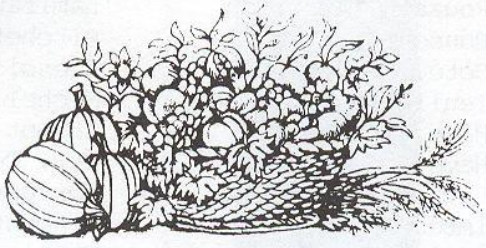
January 23	Cadran, Felix	Stebine, Pauline
February 16	Gauthier, Raphael	Germain, Cleophe F.
April 16	Palardis, Jean Bte	Henry, Marie
May 7	Roussin, Aurelien	Lamirande, Elisa
May 28	Bousquet, Francois	Pitchette, Amelie
June 19	Cote, Joseph Henri	Plessis, Elmire
July 2	Teuilleteau, Israel	Michel, Vitaline
July 9	Hive, Joseph	Garmot, Dida
October 1	Hamelle, Hormidas	Cyr, Celina
October 1	Lavigne, Jean Bte	Forrest, Judith
October 20	Imbeause, Michel	Vincent, Marie Zoe
October 22	Ramillard, Damase	Mahaire, Elizabeth
October 30	Cadaret, Pierre	Deha, Melanie
November 12	Mercier, Alfred	Valliancourt, Adelina
November 19	Fontaine, Trefle	Pasquette, Clara
November 26	Painchaud,Zoel	Boucher, Mathilda
November 27	Peloquet, Emmunuel	Venne, Rosalie
November 28	Boissonneau, Philias	Dube, Marie
December 31	Cote, Theophile	Ride, Adeline

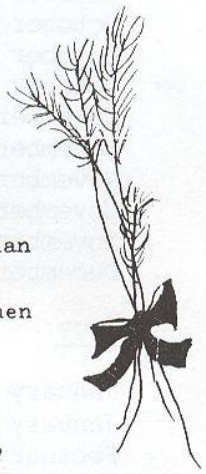
1877 by Father F.X. Trudel, Priest

January 6	Bellerose, Onezime	Petit, Emerise
January 15	Cote, Cyprien	Cote, Olive
February 4	Henri, Calixte	Roberge, Elmire
February 4	Dion, Leonidas	Nadeau, Marie
April 23	Thivierge, Narcisse	Pasquette, Helen
May 9	Aurelle, Louis	Trudeaux, Delvina
May 12	Caron, Vital	Cadran, Helene
May 20	Rene, Henri	Beliveau, Nelvina
May 27	Parenteaux, Joseph	Lefit, Marguerite
June 9	Bernier, Joseph	Cassette, Anna
June 17	Bergeron,Francois A.	Gagnon, Marguerite
June 17	Cantarat, Jean	Loiselle, Marie
June 18	Marquis, Maxime	Cote, Veronique
June 26	Rochefort, Edouard	Bousquin, Victoria
July 1	Lemire dit Gonneville,	Decele dit Duclos, Marie
August 28	Gendron, Joseph	Collard, Marie
September 10	Veillette, Ferdinand	Gariepy, Marie
September 17	Nadeaux, Marcelle	Abel, Alphonsine
October 8	Blier, Charles	Mompas, Flora
October 14	Gagnier, Louis Elzear	Demers, Emma
October 14	Lemire, Joseph	Chagnon, Zephirine
October 14	Beaulieu, Barthelemi	Fortier, Philomine
October 4	Bosquet, Pierre	Fitzgerald, Emelie
November 25	Danis, Marie Alfred	Martin, Rosalie
December 31	Stabel, Jacques Henrie	Dauplesse, Alma Helene

1878

January 1	Deschenes, Luc	Desorcis, Nelvina
January 1	Lavigne, Frederic	Roberge, Odile
January 5	Vilade dit Beausoleil,	Caron, Caroline
January 27	Grenier, Xavier	Bellerose, Marie
February 10	Pasquin, Alfred	Dubois, Adelima
February 23	Stabenne, Francis	Henrie, Celina
March 3	Gauthier, Damase	Thibaudeau, Delima
March 3	Dubois, Zephirin	Pilon, Zephirine





LE RICHELIEU INTERNATIONAL

Le Richelieu International is a French service club of Christian orientation. It is the only Francophone service club and was founded in Ottawa, Canada in 1944. It became international when the Manchester, New Hampshire club was founded in 1955.

There are over 350 clubs in the following countries: Canada, United States, France, Belgium, Switzerland, Morocco, Senegal, Martinique and Guadeloupe. The ultimate goal of the Richelieu is the development of the members' personalities through personal contact. The clubs disperse their charity to the needy youth and the aged. The French language is promulgated at each and every meeting which are held on a bi-monthly basis.

The Richelieu offers full membership privilages to both men and women. Of the 22 clubs in the Northeastern States and Florida, there are 5 women's clubs.

The members are men and women of various occupations and professtions who create a diversified group by their function, character, and opinion but united by the spirit which motivates them, best described by their motto "Paix et Fraternite".

Every person of French expression and good reputation among his peers is a potential Richelieu. When one becomes a member, one must be motivated by a strong desire to give of himself and be of service to his club and his community.

Descendants of Marcel Audet-dit-Lapointe
by Patricia Sansoucy

This continuum for the Audet-dit-Lapointe family follows what has already been published in the last issue, dated November 1988. As my paternal lineage has unfolded, I have found that Jean Theodule was my great grandfather. To my knowledge this ancestor produced a family of three sons and four daughters. In addition, a second marriage resulted in another son to even out the sexes. One of those three sons from the first marriage was Marcel, born on September 7, 1869. I have not as yet been able to find extensive data on Marcel's siblings but it had been rumored that one was a red head. Another later settled in New Hampshire. Other pertinent facts are a sister, Delima who married Joseph Albert Brousseau in Manchester, N.H. His two other sisters married into the families of Lavigne and Lapierre. They remained in Canada.

Marcel married Marie Therrien on July 2, 1888 at St. Sebastien d'Alymer in Quebec. That parish had been formed off from St. Vital de Lambton in 1869. This explains why the first two marriages performed in August of 1869 at St. Sebastien are found to be registered at St. Vital. Those records as well as Marcel's baptism in September 1869 were also recorded at St. Vital. St. Sebastien was in transition. Little is known of Marcel's early years. St. Sebastien was largely an agricultural district and reading and writing were considered unnecessary skills for survival. Marie Therrien was to conceive twenty-two times with Marcel. "Memere" had been over heard to claim that every time Marcel hung up his pants, she was with child. Their family consisted of eighteen children, two of which died shortly after birth and the four remaining conceptions were miscarried. Of the sixteen that grew to see their adult years only one was to remain celibate. He is Emile, born in 1911, the only remaining child as of this writing. The fifteen other children all married and expanded the family to over 200 members. A listing of descendants follows after the documentation of the family history.

In 1909 Marcel and Marie had thirteen children and life was difficult. A promise of a better future layed ahead but first three of their children, Fidelise, Maria and Ernest were to depart for the U.S.A. to earn the money necessary to move the family to a new region. Perhaps the cotton mills provided the tempting incentive to an easier life. It was to Biddeford, Maine that these three adventurous offspring set out. Fidelise and Maria as servants in homes where work could be found and for nine year old, Ernest, the mills allowed child labor. On May 27, 1909, the entire family was to be reunited. Their journey had been made by train and had passed through Island Pond and Newport, Vermont. This family was not yet complete, every two years after that until 1917, a new American was born.

Marcel had made his living as a carpenter, a trade he most likely enjoyed. On Memorial Day in 1941 while repairing a fence near his home on Summer Street, he suffered a heart attack. He was taken home, where he dide at 9:45 that morning. His wife was to follow in August of 1950. A more detailed account of the family's history will be forth-coming under separate cover. Following is an overview of the fruits of Marcel and Marie Therrien Audet-dit-Lapointe.

Interpretive hints:

m: surname of family female married into
———: sepatation designating new family unit
– – – –: sepatation between brothers and sisters

Children of Marcel Audet dit Lapointe and Marie Therrien	2nd Generation	3rd Generation	4th Generation	5th Generation
Fidelise	Marie Rose	Carl Richard	Jeremy	
			Paige	
m: Pageau	m: Carlson	Sharon		
	Robert			
	Herve	Roger	Eric	
			Brian	
	Therese	Gail	Deborah	Heather
	m: Mansur		m: Dixon	
		m: 1° Pitkin	Shirley	Debra
			m: Brown	Jennifer
				Michael
			Michael	
			Michelle	
			m: Sawtelle	
		m: 2° Reir	Chrisann	
		Robert	Karla	
			Matthew	
	George	Donald		
		Patricia	Shane	
		m: Carmadella	Danielle	
			Anthony	
		Marc	Marc	
		Michelle	Naomi	
		m: Nombrano	Nicole	
		Robert	Jaimie	
			Stephanie	
		Suzanne	Nathan	
		m: Gentile		
		Kenneth		
		Jeannine	Daniel	
		m: Fuller	Craig	
	Rita			
	Gabrielle	William	Stephanie	
	m: Plamondon	Jocelyn		
Archille Audette	Gabrielle	Jeannine	Denis	
			Roger	
1° m.	m: Gauthier	m: Blais	Lucille	
			Richard	Andrew
			Roland	Christopher
				Steven
				Matthew
			Rachel	
			Paul	
		Aline	Denise	
		1°m: Bellevance		
		2°m: Dube	Linda	Kimberly
			m: Nutting	
			Marc	
		Fernand		
		Gerard	Pauline	
			Jacqueline	Sara
			m: Chabot	Peter
			Rita	
		Cecile	Diane	Rene
		m: Corneau	m: Cloutier	Zachariah
			Monique	
			m: Isherwood	
	Fernand	Anita	Barney	Barney
		m: Ellingson	Dawn	Jason
			m: Lebeau	Lindsey
			Laurie	Joshua
			m: Gosselin	(girl)
			Michelle	Danielle
			m: Robinson	
			Valerie	
		Henri	Reginald	
			Andrew	
		Albert	Tina m: Bunker	
			Nancy	Randy
2° m.	Therese		m: Brown	

Children of Marcel Audet dit Lapointe and Marie Therrien	2nd Generation	3rd Generation	4th Generation	5th Generation
Maria m: Chenard	Gerard	Louise 1°m: Driscoll 2°m: Harrison 3°m: Corman	Mary Elizabeth Patrick Matthew	Clinton
		John Roger	Carl Tricia	
	Leda m: Binette	Francis	Philip Sharon	
		Roger Henry	Douglas Cheryl Michael	
		Claire m: L'Heureux	Denise Brenda Raymond John	
		Gerard	Belinda Cortney	
	Rose Aimee	Richard	Christopher Michael	
		JoAnn		
	Aime Rosaire			
Hermenegilde				
Clarisse m: Simpson	William	Gloria m: Morin	Brigit m: Green Monique Denise	Tyler
		William	Valerie Scott	
Arthur Lapointe				
Rose m: Kalz				
Ernest Lapointe	Helene Dorothy m: Beck Diane m: Goozie Ernest	Steven		
Albertine 1°m: Ouelette 2°m: Vermette	(son)			
Adrienne m: Larochelle				
Saraphie m: Merrill	Raymond adopted into Roussel family	Ronald	Amanda Sara	
		Robert	Michael Amy Fay Lee Alan	
		Joel	Joelann Christopher Ryan	
		Maria 1°m: Courie 2°m: Russi	Ashley	
		Rene Raoul		
Bernadette m: Murrell	Rita m: Cummings	Bernadette m: Melville	Cherie Colleen James	
		Edward	Cori Ann	
	Pauline			
Alphonse Lapointe	Laurette m: Binette	Michael John Donna		
Blanche m: McInnis	Bernadette Charlotte			

Children of Marcel Audet dit Lapointe and Marie Therrien	2nd Generation	3rd Generation	4th Generation	5th Generation
Emile Lapointe				
Marie Lucie				
Henri Audet	Robert	Jacqueline m: Winter	Brianna	
		Laura 1°m: Sanderson 2°m: Moore	Denise Stephine	
		Jeanne	Cynthia	
		Linda m: Miller	Heather Michael	
		Paul		
		David		
	Raymond	Guy		
		Roberta		
		Michael		
Paul Lapointe	Patricia m: Sansoucy	Eric		
		Timothy		
	Richard			
	Paulette m: Libby	Christina		
		Jocelyn		
		Jonathan		
	Joanne m: Regali	Venessa		
		Annette		
		Deanne		
	Michael	Andrea		

Legacy of a Franco-American

by Camille Bolduc

Francois PAINCHAUD lived at St. Pierre, Diocese of Avranche in Normandie with his wife, Esther Laurent.

Francois PAINCHAUD married Marie Nuiret on June 5, 1758 in Quebec.

Joseph PAINCHAUD married Elisabeth Hebert on August 10, 1807 at St. Gregoire in Nicolat County, Quebec.

Joseph PAINCHAUD married Marie Anne Lafrance (Dubois) on January 21, 1839 in Drummondville, Quebec.

Pierre PAINCHAUD married Clothilde Reny on November 26, 1870 in Biddeford, Maine.

Pierre Painchaud was born in Wotton, Quebec in 1852. His parents brought him to Biddeford in 1857. He attended local parochial schools. At the age of 18 (1870), he founded "La Fanfare Painchaud" which he directed for the next twenty years. The Painchaud's Band became very popular throughout New England and Canada. It is still playing after 119 years. This makes it one of the oldest bands of North America.

THE ROOTS OF THE TURGEON FAMILY

By Alice (Turgeon) Babineau
IX Generation Turgeon

So that my boys, may be proud of their ancestors, I will write a few words about their Turgeon Roots.

Turions, from the Latin, turio, the subterranean bud of a perennial herbaceous plant, annually developed, and producing a new stem. Translated from the French, the name Turgeon, originated from turion, also described as a bud from a perennial plant, such as asparagus, which buds and sprouts every year, and developes new roots. Hence with some poetic licence came the title and translation of this research of the family heritage.

For surely, since the first known bud, Charles Turgeon, the family roots, much like the asparagus, have sprouted, produced new stems, and continued to spread, almost every year.

Charles, born about 1627, son of Jean Turgeon and Sebastienne Liger, from St. Jean de Mortagne,La Perche in France, married Pasquiere Lefebvre in 1648. On April 20,1663 accompanied by his wife and four children of six born in France. His family were among the 300 passengers which sailed from Larochelle,France aboard two ships, L'Aigle D'Or and the Flute Royale. Because of bad weather, sickness, and horrible hygienic conditions, only 159 passengers landed in Quebec. Among these 75 were sick.

Upon arrival in New France, Charles planted his roots in Beauport,near Quebec. Their descendants spread to the surrounding communities of Beaumont, Lauzon, and Levis. To this day, the greatest concentration of Turgeon is in the Quebec City area. Our common ancestor Zacharie was the first born in Quebec on May 12,1664.

In or about 1885 my Grandfather Pierre (VII generation) and Hermine (Begin) Turgeon, emigrated to Westbrook Maine, with eight children: Two more were born in Westbrook.

Adelard my father was born, June 18,1883, at Levis Quebec. He married Marie Anne Dionne on Oct. 15,1913. I was born April 3,1918 and married Edgar Babineau on Sept. 26,1945. Two sons were born of our marriage. Gerard on Feb. 28,1947, and Paul on July 5,1950.

Much of the work and research for the Turgeon genealogy was done by Raymond Turgeon great grandson of Pierre who has spent long hours studying our family heritage.

This biographical sketch would not be complete without a word about Pierre Flavien Turgeon, archbishop of Quebec from 1850 to 1867. He was the great-grandson of Zacharie (II generation). He was born at Quebec City on Nov. 12,1787, son of Louis and Louise (Dumont) Turgeon. He was ordained to the priesthood in 1810. In 1834 he was consecrated Titular Bishop of Sidyme and coadjuter to the archbishop of Quebec. He succeeded to the Archbishopric in 1850. He died in 1867.

Another prominent man among our ancestors was Louis Nazaire Begin,fourth cousin once removed from my grandmother Hermine (Begin) Turgeon. Both were descendants of Louis and Jeanne (Duran) who both emigrated to Quebec in the mid 1650's. Louis was born in St. Leonard de Honfleur (Calvados) diocese of Lisieux, France. Louis Nazaire the future Cardinal was born at Levis, Jan. 10 1840, son of Charles and Lucy (Paradis) Begin. He was ordained a priest in Rome,Italy on June 10,1865. In 1888, he became bishop of Chicoutimi. In March 1898 he became Archbishop of Quebec. In 1914 he became a Cardinal of the Roman Catholic Church. The Pope at that time was Pope Pius X. He died in Quebec in 1925

BIBLIOGRAPHY

Maine State Library file nos. and titles as follow:
#929. 3-E38- Recueil de genealogie des comtes de Beauce-Dorchester-Frontenac. by Eloi Gerard.
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#929. 4- 592c-c2 Origine des familles. Les Canadien Francais. by Dionne.
#971.459 v L666p Mariage de la ville de Levis. by Ponbrian.
#920.071- W19- Dictionary of Canadien Biography. by Wallace.
Other Sources: Maine State Archives, Bureau of Vital Statistics, and U.S. Census.
Les Turions des Turgeon (1600-1981). by J.Raymond Turgeon.
Nos Origines by Gerard Lebel C.Ss.R.

HOW'S YOUR FRENCH ?

by Bob Blais

How many of the following words do you know?
Test yourself....and find out!

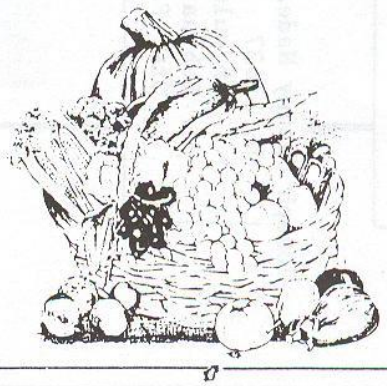
1. anneau	9. ivre	17. quelque
2. baie	10. joli	18. racine
3. capote	11. kermesse	19. savon
4. déchet	12. lutter	20. tasse
5. élire	13. mouchard	21. volaille
6. fendu	14. nager	22. inhumer
7. gratter	15. ondoyer	23. rire
8. hier	16. proche	24. carafe

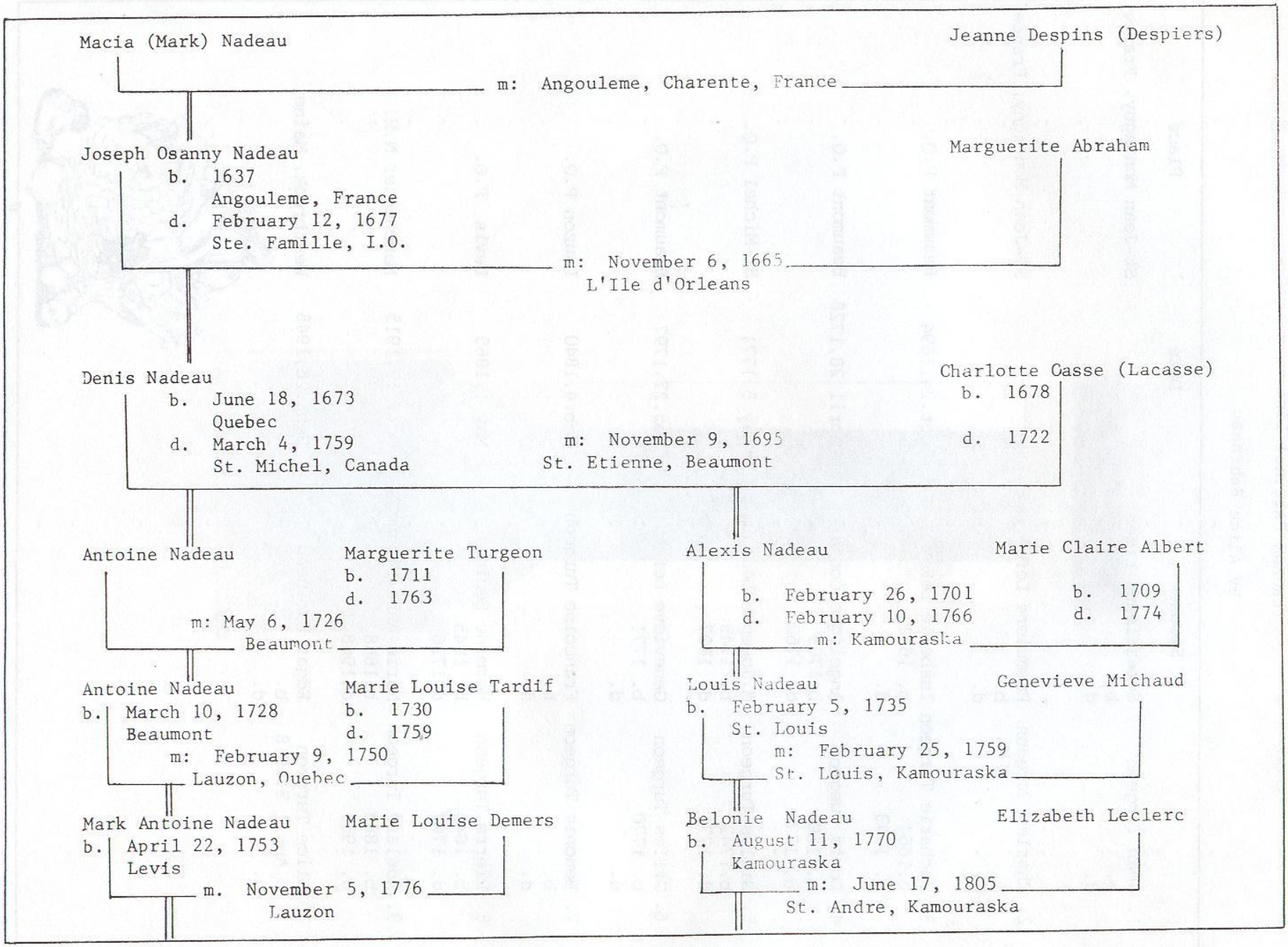
Answers on page 27

TURGEON Paternal Line

by Alice Babineau

	Spouse	Date	Place
1. Jean Turgeon b. d.	Sebastienne Liger b. d.		St-Jean Montagny, France
2. Charles Turgeon b. d.	Pasquiere Lefebvre b. d.		St-Jean Montagny, France
3. Zacharie Turgeon b.1664 d. 1743	Isabelle LeRoy b. 1671 d.	Oct.24,1694	Beaumont P.Q.
4. Louis Tuegeon b. 1695 d. 1776	Angelique Couture b.1703 d. 1762	April 28,1728	Beaumont P.Q.
5. Gilles Turgeon b.1742 d. 1771	M.Josephe Lecours b. 1745 d. 1807	May 5,1771	St-Michel P.Q.
6. Gilles Turgeon b. 1770 d.	Genevieve Lefebvre b. 1771 d.	Aug.27,1797	Beaumont P.Q.
7. Benonie Turgeon b. d.	Francoise Turgeon b. d.	Feb.4,1840	Lauzon P.Q.
8. Pierre Turgeon b. 1843 d. 1707	Hermine Begin b. 1845 d.1726	May 1,1865	Levis P.Q.
9. Adelard Turgeon b. 1883 d. 1955	Marie Anne Dionne b.1888 d.1968	Oct. 15,1915	Manchester N.H.
10.Alice Turgeon b.April 3,1918 d.	Edgar Babineau b. d.	Sept.26,1945	Westbrook, Maine




Macia (Mark) Nadeau
Jeanne Despins (Despiers)
m: Angouleme, Charente, France
Joseph Osanny Nadeau
b. 1637
Angouleme, France
d. February 12, 1677
Ste. Famille, I.O.
Marguerite Abraham
m: November 6, 1665
L'Ile d'Orleans
Denis Nadeau
b. June 18, 1673
Quebec
d. March 4, 1759
St. Michel, Canada
Charlotte Casse (Lacasse)
b. 1678
d. 1722
m: November 9, 1695
St. Etienne, Beaumont
Antoine Nadeau
Marguerite Turgeon
b. 1711
d. 1763
m: May 6, 1726
Beaumont
Alexis Nadeau
b. February 26, 1701
d. February 10, 1766
Marie Claire Albert
b. 1709
d. 1774
m: Kamouraska
Antoine Nadeau
b. March 10, 1728
Beaumont
Marie Louise Tardif
b. 1730
d. 1759
m: February 9, 1750
Lauzon, Quebec
Louis Nadeau
b. February 5, 1735
St. Louis
Genevieve Michaud
m: February 25, 1759
St. Louis, Kamouraska
Mark Antoine Nadeau
b. April 22, 1753
Levis
Marie Louise Demers
m. November 5, 1776
Lauzon
Belonie Nadeau
b. August 11, 1770
Kamouraska
Elizabeth Leclerc
m: June 17, 1805
St. Andre, Kamouraska

Francois Nadeau — Anastasie Bilodeau

m: July 3, 1843
Ste Marie, Beauce

Louis Nadeau — Delvina Pare

m: April 26, 1880
St. Bernard, Quebec

Francois Nadeau — Georgiana Martineau

m: St. Joseph, Biddeford, Me.

Simon Nadeau — Marcelline Michaud

St. Basile, New Brunswick

Romain Rene Nadeau — Philomene Lang

m: November 18, 1864
St. Francis, Maine

Henri Joseph Nadeau — Sophie Pelletier

m: October 26, 1903
Caribou, Maine

Joseph Henri Nadeau
b. January 1, 1905
Caribou, Maine
d. 1954
Caribou, Maine

Beatrice St. Pierre
b. 1905
d. 1959

Joseph Reginald Nadeau
b. April 7, 1940
Caribou, Maine

Kathline Marthe Roy
b. 1941

m: July 4, 1959
Caribou, Maine

James L. Nadeau
b. July 10, 1961
Caribou, Maine

(Ordained: July 1, 1988)

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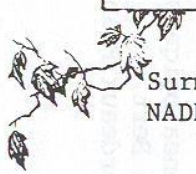

Surnames associated with NADEAU family are:

-dit-Lavigne

-dit-Grenier

-dit-Valro

-dit-Belhair

-dit-Forcier

compiled by Ralph S. Courtois

FRANCE CONNECTIONS

compiled by Ralph Courtois

For enthusiastic genealogists purueing their roots, a trip to France may reveal some exciting facts. But all too often a trip is not financially feasible so do the second best thing and write for information. France is divided into departments which hold the data for its respective area. Start your hunt by contacting one of the following:

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F-78220 Viroflay, France

ANSWERS to How's Your French ?

Answers to Questions on page 22.

1. ring, link
2. gulf, bay
3. coat,hood
4. waste, trash
5. elect, choose
6. split, cleft
7. scratch, rub
8. yesterday
9. drunk, fuddled
10. pretty, neat
11. parish fair, festival
12. wrestle, struggle
13. spy, eavesdropper
14. swim, float
15. private baptism
16. near, close
17. some, any
18. root
19. soap
20. cup, mug
21. poultry
22. bury, inter
23. laugh, smile
24. bottle, decanter

SEARCH QUESTIONS

Q.#58 Need parents and birthplace of Dominique Cantara married to Aurelie Blanchette, Sept. 3,1883 at St.Joseph, Biddeford.

Q.#59 Need parents, date and place of marriage of Edward (Edmond) Vachon and Marie Lucier (Lussier).

Their son Victor Vachon married Marie Anne Mercier at St.Joseph in Biddeford, 1909

Q.#60 Looking for place and date of marriage of Israel Lord (Laure) and Angele Sanfacon.

Their daughter, Odile Lord (Laure), married Calixte Chenevert June 26,1860, at Pierreville, P.Q.

Q.#61 Need place and date of marriage of Basile Thibodeau and Anne LePrince.

Their daughter Agathe Thibodeau married Pierre-Paul Dupuis - Sept.16,1766 in Philadelphia,Pa.

Q.#62 Looking for date and place of marriage of Francois Houde (Houle) and Catherine Faucher.

Their daughter Angelique Houde married to Louis Dupuis March 5,1764 at St. Francois du-Lac.

Q.#63 Need birthdate & birthplace, parents and marriage listing of Antoine Martel and Rose Joyal.

Their daughter Marie Martel married Timothe L'Heureux July 28,1884 at Roxton Pond,P.Q.

Q.#64 Need date and place of marriage, priest or minister of Miles Emery and Marie Delia (Adelaide) Nadeau.

Their daughter Louise Emery was married to William Hartford.

Q.#65 Looking for parents of Stanislas Mandeville and Luce Chapdeleine. They were married on November 5,1867 at St.David, Yamaska.

Q.#66 Need parents and marriage listings of Marcel Levesque and Catherine Carrier.

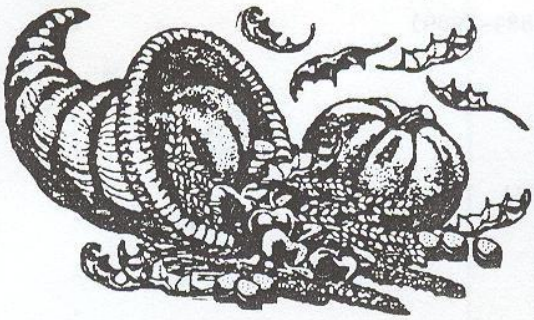
Their son Samuel Levesques married Marguerite Levasseur Nov.14,1876, St.Ulric, Matane,Quebec.

Q.#67 Looking for information on parents of Narcisse Landry and Flavie Lefebvre.

Their son Alexandre Emanuel Landry married M.Arzelie Gendron, Feb.8,1864, Hypolite, Wotton, Wolfe,Quebec.

Q.#68 Looking for parents of Jacques Parent and Angelique Morin.

Their son Jacques Parent married Rose De Lima Fecteau, Oct.12,1886, St.Julien,Wolfeston,Wolfe, Quebec.



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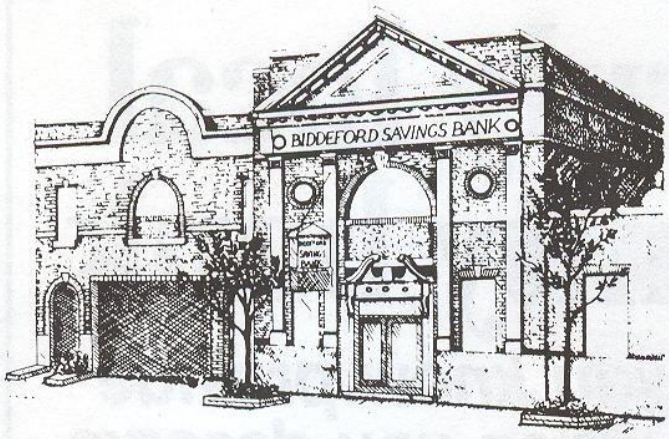

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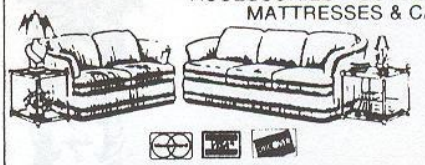

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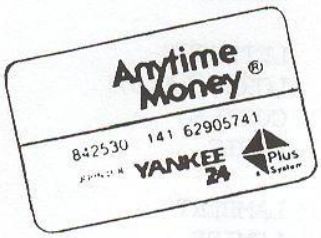

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You are cordially invited to attend your first meeting as our guest. Bring a friend. All are welcomed. We meet each third Wednesday of each month except July and August in the Annex of the McArthur Library in Biddeford, Maine. Election of officers is conducted during the January meeting.

The following information would be appreciated:

SPOUSE (maiden name)_____ MARRIAGE_____
(date & place)

FATHER_____ MOTHER_____

DATE AND PLACE OF MARRIAGE_____

PATERNAL GRANDFATHER_____ GRANDMOTHER_____

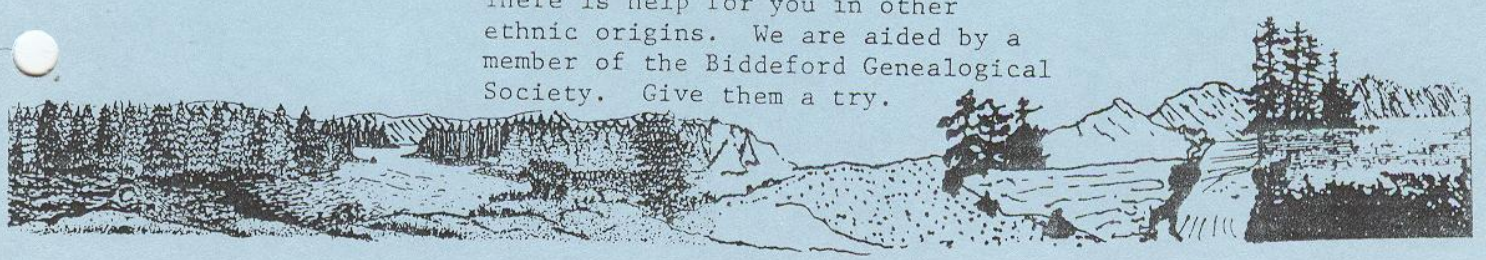
DATE AND PLACE OF MARRIAGE_____

MATERNAL GRANDFATHER_____ GRANDMOTHER_____

DATE AND PLACE OF MARRIAGE_____

WE WOULD APPRECIATE YOUR SUPPORT THROUGH YOUR KNOWLEDGE.
Do you have a happy anecdote or short story to tell? Share your articles on your experiences, history or your family. Editing is available, so do not hesitate to contribute your facts and figures...You can make history! We will collect your material all year long.

For those of you who are researching non-French names, do not despair. There is help for you in other ethnic origins. We are aided by a member of the Biddeford Genealogical Society. Give them a try.



Franco-American Genealogical Society
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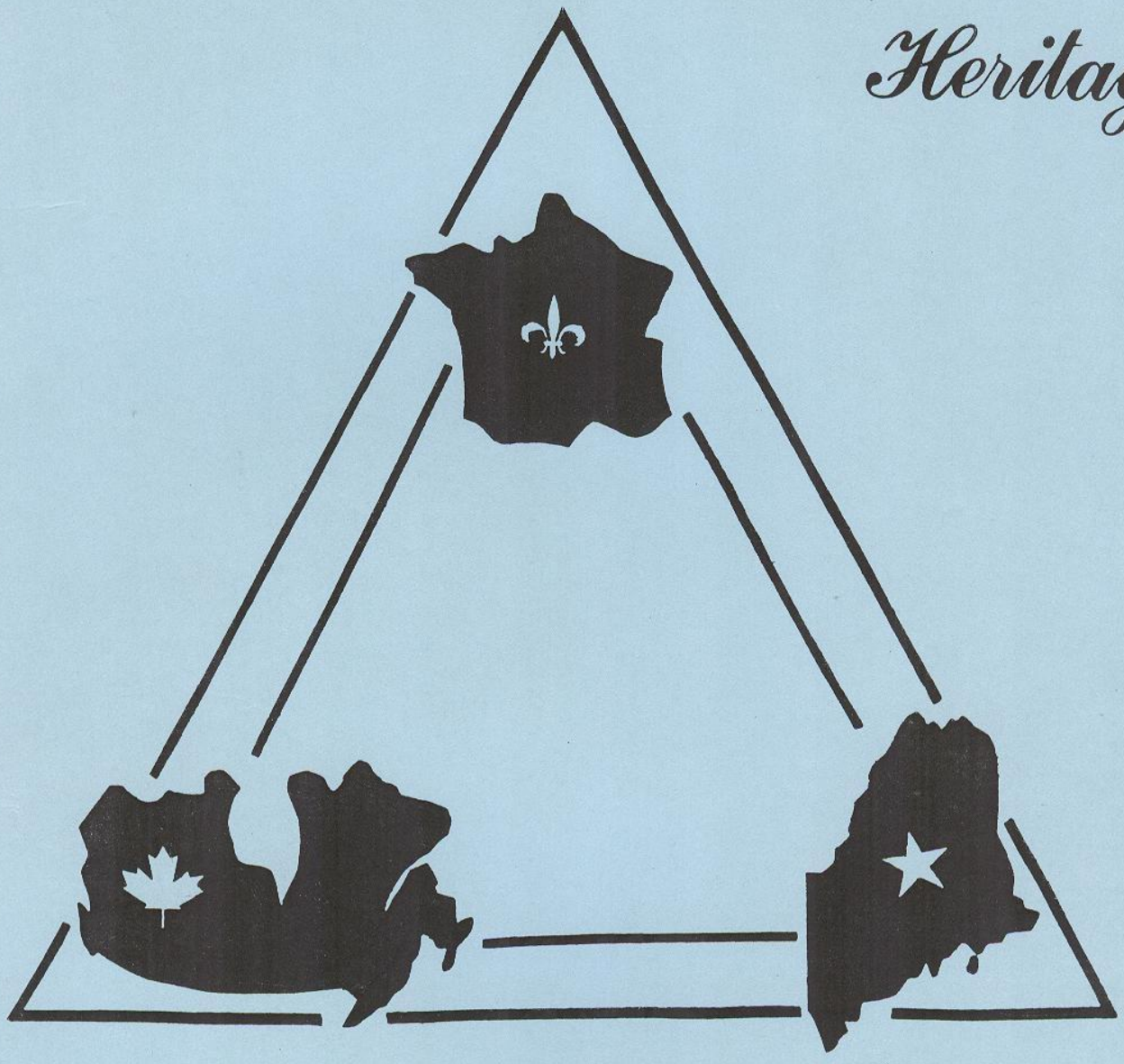

NOVEMBER 1990

VOL. 7

founded in 1981

published by the:
FRANCO-AMERICAN GENEALOGICAL SOCIETY
P.O. Box 180 Biddeford, Maine 04005

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This publication is free to all paid-up members. Our purpose is to keep everyone informed through genealogical data of all types. We also provide a channel through which you can submit your problems and unsolved questions in expectation that someone will see the question and have an answer for you. Please submit your questions and answers for "SEARCH QUESTIONS" to: Franco-American Genealogical Society, P.O. Box 180, Biddeford, Maine 04005. We ask that all replies be directed to the Society so others can benefit from your knowledge.

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Dear Members,

No matter how hard we work or how well we plan, we can't count on the weather to cooperate. This will be confirmed by all of the (soggy) people who valiantly tried to stop the flood in our tent at this year's Kermesse. In spite of this, "A GATHERING OF COTE'S" was our most challenging and successful event.

We had many Francos visit our tent; and we helped them start on a search for their own ancestors. We gained a few new members that weekend; and we also made several people very happy when we found some long lost relatives.

Our Kermesse committee members, Camille Bolduc and Rena Cote, spent many long hours researching and compiling the Cote lines. Their photo gallery brought much excitement to its viewers. I saw several people make repeat visits to our tent, each time bringing in different family members or friends to view the old photos. We had many compliments on the display! Not resting on their laurels, the committee is already working on next year's family the GAGNE'S.

During this year as in the past, we gained several new members, increased the number of books in our library (thanks in part to the proceeds from our yearly yard sale at Camille Bolduc's), and have worked on other local projects to increase our reference material. None of these things would be possible without the dedication and hard work put forth by our members. I wish to thank each and every one who has worked in any way on our projects.

Finally this year the Board of Directors tackled a job that needed to be done to insure the future of the Society. We have written a set of By-Laws. These have been developed to provide the continuity our group needs to continue to grow and improve. Without the help of the officers and board members this project would not have been accomplished!

This summer several of our members were very fortunate to have a chance to spend five days in Quebec on a research trip. I was one of the lucky ones! We worked at Laval University in the Archives, and we also were able to work with some members of the "Societe de genealogie de Quebec" on some of our problems. We visited the old city, spent a wonderful day touring the countryside and a day on l'Isle D'Orleans. We all brought back some wonderful memories. Thank you Ralph Courtois for planning and setting up a trip to remember!

A vos recherches, bonne chance,

Celeste Nadeau Steele

Celeste Nadeau Steele
President

THE KING'S DAUGHTERS

by Celeste Nadeau Steele

Are you of Franco-American heritage? If so, you most probably have a "Fille du Roi" or King's Daughter somewhere in your ancestry. These King's Daughters are the women who went to New France between 1663 and 1673 to become the wives of the colonists. Before 1660, New France, as Canada was then called, was home to few single women. Many of these women went over as indentured servants, exchanging the cost of their passage for service once in the New World.

Many men travelled to New France in the 1600's. Some went as soldiers of the king. Others were poor Frenchmen, often without families, looking for a better life. Like the single women before them, many of these men went to New France as indentured servants. Once their time of service was up, these men were free to marry and start their own homesteads.

Jean Talon, the "Intendant" (colonial administrator)in New France, wrote to King Louis XIV, telling him that the single men were looking for wives. These men wanted "strong, intelligent, and beautiful girls of robust health habituated to farm work". Partners who would not only give them the children needed to help out, but who also could and would do their share of the work. King Louis, seeing the advantages of populating the land, directed the recruitment himself. This is how the girls got their name, "Les Filles du Roi".

The first girls who went over were often city girls, with some education and of good background. These girls were good matches for the military officers and men of money, but were not suited to become farmers' wives. The majority of the girls sought were farm girls, used to living with few comforts and used to the hard work life on a farm provided. The girls were chosen upon recommendation of the parish priests. Most of the girls were very poor. Many were orphans.

As an inducement for setting out on an arduous and often dangerous journey to a new world, marriage to a stranger, very few comforts, danger from the Iroquois; the girls were given a dowry. In the 1600's, a woman without a dowry faced a life of poverty and drudgery with no hope of a better life. Before leaving France, the girl received the first part of her dowry: 100 livres (a livre was a unit of currency valued at one pound of silver) -- 10 for personal and moving expenses, 30 for clothing, and 60 for passage. In addition each girl also received one small hope chest, one head dress, one taffeta handkerchief, one pair of shoe ribbons, one hundred sewing needles, one comb, one spool of white thread, one pair of stockings, one pair of gloves, one pair of scissors, two knives, one thousand pins, one bonnet, four lace braids, and two livres in silver money.

Once they reached New France, the girls were also given some clothes suitable to the climate and some provisions from the King's warehouse. The next step was to arrange a meeting between the girls and all the bachelors in the area. The girls were free to accept or refuse a proposal. The girls were given an opportunity to question the men as to what they possessed; for instance: did the man own a house, did it have wooden floors, did the man have furniture, a bed, blankets, any chickens, sheep, pigs, or cows? These were all important considerations. The girls were allowed to pick and choose their mates; but the men could also accept or reject a woman. The priest was always on hand at these meetings. Often, the marriage took place immediately after the choice was made. The marriage contract was drawn up by a notary (a customary procedure in those days). Then the marriage was blessed by the priest.

Once the marriage was consummated, each couple was given an ox, a cow, two pigs, a pair of chickens, two barrels of salted meat, and eleven crowns in money. This was to help them get a start in their new life. The couple then left for their new home.

Life in New France was hard. The settlers had to clear the land, build their homes, hunt,and try to farm the land. Since draft animals had not yet been bred in sufficient numbers for the farmers, it was a common sight to see the wife pulling the plow. Her husband, meanwhile, was probably pushing that same plow, while holding a musket and watching out for Indians.

In spite of all the dangers and hardships, over eight hundred courageous and adventurous women left a world they knew to become "Les Filles du Roi" in an unknown land. Millions of people in Canada and America, today, owe their existence to these early pioneers.

Listing of "LES FILLES DU ROI"

ABRAHAM, Marguerite
ADAM, Anne
AFFILE, Marie
AGATHE, Marie Anne
ALAIN, Marie
ALBERT, Marie
ALLENCE, Marie
ALTON, Madeleine
AMIOT, Jeanne
ANDRE, Louise
ANDRIEU, Marguerite
ANGELIER, Marie
ANTHOINE, Denise
ARCULAR, Marie
ARDIES, Jeanne
ARINART, Anne
ARIOT, Marie
ASSERIN, Fleurance
ATTENVILLE, Marie
AUBE, MArguerite
AUBERT, Elisabeth
AUBERT, Isabelle
AUBERT, Jeanne
AUBRY, Anne
AUBRY, Francoise
AUBRY, Jacqueline
AUGER, Catherine
AUGER, Jeanne
AUVRAY, Madeleine
BAGAU, Antoinette
BAHAN, Marie
BAILLON, Catherine
BAILLY, Madeleine
BAISLA, Francoise
BALLIE, Catherine
BAMON, Marie Anne
BANSE, Francoise
BARBARY, Marie
BARBERET, Jeanne
BARBERY, Francoise
BARBIER, Jeanne
BARDE, Anne
BARDOU, Marie Louise
BARIL, Marie
BARILLET, Anne
BARON, Barbe
BARRE, Catherine
BARTON, Francoise Marthe
BARY, Marie
Basset, Catherine
BAUDAIN, Catherine
BAUDON, Etiennette
BAUGE, Anne
BAUGRAIN, Marguerite
BEAUJEAN, Marie Jeanne
BEAUMONT, Marie Anne
BEAUPERE, Marie Louise
BEAUREGARD, Marthe
BEAUVEAU, Jeanne
BELLECHASSE, Anne
BELLEHUMEUR, Francoise
BELLESOEUR, Anne
BENOIT, Marie
BERARD, Marie
BERAUD, Anne
BERAULT, Anne
BERCIER, Louise
BERDE, Jeanne
BERGER, Marguerite
BERNARD, Jeanne
BERRIN, Marguerite
BERTAUT, Anne
BERTIN, Marie
BESCHE, Jeanne
BESNARD, Jeanne
BEUZELIN, Catherine
BIDEGUIN, Madeleine
BILLOT, Catherine
BILLOT, Genevieve
BILLOT, Lucree
BILODEAU, Jeanne
BILODEAU, Marie
BINARD, Marie
BINAUDIERE, Marguerite
BIRETTE, Renee
BIZELON, Francoise
BLAIN, Marie Anne
BLAINVILLAIN, Anne
BLAISE, Marguerite
BLANCHARD, Marie
BLAY, Elisabeth
BLOIS, Marguerite
BLONDEAU, Jeanne
BLUTEAU, Antoinette
BODIN, Anne
BOETE, Marie
BOISLEAU, Marie
BOIVIN, Francoise
BOLPER, Marie Louise
BONHEUR, Marie
BONIN, Nicole
BONNEAU, Helene
BONNEAU, Jeanne
BONNEFOY, MArguerite
BONNE, Marie
BONVILLE, Marie
BOUART, Marie
BOUCAULT, Jeanne Marguerite
BOUCHARD, Jeanne
BOUCHARD, Louise
BOUCHER, Madeleine
BOUILLON, Marie
BOULLARD, Marie
BOURBIER, Marguerite
BOURGEOIS, Catherine
BOURGEOIS, Francoise

BOURGEOIS, Jeanne
BOURGEOIS, Marie
BOURGOUIN, Marie
BOUTET, Marie Madeleine
BOVANT, Marie
BOYER, Barbe
BRACONNIER, Jeanne
BRANDON, Anne
BREMAILLE, Marie
BREUILLET, Isabeau
BREVAL, Marie
BRIAU, Marie
BRIERE, MArie
BRISET, Marie
BRUNEAU, Catherine
BRUNET, Anne
BULETEZ, MArguerite
BUOT, Marie
BUREAU, Catherine
BUREL, Jeanne
BUTEAU, Thomette

CAIET, Marie Jeanne
CAILLAUD, Andree
CAILLE, Jeanne
CAILLET, Marie
CAILLY, Helene
CAMPION, Marie
CANARD, Marie Madeleine
CARBONNET, Madeleine
CARCIREUX, Sylvine
CARDILLON, Marguerite
CARTIER, Marie
CARTIGNIER, Marie
CARTOIS, Henriette
CEDERET, Jeanne
CELLES, Marie
CERISIER, Jeanne
CHABERT, Marguerite
CHAFOUET, Denise
CHAMBROY, Marie
CHAMFRIN, Renee
CHAMOIS, Marie
CHANDOYSEAU, Nicole
CHARBONNIER, Marie Madeleine
CHARIE, Marie
CHARIER, Louise
CHARON, Francoise
CHARPENTIER, Marguerite
CHARPENTIER, Marie
CHARPENTIER, MArie Reine
CHARRETON, Jeanne
CHARTER, Jeanne
CHARTIER, Michelle
CHARTON, Jeanne
CHASSELIN, Marguerite
CHATOU, Marie
CHAUSY, Marie
CHAUVET, Marie
CHAUVREAUX, Renee
CHAVELOT, Anne
CHEMEREAU, Marguerite
CHERFAULT, Denise
CHERFAUX, Denise
CHESSON, Louise
CHEVELIER, Francoise
CHEVALIER, Jeanne
CHEVALIER, Suzanne
CHEVREAU, Marie
CHRETIEN, Madeleine
CHRETIEN, Marie
CLERICE, Catherine
COHE, Charlotte
COIGNART, Marie
COIPEL, Marie
COLET, Marguerite
COLIN, Anne
COLIN, Denise
COLIN, Rose Marie
COLLET, Jeanne
COMPAGNON, Antoinette
CONFLANS, Francoise
COTTIN, Marie Catherine
COUET, Marie
COUSIN, Francoise
COUTURE, Anne
COY, Charlotte
CRETEL, Elisabeth
CROISSETTE, Marie
CROSNIER, Jeanne
CROSNIER, Martine
CURE, Francoise

D'AILLE, Anne
DAINE, Marie
DAIRE, Marie
D'ALLON, Marie
DAMANE, Denise
DAMESNIL, Denise
DAMOUR, Helene
DAMOYS, Marie
DANNESE, Marie Esther
DANNEVILLE, Gabrielle
DAUBIGNY, Marguerite
De Baillon, Catherine
DeBEAUREGARD, Marie
DeBEAURENOM, Antoinette
DeBELLEAU, Catherine
DeBERUNINE, Marie
DeBIDQUIN, Madeleine
DeBOISANDRE, Catherine
DeBRETIGNY, Marie
DeCHARMENIL, Francoise
DeCHAURANEVILLE, Madeleine
DeCHEURAINVILLE, Cluade
DeCOGUENNE, Charlotte
DeCONFLANS, Francoise
DeFONTENAY, Catherine
DeGUESNEL, Anne Marie
DeLaCOUR, Marie
DeLACROIX, Antoinette
DeLACROIX, Francoise
DeLACROIX, Suzanne
DeLa FITTE, Apolline
De La GUERIPIERE, Elisabeth
De La HAYE, Catherine
De La HAYE, Jeanne
De La HAYE, Michelle
De LAHOGUE, Marie Claire
De LALORE, Catherine
De La MARCHE, Charlotte
De LAMARE, Catherine
De La MARE, Marie
De La MOTTE, Diane
De La MOTTE, Jeanne
De La PIERRE, Perrine
De La PLACE, Marguerite
De La PORTE, Marie Anne
De La RUE, Charlotte
DE L'ASTRE, Adrienne
De LASTRE, Francoise
De La TOUR, Catherine
De LAUNAY, Madeleine
De LAVAL, Claude
De La VIEVILLE, Anne
DELICERACE, Suzanne
De LIMOGES, Marie
De LOSTELNEAU, Catherine
De MANCHON, Claude
De MARINNE, Jeanne
De MATRAS, Judith
De MESNIL, Francoise
De MONMAINER, Marie
De NEVELET, Marguerite
De NOTE, Jeanne
De NOYON, Marie
DE PITIE, Francoise
De PORTAS, Angelique
De PROVINLIEU, Marguerite
DEQUAIN, Anne
De ROYBON, Madeleine
DESCHALETS, Claude
DESCHALETS, Elisabeth
DESCHALETS, Madleine
DESCHAMPS, Anne
DESCAMPS, Marie
DESCHAMPS, Marie
DESCHAMPS, Madeleine
DE SEINE, Catherine
DESFOSSES, Francoise
DES GRANGES, Louise
DESHAIES, Marguerite
DESHAIES, Marie
DESJARDINS, Francoise
DESMARETS, Catherine
DESMARETS, Etiennette
DESPORTES, Francoise
DESPRES, Madeleine
DE STE. FOY, Marguerite
DESTOUCHES, Agnes
DESVEAUX, Marie
DE VALLOIS, Catherine
DE VIGNY, Marie
DEXARD, Jeanne
D'OCQUINCOURT, Anne
DODIER, Jeanne
DOIGT, Ambroisine
D'OLLERY, Anne
D'ORANGE, Barbe
DORIANT, Simone
DOSDAIN, Anne
DOUCINET, Isabelle
DROUET, Catherine
DU BICOURT, Jeanne
BUBIE, Francoise
DUBOCT, Marie
DUBOIS, Marguerite
DUBOIS, Marie
DUCHARME, Catherine
DUCHEMIN, Marie Anne
DUCHESNE, Barbe
DU COUDRAY, Marie
DU FAUSSAY, Jeanne
DU FAYE, Francoise
DU FIGUIER, Helene
DU GUESNEL, Jeanne Marie
DUMONT, Barbe
DUMONT, Julienne
DU MONTMESNY, Marie
DUMORTIER, Madeleine
DUMOUSTIERS, Madeleine
DUMOUSTERS, Antoinette
DUPRE, Francoise
DUPUY, Catherine
DURAND, Catherine
DURAND, Elisabeth
DURAND, Francoise
DURAND, Suzanne
DU ROSAIRE, Esperance
DUSSON, Marguerite
DUTAULT, Madeleine
DUVAL, Francoise
DUVAL, Madeleine
DUVAL, Marguerite
DUVAL, Michelle

ELOY, Antoinette
ENCLEIN, Francoise
ENFRE, Francoise
FANNEXE, Marie Anne
FAUCON, Marie
FAUCONNIER, Jeanne
FAURE, Louise
FAUVAULT, Jeanne
FAYE, Marie
FAYET, Anne
FERET, Catherine
FERRE, Catherine
FERRON, Marguerite
FIART, Marguerite
FIEVRE, Catherine
FIRMAN, Marie Anne
FLAMAND, Nicole
FLECHET, Anne
FLEURE, Marie Anne
FLEUREAU, Marie
FONTAINE, Marguerite
FOSSE, Jeanne
FOUBERT, Anne
FOUCAULT, Elisabeth
FOUCAULT, Jeanne
FOUCQUES, Marie
FOURNIER, Catherine
FOURNIER, Jeanne
FOVEAU, Jeanne
FOY, Marguerite
FRESSEL, Isabelle
FRESSET, Jeanne
FROST, Louise

GAILLIART, Marguerite
GAILLARD, Marguerite
GALAIS, Anne
GALLET, Anne
GALLIEN, Therese
GAMBIER, Marguerite
GARGOTIN, Louise
GARCOTTINE, Louise
GASTEAU, Catherine
GATEAU, Catherine
GAUTHIER, Marie
GAUTIER, Jeanne
GENAY, Leonarde
GENEST, Leonarde
GENTREAU, Anne
GEOFFROY, Anne
GEOFROY, Marthe
GEREMIE, Francoise
GICHELIN, Catherine
GILLES, Jeanne
GIRARD, Anne
GIRARD, Marguerite
GIRARD, Marie
GIRAUT, Anne
GOARD, Mathurine
GOBERT, Madeleine
GODEBY, Anne
GODEQUIN, Jeanne
GODILLON, Elisabeth
GOISET. Anne
GOMOND, Madeleine
GOSSARD, Noelle
GOUART, Mathurine
GRANDIN, Marie
GRANDJEAN, Adrienne
GRANDJON, Madeleine
GRANGER, Catherine
GRATON, Mathurine
GRAVOIS, Marie
GRESLEAU, Marie
GRIAUX, Jeanne
GRIMBAUT, Anne
GROISAT, Jeanne
GROSLOT, Madeleine
GROSSEJAMBE, Francoise

GRUAU, Jeanne
GRUSSEAU, Marie
GUEDON, Anne Marie
GUENEVILLE, Jeanne
GUERARD, Catherine
GUERIN, Madeleine
GUERIN, Marie
GUERRIERE, Marie Bonne
GUICHONNE, Jeanne
GUILLAUDEAU, Madeleine
GUILLAUME, Anne
GUILLAUME, Marie
GUILLEBOEUF, Madeleine
GUILLIN, Francoise
GUIOT, Catherine
GUISCHELIN, Catherine
GUYARD, Catherine
GUYET, Marie

HACHE, Francoise
HALLAY, Marie
HALLAY, Marie
HALLIER, Perette
HANNETON, Madeleine
HARDY, Jeanne
HARIOT, Marie
HAVARD, Anne
HEBERT, Francoise
HEBERT, Madeleine
HEBERT, Charlotte
HEDOUIN, Merguerite
HELOY, Marguerite
HERMEL, Francoise
HERON, Jacqueline
HERRUBEL, Francoise
HERUBERT, Francoise
HEVAIN, Marguerite
HIARDIN, Marie
HOBBE, Francoise
HOUSSAN, Marguerite
HOUSSEAU, Marguerite
HUBERT, Elisabeth
HUBERT, Francoise
HUBERT, Marie
HUBERT, Charlotte
HUBINET, Louise
HUCHE, Francoise
HUE, Marie
HUMELOT, Catherine
HUOT, Marie
HUTRE, Perinne
HYARDIN, Marguerite

ISAMBERT, Catherine
ITASSE, Marguerite

JALLAIS, Marie
JAQUIERE, Louise
JASSELIN, Marguerite
JAUDON, Marie
JAUFFROY, Anne
JAVELOT, Anne
JINTEREAU, Anne
JOLIVET, Charlotte
JOLY, Charlotte
JOSSARD, Elisabeth
JOUAN, Jeanne
JOUANNE, Angelique
JOURDAIN, Marguerite
JUIN, Jeanne
JULIEN, Anne

LA BASTILLE, Renee
LABBE, Anne
LABBE, Jacqueline
LABBE, Jeanne
LACROIX, Suzanne
L'ADMIRAUT, Marguerite
LA FAYE, Marie
LA FLEUR, Jacobine
LAFONTAINE, Marie Anne
LAGOU, Anne
LAIRDAIN, Anne
LAISNE, Catherine
LAISNE, Genevieve
LAISNE, Marie
LALORE, Catherine
LAMAIN, Marguerite
LAMARQUE, Anne
LAMARRE, Anne
LAMBERT, Jeanne
LAMISE, Claude
LAMOUREAUX, Etoinette
LAMY, Marie
LANDRY, Louise
LANDRY, Olive
L'ANFILLE, Marie
LANGE, Francoise
LANGELIER, Marie
LANGLAIS, Marie
LANGLOIS, Jacqueline
LANGLOIS, Marie
LANGUILLE, Elisabeth
LA PLACE, Marguerite
LARCHER, Madeleine
L'ARCHEVEQUE, Francoise
LA RUE, Charlotte
LASNON, Marie
LATIERE, Francoise
LA TOUCHE, Marguerite
LATOUR, Jeanne
LAURENT, Catherine
LAURIOT, Marie Perette
LAUVERGNAT, Jacqueline
LAVERDURE, Marguerite
LAWLOT, Catherine
LE BARON, Barbe
LE BER, Anne
Le BERCIER, Louise
Le BLED, Elisabeth
Le BON de CHAMPFLEURY, Marie
Le BRUN, Marie
Le CHEVALIER, Jeanne
LECLERC, Anne
LECLERC, Denise
LECLERC, Francoise
LECLERC, Genevieve
LECLERC, Marguerite
LECLERC, Claire
LECOINTE, Jeanne
LECOMPTE, Jeanne
LECOMPTE, Marie
LECOMTE, Marguerite
LECOMTE, Suzanne
LECONTE, Marie
LE COQ, Jeanne
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LE COUTURIER, Isabelle
LEDOUX, Jacquette
Le DUC, Jeanne
LEFEBVRE, Antoinette
LEFEBVRE, Barbe
LEFEBVRE, Elisabeth
LEFEBVRE, Marie
LEFEBVRE, Marguerite
LeFRANCOIS, Francoise
LeGENDRE, Jeanne
LeGRAND, Antoinette
LeGRAND, Nicole
LeGUAY, Madeleine
LeLONG, Marie
LeLOUP, Catherine
LeLOUTRE, Louise
LEMAIRE, Marie
LeMAISTRE, Gabrielle
LeMAITRE, Anne
Le MARCHAND, Elisabeth
Le MASSON, Anne
Le MER, Anne
Le MERLE, Marguerite
Le MESLE, Catherine
LEMOINE, Francoise
LEMOYNE, Marie
LENOIR, Antoinette
LEONARD, Jeanne
LEONARD, Marie
LEPAGE, Constance
LEPAGE, Marie Rogere
LEPER, Anne
LEPINE, Andree
LEPINE, Marie
LePREUVIER, Marguerite
Le PREVOST, Marie
Le QUINT, Isabelle
Le ROUX, Catherine
Le Roux, Marie
LeROY, Anne
LEROY, Catherine
LEROY, Isabelle
LEROY, Jeanne
LEROY, Marguerite
LEROY, Marie
LEROY.Marie Anne
Le SAINT, Marie
Le SEIGNEUR, Marie
LESPERANCE, Marie
Le TELLIER, Jeanne
Le TRU, Suzanne
Le VAIGNEUR, Marguerite
LEVASSEUR, Jeanne
LEVAULT, Marie
LEVIEUX, Claire
LEVIGNEUX, Marguerite
LIMOGES, Marie
LINIERE, Marie
LOISEAU, Anne
LOISEAU, Francoise
LOPPE, Isabelle
LORE, Etienette
LORTEAUX, Marie
LORYOT, Perette
LOUVET, Catherine
LOY, Marguerite
LUCO, Catherine

MABILLE, Anne
MAGDELAIN, Jeanne
MAGNAN, Anne
MAGNE, Marie
MAJOR, Marie
MALO, Marie
MANCHON, Marguerite
MANIE, Marie
MANSION, Jeanne
MAQUIN, Anne
MARCHAND, Catherine
MARCHAND, Elisabeth
MARCHESSEAU, Marie
MARECHAL, Madeleine
MARECHAL, Marguerite
MARIE, Denise
MARIE, Jeanne
MARSIAL, Madeleine
MARISSAR, Madeleine
MARTIN, Anne Francoise
MARTIN, Isabelle
MARTIN, Marie
MARTIN, Reyne
MASSERON, Marie
MASSON, Anne
MASSON, Marie
MAUREAU, Marguerite
MAURICE, Charlotte
MAUVOISIN, Francoise
MAZOUE, Marie
MENACIER, Louise
MENARD, Barbe
MERCIER, Marie
MERLIN, Agathe
MERY, Anne
MESNE, Marie
MESURE, Marie
METRU, Marie Anne
MEUNIER, Antoinette
MEUNIER, Marie
MICHAULT, Marie Louise
MICHEL, Anne
MICHEL, Jacquette
MICHEL, Marie
MICHELLE, Francoise
MICHELOTE, Francoise
MIGNOLET, Gilette
MIGNOT, Catherine
MILLOT, Francoise
MOISAN, Francoise
MOITIE, Catherine
MOITIE, Marguerite
MOITIE, Marie
MONTARCHY, Marguerite
MONMENIER, Marie
MOREAU, Marguerite
MORIN, Charlotte
MORIN, Marie
MORIN, Marie
MORINEAU, Jeanne
MOUILLARD, Eleonore
MOULLARD, Eleonore
MOUTARCHY, Marguerite
MULOIS, Marie

NAVARON, Marie
NAVARRE, Marguerite
NIEL, Madeleine
NOEL, Francoise
NORMAND, Catherine
NORMAND, Margeurite

OINVILLE, Michelle
OLIVIER, Agnes
OLIVIER, Jeanne
OLIVIER, Madeleine
OUACHE, Madeleine
OVARDE, Marguerite

PAHIN, Claude
PALIN, Claude
PAPIN, Madeleine
PAREMENT, Perette
PARENTEAU, MArie
PARIS, Francoise
PASQUE, Marguerite
PASQUIER, Marguerite
PASQUIER, Marie
PAUL, Catherine
PAULINIER, Therese
PAULO, Catherine
PAVIOT, Marie
PAYEN, Marthe
PECHINA, Marie
PEDENELLE, Francoise
PELLETIER, Anne
PELLETIER, Marie
PELOIS, Marguerite
PEQUET, Charlotte
PERODEAU, Marie

PERROT, Anne
PESCHER, Marie
PETIT, Louise
PETIT, Marie
PETIT, Rose
PHANSEQUE, Marie Anne
PHILIPPAU, Nicole
PHILIPPE, Anne
PHILIPPE, Madeleine
PIETOU, Francoise
PILLE, Francoise
PILETTE, Catherine
PILLIAR, Catherine
PILOIS, Francoise
PITON, Marie
PLANCHET, Isabelle
PLANTEAU, Isabelle
PLEMAREST, Genevieve
PLOUART, Madeleine
POIGNET, Marguerite
POINTEL, Marthe
POIRE, Marie
POISSON, Catherine
POITEVIN, Catherine
POITREAU, Anne
POITRON, Anne
PORTAS, Angelique
POTTIER, Marie
POUILLOT, Marie
POUSSIN, Marie Anne
PRAT, Claude
PREVOST, Marie
PROVOST, Elisabeth
PROVOST, Marguerite
PRUNIER, Marie

QUELUE, Jeanne
QUENNEVILLE, Jeanne
QUENTIN, Jeanne
QUEQUEJEU, Marie
QUIREMOND, Noelle
QUITEL, Marthe

RABADY, Anne
RABLEAU, Florimonde
RACLOT, Francoise
RACLOT, Marie
RACLOT, Madeleine.
RAGAU, Marthe
RAISIN, Marguerite
RAMBEAU, Jeanne
RAUDY, Marthe
RAVEAU, Barbe
REGNAUT, Marie
RELOT, Catherine
REMONDIER, Andree
REMY, Marie
RENARD, Jeanne
RENAUD, Marie
RENAULT, Anne
RENAULT, Marguerite
RENAUT, Elisabeth
RENOUARD, Marie
RENTIER, Madeleine
REPOCHE, Jeanne
REPOCHE, Marie
RICHARD, Ann Francoise
RICHARD, Francoise
RICHER, Georgette
RICHER, Marguerite
RIGAU, Jeanne
RIGAULT, Genevieve
RIOULT, Madeleine
RIVET, Anne
RIVET, Catherine
RIVIERE, Anne
RIVIERE, Marie
RIVIERE, Renee
ROBIN, Louise
ROBINEAU, Marguerite
ROBINEAU, Marie
ROBLIN, Marie
ROQUE, Marie
ROSSIGNOL, Jeanne
ROTTEAU, Barbe

ROUSSEAU, Henriette
ROUSSEAU, Suzanne
ROUSSEL, Charlotte
ROUSSEL, Marguerite
ROUSSELIN, Anne Suzanne
ROUSSELOT, Marguerite
ROUTY, Madeleine
ROUX, Aimee
ROY, Elisabeth
ROY, Marie
ROYER. Nicole

SAGEOT, Genevieve
SALE, Elisabeth
SALLE, Marie
SAMSON, MArguerite
SAULNIER, Nicole
SAUVENIER, Jeanne
SAVARRE, Gillette
SAVONET, Jeanne
SEDILLOT, Jeanne
SEGUILLET, Michelle
SEIGNEUR, Anne
SELLE, Marie
SELLE, Madeleine
SELLERIN, Marguerite
SENECHAL, Catherine
SENECHAL, Louise
SERVIGNAN, Jeanne
SICARD, Jeanne
SONNOIS, Therese
SOULARD, Nicole
SURET, Catherine

TALBOT, Anne
TARGER, Marie
TAUREY, Martine
TAVANELLE, Jeanne
TAVERNIER, Anne
TENARD, Marguerite
TESSIER, Marguerite
TESSIER, Genevieve
TESSON, Marguerite
TESTU, Madeleine

THIBIERGE, Madeleine
THIREMENT, Anne
THOMAS, Anne
TIBAUT, Anne
TIERCE, Francoise
TIRMONT, Noelle
TISSERAN, Madeleine
TOPSAN, Catherine
TOUCHET, Francoise
TOUSSAINT, Jeanne
TOUZE, Jeanne
TROCHET, Francoise
TURBAL, Ursule

UBER, Elisabeth

VAILLANT, Marguerite
VAILLANT, Perette
VALADE, Marie
VALET, Cecile
VALET, Louise
VALLAY, Perette
VALLEE, Cecile
CALLEE, Madeleine
VALLEE, Perette
VANNEY, Anne
VARA, Marie
VARENNE, Madeleine
VARIN, Catherine
VARIN, Marie
VASSAL, Francoise
VAUCHER, Louise
VAUQUET, Marie
VERGER, Marie
VERRIER, Catherine
VIART, Marguerite
VIEILLOT, Catherine
VIEL, Therese
VIEVILLE, Anne
VIGNIER, Marie
VILLAIN, Jeanne
VITARD, Louise
VITRY, Marguerite
VIVIEN, Marie Rose
VIVIER, Marie Xainte
VODIER, Marie
VUIDEAU, Anne

YERDIN, Marguerite

ZACHEE, Francoise

ANCESTRAL LINES BEING RESEARCHED BY OUR MEMBERS

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THERRIAULT
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FORTIN
GOUSSE

More on page 9.

THE FALL OF QUEBEC

by Jeannette Caya

There is no doubt that the saddest day in history for the French-Canadians was September 18, 1759. The day their beloved capital, Quebec, fell to the British. Even though it is said that the final battle lasted but a short while, we know that this did not come about as a stroke of good luck, but rather the attack had been a well-thought out and brilliantly executed plan.

The French were blessed with top-notch leaders and the English boasted of better men. One English war Minister observed how well the combined English sea and land forces were doing in the colonies. They captured one French possession after another for the Crown. This official decided to go one step further and take New France away from Louis XV, the then reigning French Monarch. New France would yield a rich bounty since it was a relatively young, virgin country with a vast wealth of untapped resources.

In the Sixteen hundreds, England and France were both occupied with many skirmishes throughout Europe. King Louis elected to retain the majority of his forces and equipment in Europe to support other fighting campaigns on the continent. New France was so desperately in need of soldiers, food and ammunition that consequently it became very vulnerable to the English. The English plan anticipated entering Canada through its rear door. Their troops, which numbered many, were made up of different compliments of men. These men were to work their way from New England, New York and the Great Lakes regions. On route they were to encircle and take over as many French controlled settlements and waterways as possible. From a more northerly vantage point, various regiments of English naval forces were busy securing the Bay of Fundy, Nova Scotia (known as Acadia), Louisbourg (which was to be the home base of future operations), Cape Breton Island and the St. John River.

Although, the French were short on troops amd material, they did not make this English undertaking an easy task. Besides fighting the French, the English were challenged by the Indians, who were closely allied to the French. The English had to endure the rigors of the harsh New England winters, the likes of which they had never experienced. A few of the other problems which arose during their enterprise were the transportation of their ammunition and supplies over rugged terrain, attending to their wounded in the absence of severely needed medical supplies and the ever-present scarcity of food.

After the English had firmly established themselves in Louisbourg, plans had to be formulated for their venture up the St. Lawrence River before it froze. Meanwhile, it had also become apparent that King Louis XV was to heed the advice of his generals in New France by commensing to send them more reinforcements in the form of troops, ships and materials. As the war progressed, the English Commander Wolfe had succeeded in fortifying many secured forts. He was not in the best of health but his duty demanded that he stay

abreast of the changing situation. Eventually, word was received that an English Admiral, accompanied by a large compliment of men, had already reached and occupied l'Ile d'Orlean. Upon hearing of this landing, Wolfe wasted no time working his way up the St. Lawrence to the region of l'Ile d'Orlean, Levis and Montmorency. Quebec sat high atop its surrounding high cliffs which looked down the St. Lawrence and St. Charles Rivers. It Clearly had several vantage points but was open to attack. There was no stopping the English. They put another plan into operation. They stopped the flow of food and supplies to the large compliment of men, already in the Citadel, by placing some of their troops and ships at strategic points along the St. Lawrence and its surrounding areas.

The French had never anticipated that any enemy would ever be capable of coming this far up the St. Lawrence, and the idea of anyone attempting to penetrate their well-fortified defenses seemed even more absurd. They attempted to place various obstacles in the river, such as fireships to slow down the English, but unfortunately, it was much too late. The enemy was assuming a strong offense. The city walls to the west and the south bank of the St. Lawrence River were left unattended. And once the decision was made to climb the cliffs at Anse au Foulon, the English had eliminated whatever obstacles layed in their path.

The Plains of Abraham were reached on September 13, 1759. Both Wolfe and Montcalm, Were wounded in this fierce, but short-lived battle. Wolfe died the same day and Montcalm, the very next day. Even though both generals had done their utmost in behalf of their respective countries, neither lived long enough to see Quebec fall on September 18, 1759. Within a short period of time thereafter, New France found itself entirely under the domination of the Union Jack. Needless to say, the French had put up an admirable fight. With all the corruption and graft taking place in French-Canada at the time, they often wondered if all their efforts and hardships were worthwhile. Despite all their doubts, the French in New France never wavered in spirit or energy.

Ancestral lines continued from page 7.

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GION LEPAGE
BERNIER

THE HOPE OF PROSPERITY THROUGH IMMIGRATION

by Raymond Cote

For those French-Canadians who grew up in Canada in the early 1900's survival was a daily preoccupation. Most families were very large averaging 10-15 children.

The economic condition was very bleak. Most worked on the farm, toiled the soil and gathered as much from the land as humanly possible. Some jested that if they were cultivating rocks, they would be rich, as the land was very poor. The winter time was the hardest for the families. Men would leave their families to work in the woods all winter, sometimes sending money home. The wife and children would survive on the produce from the gardens they had cultivated. They canned as much as possible and cared for the cows, horses and poultry. All the children helped to maintain the stability of the family. Many times, an accident or death would occur either at home or at camp and word would reach the separated family member a few months later.

A major immigration took place in the 1920's. Farmers did not have enough money to fertilize their soil and the crops grew worse. People became more desperate and borrowed money which they could not repay. Franco-American mill representatives were sent to Canada to lure friends and families to come to work in the mill towns of Maine. This started a big exodus out of Canada. Many people could not afford to take the train and pay the duty of $18.00 per person at the border. They came by wagon stopping every two or three days to rest their horses and work a day or two to replenish their supplies before continuing on their destination. It took weeks for some to reach the mill town where a great number of them were promised a job and a beautiful house. There were others who lost their land to speculators and took all their worldly possessions with them to the United States. Some sold their land for whatever amount they could get and the value they left behind was great. Others came with the help of people from the mill town. They would charge $100.00 for the transportation of a family moving to Maine. They would use two tires up for every trip. There were instances where over 30 miles was completely rock and sand terrain. Thus explaining the wear and tear of the tires. They would take the least worn front tires and put them on the back because the back ones were gone!

For the most part, it was the first time that these people ever left their villages. Imagine the humiliation felt by those coming in on the train, after being met by their patron at the train depot and having their belongings put into a hay cart. After which they were paraded down Main Street to the mill houses. What anguish they must have felt when on their way, people shouted obscenities because they came from Canada. They were to experience first hand the heart rendering sufferings of a minority group.

Most of the early French-Canadians who immigrated to America intended to save some money and return to Canada. It was their dream to revive their failing farms. However, the constant re-visiting to the old homestead had the effect of encouraging others to take advantage of the economic opportunities in the United States.

CITY DIRECTORY OF BIDDEFORD FOR 1900

Researched by Camille Bolduc

The City Directory of Biddeford contains many French names. Last year I uncovered much pertinent information on several individuals which were listed in Biddeford: A French City ? The historical facts as well as the genealogical data were so well received that I was asked to continue my digging into the lives of those who were registered in the directory.

NAPOLEON BAILLARGEON was born in 1873. He was the son of Louis and Obeline Mercier who resided at St.Ferdinand d'Halifax, Que. Napoleon came to Biddeford with his parents in 1880. He became a well known druggist in Biddeford. He married Vitaline Leblanc at St.Joseph in Biddeford on Oct. 10,1899. It appears that no children were born of that marriage since at the time of his death on Dec. 26,1935 the only survivors were his widow.and two sisters: Mrs. Amédée Vallière and Mrs. Joseph Chazotte (Josephine).

BENJAMIN BEAUCHEMIN was born in Windsor Mill Quebec, son of Olivier and Marie Provencher. Benjamin came to Biddeford with his parents in 1873. He was 8 years old. He married Alphonsine Sicard at St. Joseph on June 20,1887. He died on July 22,1941, he was 76 years, 4 months and 15 days old. His survivors included two sons: Charles married to Diana Dubois and Jean-Baptiste, a local jeweler. He had had an other son, Benjamin Jr. who had married Delphine Mathieu; but was not listed on his another son,orbituary, so we must presume that had died before his father. His wife Alphonsine Sicard had died six years previously on February 3,1935.

OCTAVE BELLEROSE was born at St.David, Quebec in 1867, son of Octave and Orelie Letendre. He was a Biddeford resident for 56 years during which time he was employed as a black smith at the Saco-Lowell shop. On June 4,1894 he married Aurore Genest dit Labarre at St.Joseph. Octave died at the age of 90 on May 8,1957 leaving behind his widow and two sons: Arthur of San Diego,Ca. and Eliodore of Biddeford and one daughter,Mrs. Albert Renouf (Mabel) of New Britain Connecticut. On June 6,1965, Octave's widow died in a nursing home at Old Orchard Beach,Maine at the age of 93. She was born at St.Pierre le Becquet P.Q.,March 24,1872, daughter of Alfred Labarre and Viteline Boisvert. Her son Arthur was then living in Long Beach,Ca. and her other son Eleodore lived in Biddeford where he had married Anna Gelinas at St. Andre on Sept.1,1920. Her daughter Mrs. Renouf had her home in Farmington, Connecticut. Aurore also had a sister; Mrs. Mereault of Alabama.

Charles A.BENOIT was born July 14,1870 at St. Dominique,Quebec, son of Charles and Emelie Clement. He arrived in 1877 in Biddeford with his parents. He attended school before he started to work for his brother A.H.Benoit founder of the clothing chain now known as A.H. Benoit & Co. In 1908 Charles entered the clothing business by himself and became a leading merchant. He was a member of the Chamber of Commerce for several years and served on the Board of Directors of York County Saving Bank. He was also a menber of the Elks and the Saco Country Club as he was an ardent golfer. At the time of his death on May 24,1935 his survivors were: his widow, Rose E. (Hamel) Bechard, A step son,Brother Henri Richard of the Jesuit Brothers stationed at Sault au Recolet,Quebec.One brother Clement of Biddeford, and two sisters, Sister Anastasia of the Good Sheppard Order stationed at Halifax and Mrs. Elwin Leighton of Portland.

CHARLES P. BERARD was born at St.Jude,Quebec, son of Francois and Hermine masse. He came to Biddeford around 1889 and open a black smith shop. A few years later he accepted a job on the railroad from which he retired in 1928. Charles died the 29th of June 1950 at the age of 84 leaving behind his wife Marie Bourgeault whom he had married at St.Joseph on June 6,1898. He also left a brother,Elie of New Britain, Connecticut.

ANTOINE BERGERON was born at Ste.Helene de Chester,Quebec; son of Elise and Marie Pratt. He came to Biddeford in 1888 and made his living as a carpenter. Antoine died on August 6,1928 at the age of 75. he was survived by his wife, Aurelie Berthiaume, and six children, Joseph and John of Biddeford and Gedeon of Saco, Mrs. Philippe Nadeau (Melanie), Mrs. Napoleon St-Cyr (Adelaide0 and Mrs.Willie Normand (Annie). And a brother, Ludger of Arthabaska,Quebec.

FRANCOIS BERGERON was born St. Liboire,Quebec, son of David and Victorine Descelle. He came to Biddeford in 1888 and worked at a local cotton mill as a loom fixer. He died Sept. 12,1950 at the age of 79 years, 7 months and 11 days. Survivors included his wife Amanda Pinard, a daughter-in-law, Mrs. Anna Mondor Bergeron, a grand daughter Mrs. Raoul Henri (Therese) of Old Orchard Beach, a brother Hector of Montreal. His son Frederick, had preceded him two months earlier on July 12.

HENRI BINETTE was of unknown origin. He married Delima (Delvina) Lamontagne on October 16,1884 at St. Joseph Church in Biddeford. When he died on February 10,1944 at the age of 56, he was survived by his widow, four sons and nine daughters, They were ; Raoul, Conrad, Jean, Richard,Emiline, Muriel,Beatrice,Madeleine,Priscille, Joan,Florence, Jeanne and Anita. He also had three brothers; Ludger, Wilfred married to Exilda Dubuc at St. Joseph on Sept.27,1926 and Henri married to Oliva Beatrice Lessard also at St. Joseph on January 27,1913. The deceased also had five sisters; Mrs. W. Lebrun (Marie-Anne), Mrs. H. Dutremble (Rosanna), Mrs. Lorenzo Lariviere, Mrs. Joseph Landry and Miss Albany Binette.

LOUIS BLAIS , son of Norbert and Marcelline Guerin-St-Hilaire was born in 1854. He married Clarina Spenard in Arthabaska,Quebec on May 9,1876. She was the daughter of Louis and Adelaide Laveau. The couple moved to Biddeford in 1895 where Louis found work across the river in Saco at Grey's brick yard, later he worked for the Laconia Division of the cotton mill. At the time of his death on October 24,1917 his survivors included his widow and seven daughters. Four of his daughters married four brothers, sons of Louis Janson and Adeline Archambault. His other three daughters were Mrs. Napoleon Emond (Laura), Miss Marie-Louise and Claire d'Assise of the order of Presentation of Mary who taught in Canada.

NAPOLEON BLANCHETTE was born at Berthierville in 1873 son of Eusebe and Flavie Bolduc. He married Emilie Pinette most probably in Canada. She gave him six children, all of which appear to have been born in Biddeford. Napoleon was employed in a local cotton mill for 39 years as a loom fixer. He died in Biddeford on December 12,1935 at the age of 62. He was survived by his two sons and four daughters: William born 1899, Rose, Adrienne, Mrs. Raoul Durette (Edwina born in 1906) and Mrs.Harold Blackington (Laurette-Blanche born in 1912). Also surviving Napoleon were his two sisters.

THEODIME BOISSE WAS BORN AT Stukely,Quebec, son of Sidoine Boisse and Marie-Louise Fregeau. Theodime worked most of his life as a foundryman at the Saco-Lowell Shop. He married Marie-Louise Masse most likely in Canada and at the time of his death, at the age of 79 on August 12,1940 his survivors included his wife, seven sons and four daughters. They were Hormidas of Holyoke Mass., Doris, Leon, Jean-Marie, Ernest, Roland, Paul Emile. Mrs. Fernande Gagne, Mrs. Ernestine Gagne, Mrs. Harry Carroll (Germaine) and Miss Alina all of Biddeford and Mrs. Joseph (Rose-Anna) Richard of Dover, N.H. He also left a brother Emilien Boisse of Valcourt, Quebec and three sisters; Mrs. Frederick Simoneau, Mrs. Stanislas Dufresne and Miss Georgiana Boisse all of Bonsecours,Quebec.

GEORGE BOISSONNEAULT was born at St.Bernard,Quebec in 1866, the son of Charles and Perpetue Turgeon. He arrived in Biddeford as a young man of 16 in 1882. His wife was Nathilda Noel, place and date of marriage unknown. At the time of his death on December 5,1951, at age 84, he was a widower and his survivors were four sons; George E., Wilfrid, Willie and Arthur and four daughters; Mrs. Conrad Beaudoin (Alma), Miss Alica, Mrs. Adelard Houle, and Mrs. Wilfred Hebert (Yvonne). Others included four brothers; Celestin, Treffle, Clovis and Bernard from St. Bernard and St.Narcisse,Quebec and one sister , Mrs. Alfred Corriveau of Holyoke Mass.

NAPOLEON BOISVERT was born in Victoriaville,Quebec on March 4,1875. He was the son of Pierre and Marie Leblanc. He came to Biddeford at an early age and found employement at Bates Mfg. Co. On September 9,1901 he married Delphine Binette at St.Andre Church. She was the daughter of Pierre and Tarsile Paquette. Napoleon died at the age of 86 on January 2,1962; he was then a widower. His survivors were two sons: Herve and Omer of Biddeford and four daughters: Mrs. Arsene Boisvert (Rose-Anna), Mrs. Donat Croteau (Yvonne), Mrs. Raoul Jacques (Annabelle) and Miss Irene Boisvert all of Biddeford. He was also survived by his two brothers, Alfred of Victoriaville and Ulderic of Montreal.

FRANCOIS BOLDUC and his wife Angelique Fournier were married at St.Pie de Bagot on June 4,1836. They immigrated to Biddeford in 1873 with eight children: another child was to be born a US citizen. A few years later Francois became a widower and took a second wife, Philomene Lussier, at St.Joseph on August 3,1883. Francois died September 17,1896, leaving behind a descendance who would well populate the Biddeford area. XAVIER, the eldest son, born at St.Pie in 1858, married Eleonore Vaillancourt at St.Joseph on June 14,1879. He was employed ar the York cotton mill for 15 years. He died on December 15,1943 at his daughter's home,leaving behind two daughters, Mrs.Esdras Landry of Biddeford and Mrs. John Adaire of Lewiston. JOSEPH was born on May 1865 at St.Pie. He married Delina Gosslin on May 30,1887 at St.Joseph. He died at the age of 77 on January 30,1942 leaving behind his widow and four of his twelve children. They were Urbain, Henri, Mrs. Philippe Poirier (Antoinette) and Leoda. EXILDA born at Acton,Quebec in 1860 was married to Alphonse Morissette in Biddeford on January 3,1880. She died on January 1,1928 DELINA was born in 1872 and remained single until her death on November 6,1892 in Biddeford. ALPHONSE born ar St.Pie in 1863 started to work at a local cotton mill at the age of 9. He married Laura Lalanne at St. Joseph on Oct. 30,1882. He was Republican and was elected Alderman to represent Ward 2, in Biddeford. Alphonse died March 3,1941. He was at that time a widower. His survivors were a son, Oliva of Biddeford and two daughters, Mrs. Stanislas Langelier (Clarenda) of Saco, and Mrs. Arthur Beaudoin (Alexina) of Biddeford. MARIE-LOUISE married Octave Bellerose at St.Joseph on July 12,1885. ALFRED ,the only child born in the states, died at the age of 68. He was a weaver at a local cotton factory. Alfred's suvivors were his wife,Leonie Dion,whom he married at St.Joseph on November14,1897, four sons (Roland, Adrien, Raymond and Richard) and three daughters (Mrs. Lorenzo Lavallee (Lucienne), Lorraine who later married Frank Harriman and Mrs. Joseph Grenier (Isabelle). (the latter had died previously). FERDINAND was born at St.Ephrem,Quebec on May 21, 1877. He married twice. His first wife M.Louise Bernadette Joncas, which he married on May 22,1899, gave him four sons; Louis-Philippe, George, Albert and Andre and one daughter, Mrs. Raymond Hamel (Marie-Louise). Ferninand married a second time on January 29,1922 at St.Andre to Rose de-Lima Duquette. She survived him when he died on September 30,1948. AMEDEE died at Putnam Connecticut on December 12,1954. His wife, Sophie Beaulieu-Carrier had died in Biddeford at the age of 74 on February 24,1945.

Extract from *Le Canado-Américain*, Vol. 2, No 2, 1976

Frank Fontaine - born: Cambridge, Mass.; comedian who achieved national fame on the "Jackie Gleason Show".
Robert Goulet - born: Lawrence, Mass.; singer and actor, Broadway star (Camelot).
Eva Tanguay - born: Holyoke, Mass.; singer, actress, and Vaudeville star.
Rudolph (Rudy) Vallee - born: Island Pond, Vt.; res: Westbrook, Maine; singer and actor.

LA KERMESSE FRANCO-AMERICAINE

Camille L. Bolduc

It was a nice sunny day in the summer of 1982. Joseph and Mignonne Plamondon, my wife, Susie and I were enjoying the pageantry of the Franco-American Festival in Lewiston, Maine. It was with great emotion that we listened to the old songs so appreciated by past generations of French-Canadians. We were delighted to see the highly talented professionals performing folk dances and observed the Franco-Americans picking up the spirit with great enthusiasm.

It was obvious that we were all under a nostalgic spell. We reached deep into our souls and brought back memories of the love of our parents and the pride of being a descendant of some courageous French-Canadians who themselves were heirs to a noble race from France.

At one intermission between performances, Joseph asked me if I would like to see such a celebration taking place in Biddeford? I answered that it would be superb but would take a tremendous amount of work to bring it to reality. Without hesitation, he remarked "I can organize it, Camille". From that monent, I knew that all his efforts would be turned to that goal. His reputation as an organizer was well known throughout Biddeford as he had proven on many occasions.

Joe, as he is lovingly remembered, made it a point to speak to as many social and civic groups as he could. They included such organizations as the Chamber of Commerce, the Historical Society and several academic circles. He told of his vision and touched all bases pertaining to the make up of "a celebration of our heritage". He came up with the slogan, "C'est le temps" or "It is the time". I was elated when he proposed my suggestion to adopt the frog as the mascot for this event. For a number of French people this was hard to accept since this word was the equivalent of a slur used by others to stigmatize our origins. A deeper richer explanation rests in its historical significance. I had once read in Elizabeth the Great by Elizabeth Jenkins, page 224 that in 1578 the Duke of Alencon, younger brother of Henri III, king of France and the son of the French Queen Mother Catherine de Medici, was courting Queen Elizabeth the First of England, (daughter of Henry VIII and Ann Boleyn). Queen Elizabeth had a habit of giving nicknames to all the people she loved. Her ministers: Bruleigh was "spirit", Walsingham was the "moor", Hatton was "mutton" or "bell weather", Sir Walter Raleigh was "water" and the Duke of Alencon was christened her "grenouille" (frog).

The ancient Romans had used the frog, cold and volatile though it was, as a charm for lovers, betokening mutual arbor and constancy. It was thus by royal prerogative that this nickname was bequested to us. Joseph Plamondon in his wisdom saw an opportunity to turn this acquired stigma into a mark of nobility.

Until the beginning of May 1983, Joseph promoted his goal with untiring efforts even at the price of his health, well aware of his very serious heart condition. He chose to call the event "Kermesse", a French word to designate an annual fair celebrated with great merry-making.

A few weeks before the affair was to take place, Joseph died in a local hospital. Deep sorrow was felt by everyone. For a few days it was bedlam'. The executive board called a special assembly at Biddeford High School to appraise the desire of the general public and decide if they were going to go through with Joseph's dream. The Plamondon family was there in support with courage, strength and dignity despite their suffering. It was an inspiration to all present and concluded with a decision to continue as planned for what a magnificent tribute it would be to Joseph's memory!

Friday night, July 1st, 1983 a big frog, made of "papier-mache" by local artists and standing six feet high, preceded a long parade of private and commercial floats, marching bands, fire trucks etc... They paraded from Main Street in Biddeford to the St-Louis field. On both sides of the street were a tremendously enthusiastic crowd of thousands. At the field, under a huge tent were held the official opening ceremonies. The renown orchestra, "C'est si Bon" from Lewiston, had everyone dancing to the tune of old French-Canadian reels and other popular sounds.

The great gathering of Francos was enjoyed by the multitude who renewed acquaintances of old friends with pride and joyously met new ones. There were old Canadian dishes to savor, folklore music to please the ears and toasts to be drunk in an enchanting atmosphere. To think that all this was possible on a shoe string budget... Thank you Joseph for having shown us the way.

Through the years, the number of volunteers has increased many fold. Improvement has marked the quality as well as the quantity of entertaining events produced under the leadership of Jimmy Plamondon, son of the late Joseph. The "Kermesse" has grown every year and this year, 1990 had a budget of $100,000.00. This helped bring to our community an enclave of Francos from within the state of Maine and a great number of visitors from all over the U.S. and Canada.

The spirit of our ancestors is well imprinted within the soul of our community. At the last graduation of Biddeford High School, sixty-three and a half percent of the graduates were of French lineage. Among the remaining thirty-six and a half percent, we would no doubt find that many have had Franco mothers or grandparents.

The "Kermesse" committee had requested again this year that the Franco American Genealogical Society honor another French family of our area. The Cote's were chosen as they are the most numerous. Over 350 marriages of Cotes were performed in our immediate region. We were pleased to bring 64 different families of that name to their common ancestors, Jean Cote and his wife Anne Martin, who were married in Quebec in 1635. It created a lot of satisfaction for those who visited our tent. We also gave a lot of information to hundreds interested in their forefathers. Next year, Joseph's dream will continue and we will honor the name "Gagne".

P L A M O N D O N

Philippe Plamondon m: April 23,1680	Marguerite Clement Laprairie
Pierre Plamondon m: May 2,1709	Marie Charlotte Hamel Lorette
Joseph Plamondon m: February 6,1741	Marguerite Moret L'Ange-Gardien
Jean-Marie Plamondon m: Nov 10,1776	Brigitte Belisle dit Levasseur St.Charles sur Richelieu
Jean-Marie Plamondon m: February 19,1812	Marguerite Plante St.Jean-Baptiste de Rouville
Pierre Plamondon m: February 20,1860	Philomene Chicoine St.Jean-Baptiste de Rouville
Louis Plamondon m: January 29,1889	Lydie Boissy St.Hilaire de Rouville
Almeric Plamondon m: May 1,1922	Laura Ruel Notre-Dame,Springvale,Maine
Joseph Albert Plamondon m: June 7,1952	Mignonne Cote St.Andre of Biddeford,Maine

CHILDREN OF ALBERT-JOSEPH & MIGNONNE

Deborah Ann born Dec. 3,1953

Gary Albert Plamondon m: April 6,1979	Barbara Ann Dineen St.Mary of Biddeford

(2 children: Christopher Joseph and Danielle Lynn)

James Alan Plamondon m: July 5,1980	Ann Marie Gobeil St.Andre of Biddeford

(2 children: Jenna Ashley & Jaimes Alain)

Joleen Amy Plamondon m: July 19,1986	Peter Craig Anton St.Andre of Biddeford

(One child: Jonathan Joseph)

Philippe Plamondon, the first ancestor was also known as Lafleur. He was from La Peyrouse in the old Province of Auvergne.

JOHANN CHRISTOPHE BAYER ANCESTOR OF PAYER OR PAYEUR

by Rena Payeur Cote

I would like to tell you briefly what I know of my ancestor's history, his family,the region in Germany where he was born and the circumstances which brought him to Canada. That is the regiment with which he served for six and a half years,and his establishment at St-Gilles in 1783. His marriage to Marie Madeleine Gendreau in 1786,his laborious life and death a few weeks apart from the death of his wife.

Let me correct an error that I have found in the writings of all those who have spoken on the Payeur ancestors. Christophe did not bear equally the name Conrad. This error came from a note contained in "L'Histoire de la Seigneurie de Lauzon"- par J. Edmond Roy." In this note one finds the name of a Conrat Beyer amongst the 15 colonist originally from Germany, to whom Seigneur Alexandre Fraser ordered the preperation of titles of concessions, on October 14,1783. It is surely our ancestor Christophe,but it is the only time that this name Conrat is mentioned.

A few pages further in the same "Histoire de la Seigneurie de Lauzon" one finds the name Christophe Bayeer amongst those which appear in an act passed before a notary,in 1791 for the construction of the first road between St-Gilles and St-Nicolas. As we will see later by his baptism, Christophe had a second name: but it was the one of Johann and not one of Conrad.

Supplementary proof that the name Christophe was not confused with any other. The family had failed to call itself Christophe instead of Payeur.As had the first two generations who were often indentified themselves as Christophe. The name Christophe Bayer appears in the list of soldiers of "Corps des Chasseurs de Hanau," which are part of the Collection Haldinand of which the copies are conserved in the Public Archives of Canada in Ottawa. The name Christophe Baier figures in particular in the list of members of "Corps des Chasseurs de Hanau" licensed before the departure of their regiment for Germany in the beginning of August 1783. It was possible to obtain from the Archives of 1'Etat de Marburg in Germany. The files of the soldiers which states that Christophe Bayer was originally from Ruckingen in the region of Hanau and enrolled on February 4,1777 as a soldier in the Creuzbourg Company of "Corps des Chasseur de Hesse-Hanau."

He was 25 years old, a lutheran by faith and a silk weaver by trade. He was named "Cor de chasse" December 1,1778, but in a list dated August 22, 1781 he was simply a soldier and his age was given as 28. He was licensed August 1,1783.

Having learned that Christophe originated from Ruckingen,a small village, 3 kilometers from Hanau and that he was Lutheran. The Pastor of Ruckingen gave Gerard Payeur the Baptism papers from the Lutheran church. January 20, 1756 a Tuesday between 4-5 PM Johann Christophe was born. A little boy of Johann Martin Bayer (Huissier) of this region and his wife Anna Marie.. Baptized the following Sunday the 25th; Represented by Johann Christoph Yager, farmer of that region and his wife Johanna Magdalena.

The family name of the mother was not given, but we know that she was called Gluck by marriage April 28,1750 at Kaichen a small village, 15 kilometers of Ruckingen. Johann Christophe was the fourth child of a family of five. Gerard Payer retraced the act of Baptism of the mother at Kaichen dated March 5,1724. She was the daughter of Andreas Gluck and his wife Anna Sophia. This is as far as he could go.

In June 1776,about 4,000 soldiers arrived at Quebec and joined the English Garrison. The new soldiers of Hanau commanded by Lt.Colonel Charles de Creuzbourg,left Hanau at the end of March. On May 3rd after having crossed the North Sea, the regiment embarked for America at Plymouth, England. On June 17th,they arrived on the shores of the new world and by July 12th they were in Quebec. Without stopping the regiment pursued its way to Montreal on August 4th and arrived at Oswego on Lake Ontario September 3rd.Barry St-Leger was defeated by the american, a short distance from Oswego. It is quite possible that the soldiers of Hanau participated very little in this important engagement.

The German troops returned to Canada and were seperated into various parishes on both sides of the St-Lawrence. The soldiers of Hanau stayed around Montreal alternatively between the north bank and the south bank during the winter of 1780-1781 from where they spread throughout Quebec. The Creuzbourg company of which Christophe took part stayed at St-Thomas de Montmagny. The story of Christophe at that place could easily explain that he went to seek his wife five years later. The regiment spent two years on the south banks in front of Montreal at Laprairie and Longueuil before embarking for Germany in the beginning of August 1783. Upon its departure they left behind Christophe and 332 of his compagnions who had decided to stay in Canada.

In October of 1783, Christophe was one of fifteen Germans who received some land from Seigneur de St-Gilles de Beaurivage. Christophe obtain lots numbered 14,15,and 16 on the northwest, which later became the Craig Road. He had to toil one square arpent each year and pay an anual rent of 3 livres tournois and 3 sols de cen to the Seigneur. He worked diligently building a house. Three years later, on July 24,1786 he married Marie Madeleine Gendreau at the Angelican church at St-Trinité of Quebec. The terms of marriage were as follows: "Christophe Bayard,farmer,single from the parish of St-Gilles and Mary Gendro single from the parish of St-Thomas were married in that church by license on July 24,1786 by me, David Francis de Mortmolin,rector." It is without any doubt the marriage of Christophe Bayer of St-Gilles and of Marie Madeleine Gendreau, originally from Montmagny. The Angelican minister who was a Swiss Francophone, had written the name as he heard it pronounced. This act did not say who Marie Madeleine Gendreau parents were.

In her buriel act dated October 7,1838, it stated that she was 80 years old. After having looked at all the Marie Madeleine Gendreau that it can only be Marie Madeleine Gendreau, daughter of Jean-Baptiste Pierre and Madeleine Prou, born in Montmagny January 30,1757. Jean-Baptiste Benomi Gendreau,son of the same couple.came later and settled at St-Gilles, near his sister and brother-in-law. He was the godfather of Joseph Toussaint,son of

Christophe and Marie Madeleine,baptized November 8,1783.Marie Madeleine was the godmother of Benomi's son. There is so much evidence by association that these facts do comfirm Gendreau's ancestors.

According to Gerard Payer's grandfather, William,that Christophe often would say to his wife about their children "Make them good Catholics or I will make them good Protestants." Of the eleven children who were born, eight attained adulthood and became good citizens. The fact that Christophe never wanted to convert to Catholicism he respected his wife's faith. His first testament made October 2,1815 declared his wife as beneficiary of everything. He died a few weeks after his wife,she was buried on October 7,1838 at the age of 80. Christophe was 82 at that time. There is a document dated February 28,1839 upon liquidation of his assetts to his successors which stated he died in 1838.

In another testament dated January 8,1824, Christophe named his daughter Marguerite as legal heir. Christophe asked to be buried in the protestant cemetery, but there was no resident minister. And so it may be that his burial was never recorded. It is said that Marie Madeleine Gendreau rest in a Catholic Cemetery at St-Gilles and Christophe lies at St-Gilles in a Protestant Cemetery.

One must also mention William Payer, Grandson of Christophe,the first colonist of the region of Thedford, who established himself in 1850. He was the cousin of my grandfather Joseph Payeur. On May 13th the following year, full of hope for the future, William went to St-Nicolas to get a wife, a tall beautiful and vigorous woman, named Adelaide Plant. The legend of their famous honeymoon, still resounds 45 miles on foot,yes on foot. It is said love has wings. How beautiful it is to be young.

HOW'S YOUR FRENCH ?

by Bob Blais

How many of the following words do you know ?

Test yourself.....and find out!

1. bougie or cierge
2. prêt
3. corbeil
4. âpre
5. mémoires
6. précoces
7. anse
8. huissier
9. gain
10. procureur
11. foncier
12. écuyer
13. poiterin
14. minutieux
15. mouiller
16. relier
17. intitulé
18. trêve
19. attentat
20. marguillier
21. feu
22. beau père
23. mouture
24. alléchante

For answers, see page 25.

PAYEUR Paternal Line

by Rena Payeur Cote

	Spouse	Date of marriage	Place
1. Johann Christophe Bayer b. Jan.20,1756 d. Feb.28,1839	Madeleine Gendreau b. 1758 d. Oct.7,1838	July 24,1786	St-Trinite,Que.
2. Jean Christophe Payeur b. d.	Marguerite Couture b. d.	Feb. 17,1817	St-Nicolas
3. Jean Baptiste Payeur b. d.	Delina Robenheimer b. d.	Jan.13.1852	St-Sylvestre
4. Joseph Payeur b. May 15,1863 d. Aug. 7,1957	Celina Drouin b. Jan.17,1869 d. Dec.24,1938	Jan. 16,1886	Winthrop,Me.
5. Rudolph Payeur b. Aug.17,1904 d. June 24,1964	Lucienne Marcotte b. July 12,1907	Dec. 30,1924	Biddeford,Me.
6. Rena Payeur b. Aug.16,1928 d.	Raymond Cote b. July 2,1926 d.	Nov. 29,1947	Biddeford,Me.

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Continued from page 30

Q. #78 Seeking marriage listing of LEVITE LANGLAIS and ALDEGONE ARSENAULT. Their daughter Evelyn Langlais was born on July 6, 1912 at Petit Rocher, New Brunswick, Canada.

Q. #79 Need marriage listing of LOUIS BELISLE and JEANNETTE LABOMBARDE. Their son, Charles Belisle, married Adeline L'Heureux on July 24, 1876 at Roxton Pond, Quebec.

Q. #80 Seeking marriage listing of BASILE PELOQUIN AND PHILOMENE LEVESQUE. Their son Joseph Peloquin married Josephine Barron on August 8, 1880 at Biddeford, Maine.

Q. #81 Need marriage listing for JACQUES PARENT and ANGELIQUE MORIN. Their son Jacques Parent married Rose-de-Lima Fecteau on October 12, 1886 at St. Julien, Wolfe, Quebec.

HOME MADE SOAP RECIPE

INGREDIENTS

25 pounds of animal fats
4 " " powdered resin
4 " " Lye (Caustic)
4 20 pounds pailful of fresh water
3 pounds of coarse salt.

- Put water in a large iron cauldron above reasonable fire.
- Dissolve the Lye and add it to the fresh water in the cauldron.
- Add the animal fats and the resin.
- Boil the whole mixture until it produces some threads when swirling with a wooden pallet from bottom to top.
- Then, slowly add the salt about 2 pounds, by handful, this will bring or show the effect of coagulation
- Swirl slowly and let it boil.
- The lye (caustic) then comes to the surface and shows some small granulated bulbs.
- Add gradually the salt, by handful at a time, shake and let it cook until the liquor (gravy) becomes clear and climbs over the entire suface of the batch.
- This operation may take one hour, sometime even more.
- The soap is now ready, Pull the caldron off the fire and let it cool off.
- It is recommandable to agitate slowly the new soap, time and again, as it begins to chill.
- Next, it's time to cut up the new product in sizes answering your own needs.
- A nice looking piece of soap has its inferior surface appearing like fish scale.
- In order to obtain a larger quantity of soap, just incorporate a larger amount of resin (I to 2 pounds more). Its color will become darker, but its quality wil not be affected.
- A batch of soap who has the tendency to become granulated is caused by over cooking (case rare) or too much salt.
- In such cases, one should the following day, retake, repeat the operation.
- Set fire under your caldron, mix part of the liquor there in the iron caldron, put four pailful of fresh water
- Add the soap you have divided into pieces.
- Let the soap melt completly, then cool off, its now ready.
- Salt has the ability to clean the soap of its impurities due to the fat matters used.
- In case contrary, when soap lacks salt, some darks spots are shown under the surface.
- In order to preserve a first quality product, with an inviting aroma, have the fat matters well melted, cooked and strained before storage. Store in a cool place, then, the process will be a success.

Note: We are indebted to Charles Bolduc for his grandmother's soap recipe. M. Bolduc is one of our Canadian members who has contributed to our endeavors in various facets since our Society's inception.

The Prosperity of a Côté Family

by Rena Payeur Côté

I was asked to write about a Côté family who migrated to the States. I decided to write about the one I know best, my husband's Raymond. His grandfather, Eusebe Côté resided in St-Paul de Chester P.Q. and had three sons and four daughters. Four children migrated here to Biddeford. My father-in-law Joseph was one of them. In Canada Joseph's life was not an easy one. His mother died when he was eight years old. A year later his father went to town and came back with a wife which Joseph had never met. She demanded that the children call her mother Joseph refused to do so. So she threw him out of the house. He was nine years old. Joseph made his way to his married sister's home. He stayed there but had to earn his keep. So he hired out at a loggers camp in the winter where he worked as a water boy for 50 cents a week. At the age of sixteen he made his way to Biddeford to work in the cotton mill.

Joseph stayed with another married sister, Luciana Fréchette who worked in the textile mills till her retirement. She raised five children. Another sister, Flore Grenier, returned to Canada after a few months. A Brother Wilfrid, a farmer married a local girl, Blanche Bellerose. Blanche died of childbirth after her 11th child. Wilfrid packed all of his children except the baby, Roger and returned to St-Paul de Chester. Roger was given to Blanche's sister who was childless. Roger never lost contact with his brothers and sisters. All of Wilfrid's children except his oldest daughter returned to the Biddeford area.

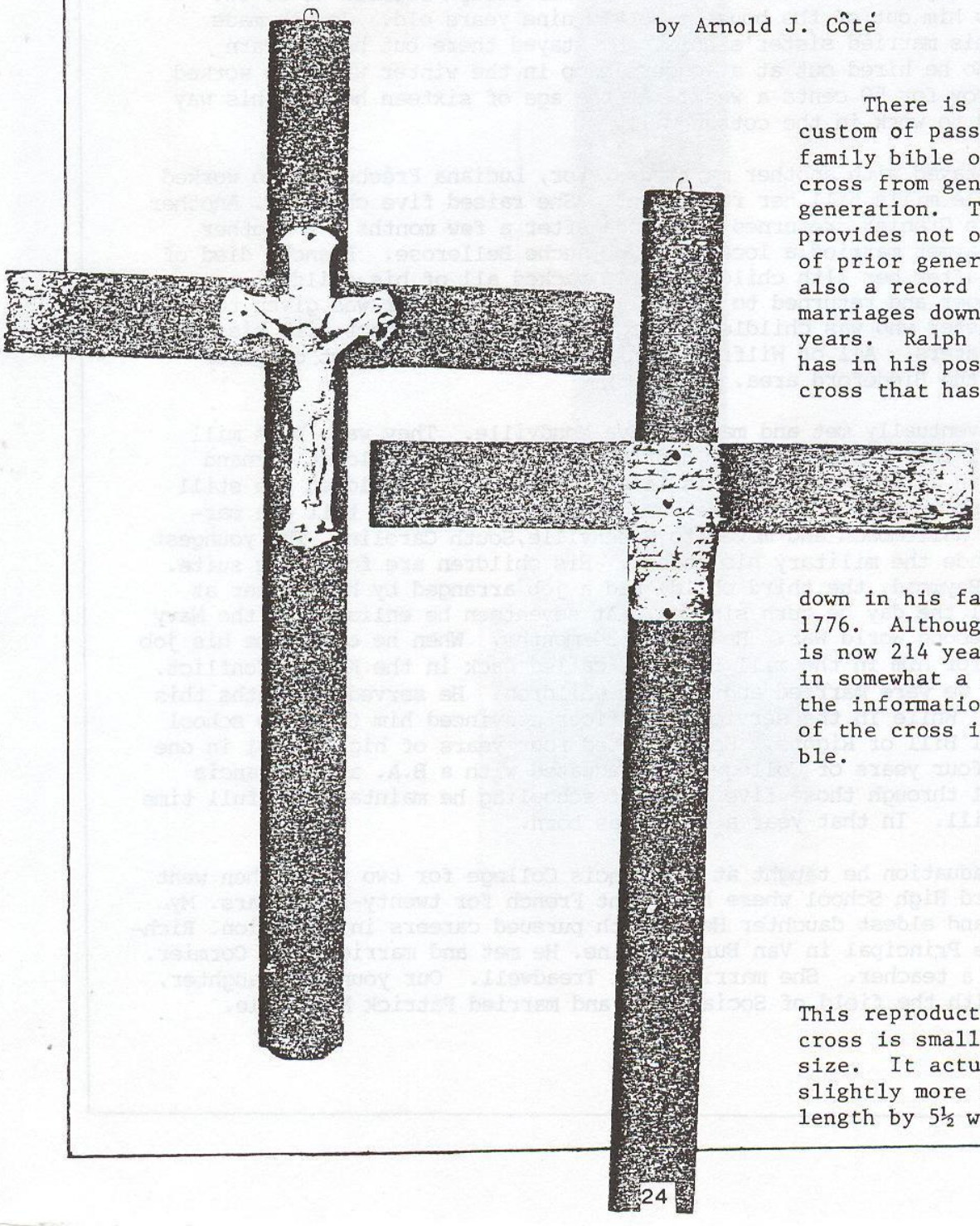
Joseph eventually met and married Eva Mondville. They were both mill workers until they retired. They had four children. The eldest Fernand also worked in a local mill all his life and two of his children are still there. Joseph's daughter, Simonne was employed at the mill till she married Leonard Kallembach and moved to Greenville,South Carolina. The youngest son Lionel made the military his career. His children are following suite. My husband, Raymond, the third child, had a job arranged by his father at the York Mill the day he turn sisteen. At seventeen he enlisted in the Navy during the second World War. He served 34 months. When he came home his job was waiting for him in the mill. He got called back in the Korean Conflict. By that time we were married and had two children. He served 18 months this time around. While in the service an officer convinced him to go to school under the G I Bill of Rights. He completed four years of high school in one followed by four years of College and graduated with a B.A. at St-Francis College. All through those five years of schooling he maintained a full time job at the mill. In that year a child was born.

After graduation he taught at St-Francis College for two years then went to Old Orchard High School where he taught French for twenty-five years. My son Richard and eldest daughter Helen both pursued careers in education. Richard is a Vice Principal in Van Buren, Maine. He met and married Jean Cormier. Helen became a teacher. She married Karl Treadwell. Our youngest daughter, Diane went with the field of Social Work and married Patrick McGonagle.

After grauation he taught at St-Francis College for two years then went to Old Orchard Beach High School where he taught French for twenty-five years. Our son Richard and eldest daughter, Helen both pursued careers in education. Richard is a Vice Principle in Van Buren, Maine. He met and married Jean Cormier. Helen became a teacher. She married Karl Treadwell and they have two sons Deron and Scott. Our youngest daughter, Diane went with the field of Social Work. She married Patrick McGonagle and they have two sons Myles and Adam and a daughter Maureen.

The Côté Family Cross

by Arnold J. Côté



There is an old family custom of passing down a family bible or a family cross from generation to generation. This custom provides not only a momento of prior generations but also a record of deaths or marriages down through the years. Ralph (Phil) Côté has in his possession a cross that has been passed down in his family since 1776. Although the cross is now 214 years old and is in somewhat a delicate state, the information on the back of the cross is still legible.

This reproduction of the Côté cross is smaller than the true size. It actually measures slightly more than 9 inches in length by 5½ wide.

Given by on generation to another as follows.		
From father to son.		
Généreux Côté		*1776*
Gabriel	"	*1839*
George	"	*1865*
Edward	"	*1898*
William R.	"	*1932*
Ralph P. Côté		*1964*

Copy of the inscription on the back of the cross.

? ?
? ?
? ? ?
? ?
? ? ? ? ? ?

Could Généreux have died in 1839?

Could Gabriel have died in 1865?

Could George have died in 1898?

Edward died on 6/16/32.

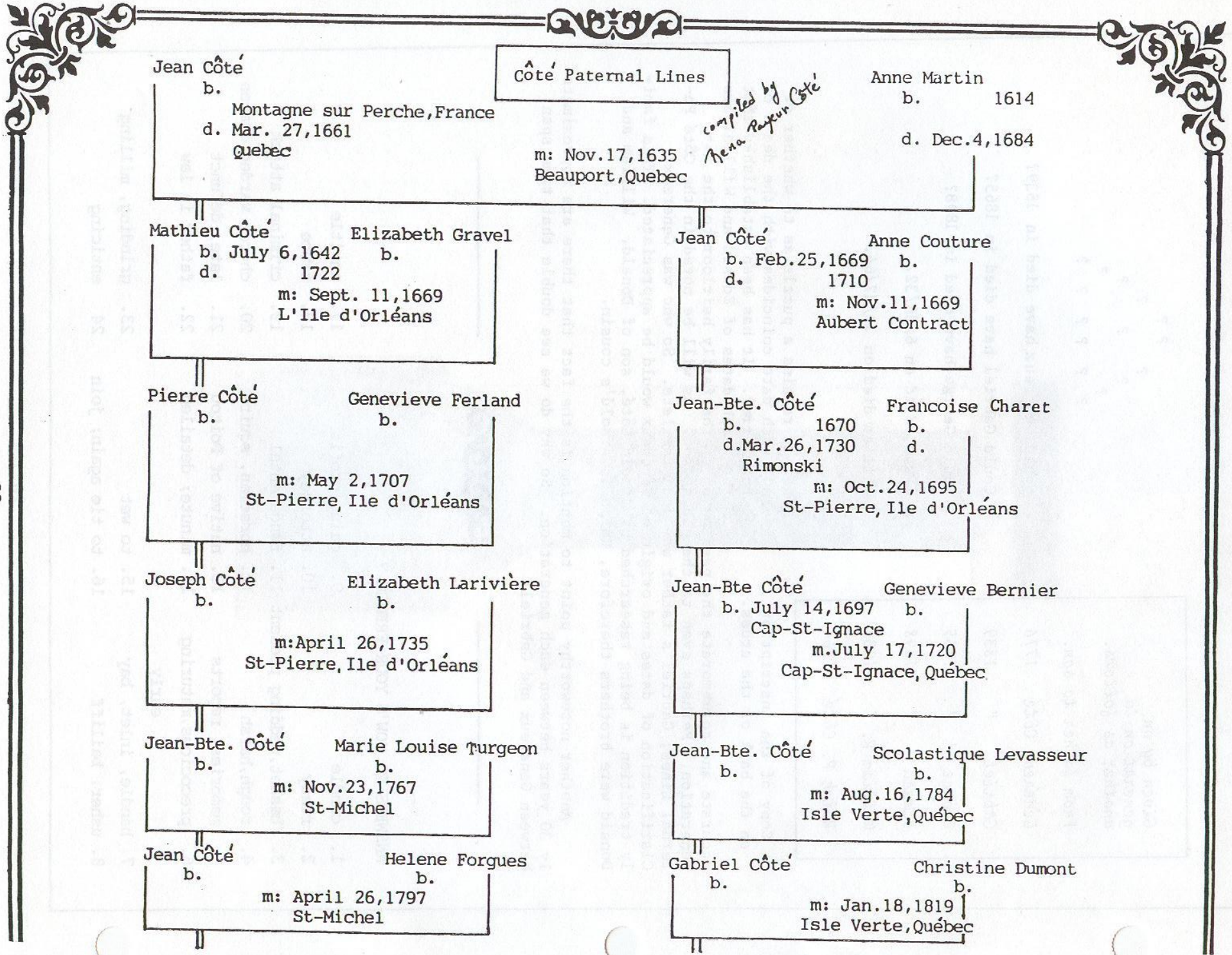
William died on 12/17/64.

It remains a puzzle as to whether or not each date coincides with the death of the former. It has been established that the death dates of Edward and William are accurate and commemorate the passing on of the family heirloom to the next generation. Perhaps even to the eldest son. As will be noted in the Côté Paternal Lines, Gabriel's father was Jean Baptiste. So who was Genereux? Clarification of dates and origin of Généreux would be appreciated. This family tradition is being researched by Arnold Côté, son of Donald. William and Donald were brothers therefore, Ralph is Arnold's cousin.

Another noteworthy point to mention is the fact that there are approximately 30 years between each generation. So why do we see double that time span between Genereux and Gabriel?

ANSWERS TO HOW'S YOUR FRENCH ?

1. candle
2. ready
3. basket, wedding present
4. rough, harsh
5. memories, reports
6. precocious, maturing early
7. handle, inlet, bay
8. usher, bailiff
9. gain, profit
10. attorney
11. fundamental
12. horseman, squire
13. native of Poitou
14. minute; detailed
15. to wet
16. to tie again; join
17. entitle
18. truce
19. criminal attack
20. church warden, deacon
21. late, defunct
22. father in law
23. grinding, milling
24. enticing


Côté Paternal Lines
compiled by Nena Raynor Côté
Jean Côté
b.
Montagne sur Perche, France
d. Mar. 27, 1661
Quebec
Anne Martin
b. 1614
d. Dec. 4, 1684
m: Nov. 17, 1635
Beauport, Quebec
Mathieu Côté
b. July 6, 1642
d. 1722
Elizabeth Gravel
b.
m: Sept. 11, 1669
L'Ile d'Orléans
Jean Côté
b. Feb. 25, 1669
d. 1710
Anne Couture
b.
m: Nov. 11, 1669
Aubert Contract
Pierre Côté
b.
Genevieve Ferland
b.
m: May 2, 1707
St-Pierre, Ile d'Orléans
Jean-Bte. Côté
b. 1670
d. Mar. 26, 1730
Rimonski
Francoise Charet
b.
d.
m: Oct. 24, 1695
St-Pierre, Ile d'Orléans
Joseph Côté
b.
Elizabeth Larivière
b.
m: April 26, 1735
St-Pierre, Ile d'Orléans
Jean-Bte Côté
b. July 14, 1697
Cap-St-Ignace
Genevieve Bernier
b.
m. July 17, 1720
Cap-St-Ignace, Québec
Jean-Bte. Côté
b.
Marie Louise Turgeon
b.
m: Nov. 23, 1767
St-Michel
Jean-Bte. Côté
b.
Scolastique Levasseur
b.
m: Aug. 16, 1784
Isle Verte, Québec
Jean Côté
b.
Helene Forgues
b.
m: April 26, 1797
St-Michel
Gabriel Côté
b.
Christine Dumont
b.
m: Jan. 18, 1819
Isle Verte, Québec

Jean Côté
b.
d.

Geneviève Marcoux
b.
d.

m: Feb.20,1821
St-Gervais

François Côté
b.
d.

Rose Labrecque
b.
d.

m: April 28,1897
St-Paul de Chester

Eusebe Côté
b.
d.

Exina Fleury
b.
d.

m. April 28,1897
St-Paul de chester

Joseph Côté
b.Oct.10,1895
St-Paul de Chester
d.Oct 30,1983

Eva Mondville
b.Sept.15,1898
St-David,Yamaska
d.Aug.12,1978

m.Dec.30,1918
Biddeford,Maine

Raymond G.Côté
b.July 2,1926
Biddeford,Maine

Rena Payeur
b.Aug.16,1928
Biddeford,Maine

m: Nov.29,1947
Biddeford,Maine

George Côté
b.
Rimonski
d. March 30,1916

Marie Thibeau
b.
d.

m: Aug.27,1860
St-Simon,Rimonski

Edward Côté
b.Oct.14,1864
Rimonski
d.June 16,1932
Caribou,Maine

Rose Cyr
b.
d.

m: Nov.27,1894
Van Buren,Maine

Donald Côté
b.July 10,1905
Caribou,Maine
d.Feb.27,1964
Auburn,Maine

Therese Nadeau
b.
d.

m: Nov.28,1935
Augusta,Maine

Arnold J.Côté
b.Feb.22,1939
Biddeford,Maine
d.

RoseAnne L. Perreault
b.
d.

m:Aug.14,1965
Biddeford,Maine

Variations in the Côté name:

Coste, Coudy, Couta, Cete, Cole, Costey, Costez, Cota, Cotta, Cotte, Cottez, Coty, Gaudy, Lefrise, Side and Sides.

ON THE BOOKSHELVES

New books and marriage repertories added to our research collection this past year include:

Acadia:
Acadian Marriages of Nicolet and Yamachiche in Quebec,(2 volumes)

Comte Beauharnois:
St-Clement, (1818-1963)

Comte Berthier:
St. Genevieve, (1727-1960)
St. Edmond, (1889-1988) (includes births, deaths & marriages)
Ile Dupas and St. Ignace Layola, (1704-1960)

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Please submit all questions and/or answers directly to: FRANCO-AMERICAN GENEALOGICAL SOCIETY OF YORK COUNTY, P.O. Box 180, Biddeford, Maine 04005. Answers will be published in our next bulletin. There is no fee for member inquiries. Non-members are asked to include a $3.00 fee with any inquiry.

A. #63 ANTOINE MARTEL married ROSE JOYAL at St. Francois du Lac on October 24, 1843. Parents of Antoine were Ambroise Martel and Marguerite Grenier. Parents of Rose Joyal were Joseph and Angelique Joyal.

AMBROISE MARTEL, son of Louis Martel and Marguerite Lafrance, married MARGUERITE GRENIER, daughter of Joseph Grenier and Josephte Alarie, on July 14, 1812 at Baie du Febvre (Quebec).

A. #65 STANISLAS MANDEVILLE (vf Esther Lariviere-Chapdelaine) married FRANCOISE LARIVIERE-CHAPDELAINE at St. Michel d'Yamaska (Quebec)

on November 5, 1867. The parents of Francoise were Claude Lariviere-Chapdelaine and Josephte Trudeau.

A. #66 MARCEL LEVESQUE, son of Ignace Levesque and Genevieve Laplante, married MARIE-CATHERINE CARRIER, daughter of Joseph Carrier and Genevieve Chouinard on February 7, 1825 at Trois-Pistoles (Quebec).

****

Q. #69 Looking for parents and marriage listing of LEON L'HEUREUX and PARMELIE AUDETTE. Their daughter Angelique L'Heureux married Ludger Tetreau on September 3, 1883.

Q. #70 Need parents and marriage listing of PAUL LANGLOIS and MARIE LIBERGE. A son Joseph Langlois (born in Beaumont) was married to Celina Martineau on the 15th of January, 1878.

Q. #71 Seeking parents, birthdate, and birthplace of BARTHELEMY LAJOIE dit NORMANDIN. His wife was MARIE FRANCOISE DUPILLE, daughter of Remi Dupille and Anne Lagoue. Barthelemy and Marie Francoise were married at St. Louis Kamouraska on January 27, 1720.

Q. #72 Seeking birthplace and parents of MORGAN OWEN. He was married to CATHERINE MORANG. They were married in Eastport, Maine in 1788. This was possibly a second marriage. Owen died in Eastport, Maine in July of 1821.

Q. #73 Searching for birthplace, birthdate, marriage listing,and children of FRANCOIS MARTIN & SCHOLASTIQUE LEVASSEUR. Francois was the son of Francois Martin and M.-Euphrosine Gueret(te). Scholastique was daughter of Jean-Baptiste Levasseur and Madeleine Landry. Their daughter, Euphrosine married Francois Regis Cyr on September 22, 1829 in St. Basile, New Brunswick, Canada.

Q. #74 Need parents, birthplace, and marriage listing of FRANCOIS LACHAPELLE and ANGELIQUE LACHAPELLE. Their daughter Georgiana LaChapelle was married on 28 July 1885 to Joseph Harbour at Acton Vales, Bagot, Cy, Quebec, Canada.

Q. #75 Seeking birthdate, birthdate, parents, marriage listing, and children of HONORE CYR and MODESTE THIBODEAU. Their son, Remi Cyr married Olive Beaulieu on 2/6/1855 at St. Basile, New Brunswick.

Q. #76 Looking for birthdate, birthplace, parents, and children of ETIENNE DUMOND and OBELINE LACOMBE. Their marriage took place on January 1, 1847 at St. David, Maine

Q. #77 Need birthdate, birthplace, and parents of FRANCOIS PARISEAU. He married MARIE-MARGUERITE TRUCHON - dit LEVEILLE on 10 February 1806, at Ste. Rose, I.J., Laval. Marie-Marguerite was the daughter of Pierre Truchon dit Leveille and Marie-Josepte Renaud.
No parents of the groom were listed in the Marriage Repetoire. According to the Marriage Register, he was the son of Joseph Pariseau and the grandson of one Jean-Baptiste Boutin. Francois was from St. Martin, I.J., Laval; and had reached his majority when married.

continued on page 21

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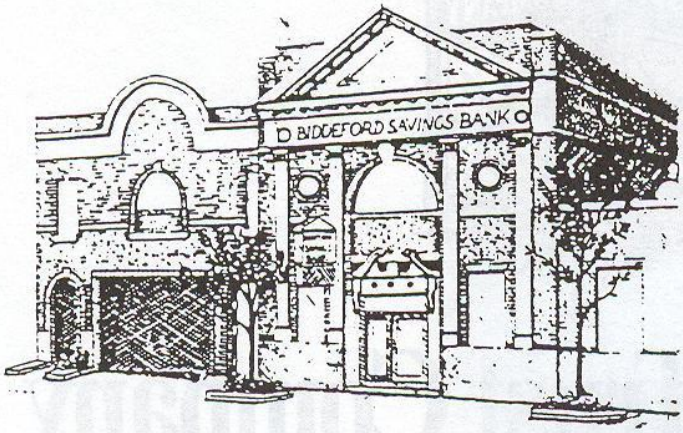

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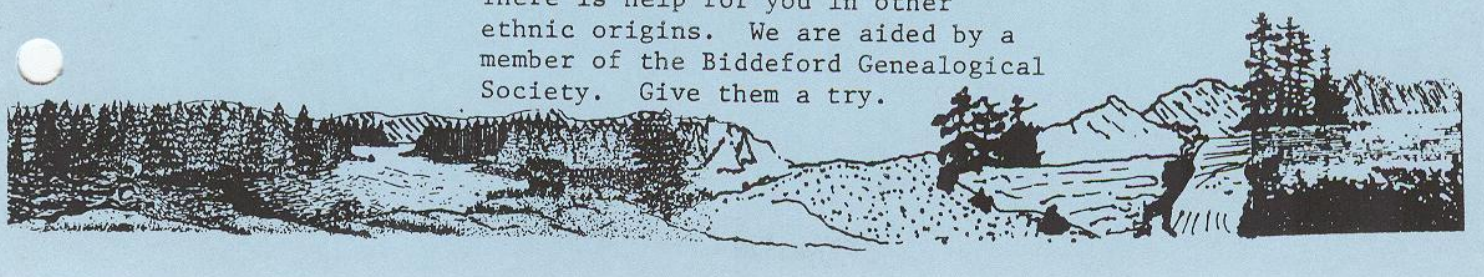

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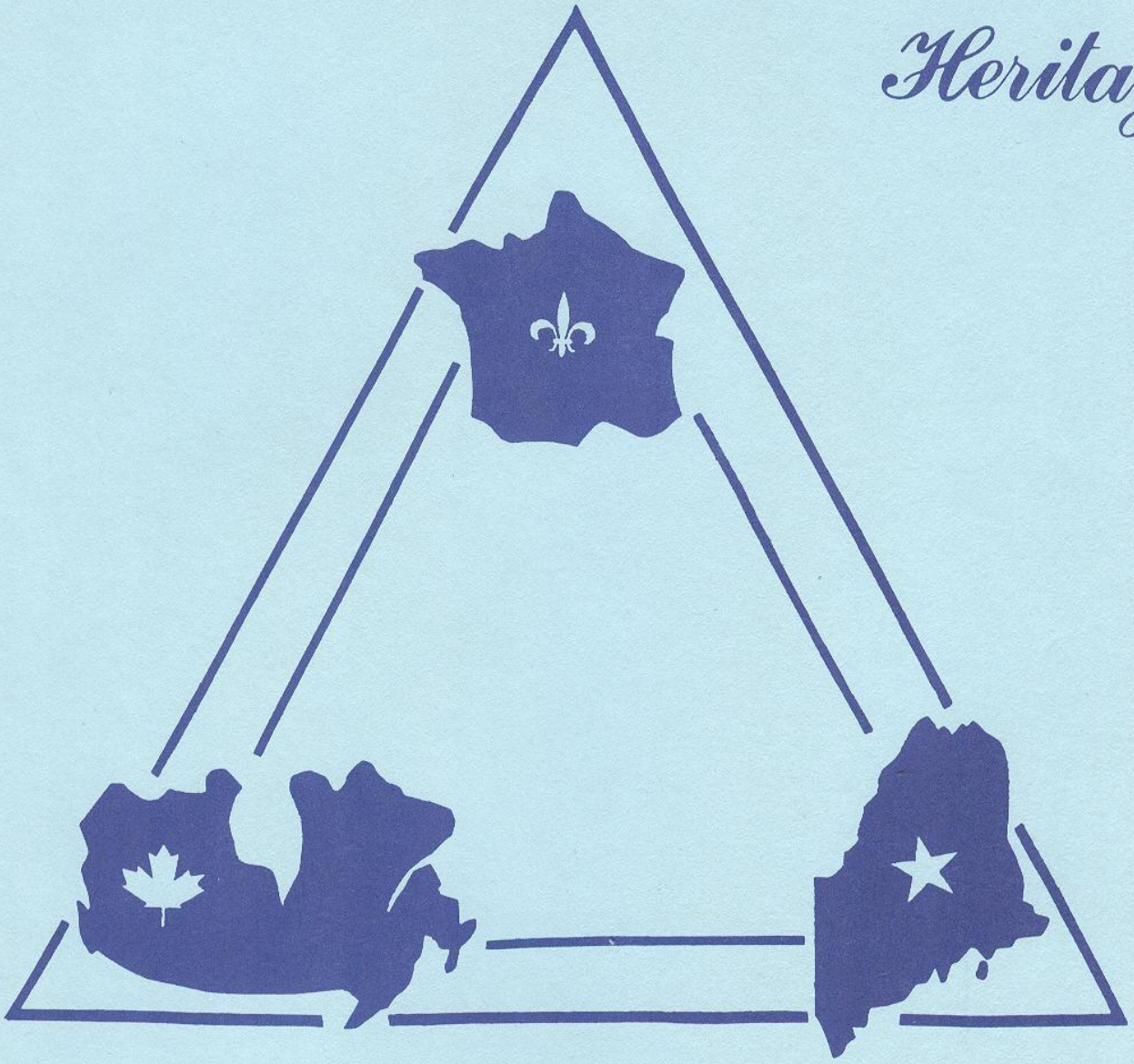

NOVEMBER 1991
VOL. 8

founded in 1981

published by the:
FRANCO-AMERICAN GENEALOGICAL SOCIETY
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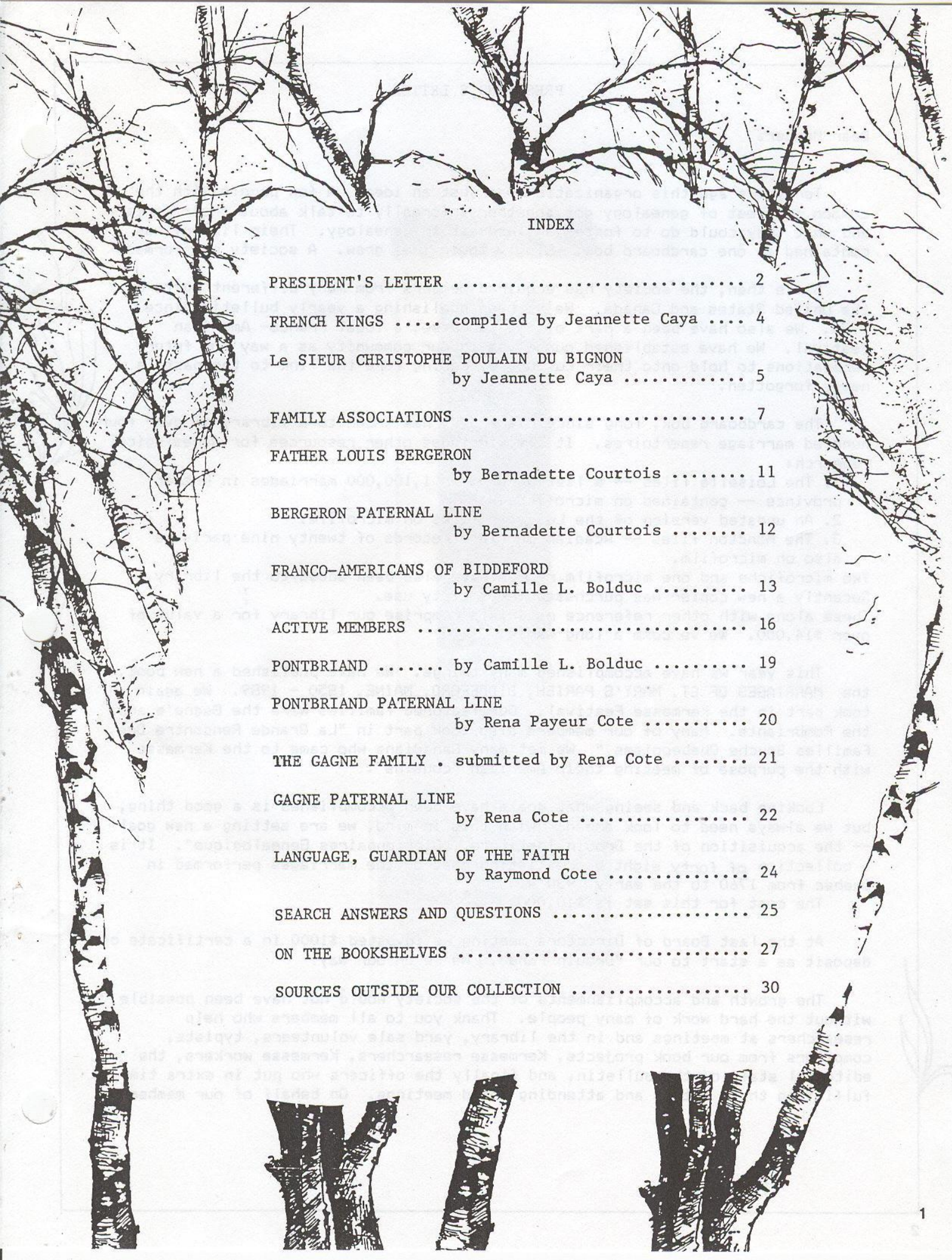

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PRESIDENT'S LETTER

Dear Members,

Ten years ago this organization was just an idea. A few people with the common interest of genealogy got together informally to talk about their roots and what they could do to foster an interest in genealogy. Their library was contained in one cardboard box. Slowly their idea grew. A society was formed.

Since then, the society has acquired members from many different parts of the United States and Canada. We've been publishing a yearly bulletin since 1984. We also have been a part of the Kermesse, a local Franco- American festival. We have established ourselves in our community as a way for future generations to hold onto their culture by making sure the link to the past is never forgotten.

The cardboard box, long since discarded, has grown to a library of over four hundred marriage repertoires. It also includes other resources for genealogical research:

1. The Loiselle files -- a listing of over 1,100,000 marriages in Quebec province -- contained on microfiche.
2. An updated version of the Loiselle files on microfilm.
3. The Moncton files -- Acadian marriage records of twenty nine parishes also on microfilm.

Two microfiche and one microfilm reader have also been added to the library. Recently a new copier was purchased for society use.
These along with other reference materials comprise our library for a value of over $14,000. We've come a long way!

This year we have accomplished many things. We have published a new book, the MARRIAGES OF ST. MARY'S PARISH, BIDDEFORD, MAINE, 1850 - 1989. We again took part in the Kermesse Festival. Our featured families were the Gagne's and the Pombriants. Many of our members also took part in "La Grande Rencontre Des Familles Souche Quebecoises." We met many Canadians who came to the Kermesse with the purpose of meeting their American "cousins".

Looking back and seeing what goals have been accomplished is a good thing, but we always need to look ahead! With this in mind, we are setting a new goal -- the acquisition of the Drouin Institute, "Dictionnaires Genealogique". It is a collection of forty eight books listing most of the marriages performed in Quebec from 1760 to the early 1930's.

The cost for this set is $10,000.

At the last Board of Directors meeting we invested $1000 in a certificate of deposit as a start to our "Drouin Fund". We're on our way!

The growth and accomplishments of the society would not have been possible without the hard work of many people. Thank you to all members who help researchers at meetings and in the library, yard sale volunteers, typists, compilers from our book projects, Kermesse researchers, Kermesse workers, the editorial staff of the bulletin, and finally the officers who put in extra time fulfilling their duties and attending board meetings. On behalf of our members,

I also wish to thank the librarians and other staff members of the McArthur Library for all their cooperation, help, patience, and for our wonderful room and meeting space.

It is the strength and dedication of so many people that has enabled the society to flourish. Let us look forward together to another decade of growth and the fufillment of our new goal.

Sincerely,

Céleste Nadeau Steele

President

Help us meet our $10,000 goal for the acquisition of a 48 volume set of Drouin's books.

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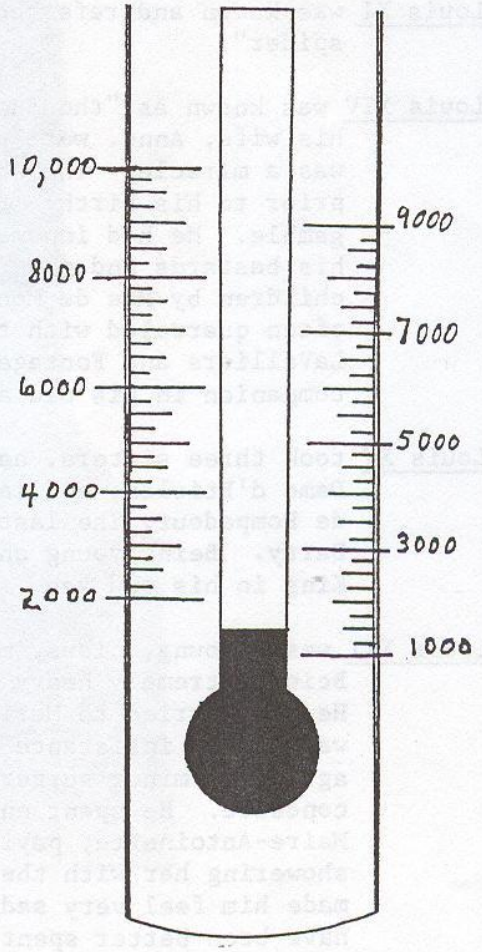

FUND DRIVE

FRENCH KINGS NAMED LOUIS

Compiled by Jeannette Caya
from Guerard, Albert; France, University of Michigan Press, 1949.

Louis VI was known as "the fat" and died of dysentery. He was also the first King Louis.

Louis VII took part in the Second Crusade.

Louis VIII was known as "the Holy King". He was cannonized in 1297 and became known to the populace of France as St. Louis. During his lifetime he had persecuted the Jews and encouraged the inquisition. He also had heretics blinded and burned. He had himself scourged with wire thongs. In later years, he was stricken with the plague.

Louis X was known as "the Quarrelsome".

Louis XI was known and referred to by his subjects as "the cunning spider".

Louis XIV was known as "the Sun King". His father, Louis XIII, and his wife, Anne, were under the impression that his birth was a miracle. They had been barren for twenty-two years prior to his birth. Louis XIV loved to hunt, dance and gamble. He had innumerable love affairs. He acknowledged his bastards and gave them princely ranks. One of his children by Mme de Montespan was the Duke of Maine. He often quarreled with the pope. Some of his paramours were LaValliere and Fontages. However, Maintenon was his pious companion in his old age.

Louis XV took three sisters, namely, Jeanne-Antoinette Poisson, Dame d'Eticles, and later the talented bourgeoise, Marquise de Pompadour. The last was Marie-Jeanne Becu, Countess de Barry. Being young and pretty, she was entertainment for the King in his old age. Louis eventually died of smallpox.

Louis XVI was a young, pious, meticulous and economical monarch. Being extremely heavy in weight, he waddled when he walked. He was married to Marie-Antoinette, the Autrichienne. It was at the insistance of her brother, Joseph, that Louis agreed to minor surgery, thus enabling his Antoinette to conceive. He spent enormous sums of money on his beloved, Maire-Antoinette, paying her heavy gambling debts and showering her with the best furs and diamonds. This often made him feel very sad for he reasoned that his money could have been better spent on his poor starving subjects. He enjoyed reading and devoured all the material he could get his hands on. Unknown to his entourage, he relished reading English newspapers which had been banned in France. He was extremely fond of the writers of the time and had an extensive library. However, he considered Voltaire a wicked man because of his writings against the Church.

Le Sieur Christophe Poulain du Bignon (1739-1825)

by Jeannette Caya

Are you aware that in 1562-1565, the French flag flew over the state of Georgia and that the French had named Jekyll Island, "Isle de la Summe"? Prior to that time, the Guale and Creek Indians as well as some Spanish missionaries had been habitants of the island. No doubt, they had all been chased away by the pirates and incoming English. Early transportation was mostly by ship and mule wagons.

Beginning with Christophe Poulain du Bignon, whose parents were Squire Ange Paul Poulain du Bignon and Lady Jeanne Louise Le Franc, five generations of du Bignons had made Jekyll Island in Georgia, one of the most romantic of the Golden Isles.

In 1792, with his ship, Christophe brought his family to the hospitable Georgia coast. With other French Royalists, namely, Julien-Joseph Hyacinthe de Chappedelaine, Francois-Marie Loys Dumoussay de la Vaune, Charles Pierre Cesar Picot de Boisfeillet, Jacques Grandclos Mesle and Nicolas Magon de la Villehuchet, Sapelo Island was acquired.

By 1794, Christophe purchased part of Jekyll Island for his own plantation. At that time, he enlarged the then standing English Major Horton's house as his manor. The Horton house, in ruin today, was made of tabby (a mixture of miniature clam shells, mortar and sand). Today, this house along with the burial ground is all that remains of the du Bignon plantation. In later years, a large wooden frame building, known as "the du Bignon Cottage" was constructed on the 240 acres making up the Historical District of the island. This cottage is still in existence. In this home, fine furnishings of the period can be found. Placed under a glass countertop, one can see the du Bignon genealogy, together with pieces of the family silver made by Nicolas Vital of Paris (1781) bearing the Bordeaux Town Crest. These pieces of silver represent part of a dowry. No one, however, is allowed to photograph the genealogy nor the pieces of silver.

Sea Island cotton, rye and indigo (a blue dye) were but a few of the items that enabled Christophe and the other landed French aristocrats to recoup their fortunes. Sections of Jekyll Island had been sold many times over at public auction for the non-payment of debt and taxes, but in 1800, for a very small sum, Christophe's son acquired full ownership of the entire island.

In 1825, Christophe passed away and was buried near du Bignon Creek with a live oak tree as his monument.

It was under the ownership of his son, Henry Charles du Bignon, that the slave ship "Wanderer" arrived at Jekyll Island and unloaded the last major cargo of slaves ever to land in the United States. With the Civil War and without slave labor, plantations came to an end unable to survive.

Eventually, the great-great grandson of Christophe, John Eugene du Bignon, sold Jekyll Island to a group of millionaire capitalists who formed the Jekyll Island Club. In fact, when America was on the brink of bankruptcy, it was members of this Club who advanced their own personal money to save it, thus creating the Aldrich Plan (modified) which later was incorporated in our present day Federal Reserve System.

The state of Georgia took possession of Christophe's former Island in 1947 and it is presently in use as a State Park. Little did Christophe Poulain du Bignon realize that in 1978, his island would be designated as a National Historic Landmark.

References:

063-8 Georgia Historical Comm. 1965 and Jekyll Island State Park Authority (1986). Acknowledments to K. Young, Cherokee Cottage.

Dr. Martha L. Turner, History Dept., Georgia College, Milledgeville, Georgia. She has been instrumental in much of the historical research done on Christophe Poulain du Bignon. For a more indepth version of this article, together with the du Bignon genealogy, consult our own library under the title of Christophe du Bignon, the Emigre. Dr. Turner has also lectured on Mauritius.

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THIBAULT : Association des Thibault d'Amerique

TREMBLAY : Association des Tremblay d'Amerique

VEILLEUX : Association des familles Veilleux inc.

Remember that all correspondences to Canada must have 30 cent postage from the United States.

FATHER LOUIS BERGERON

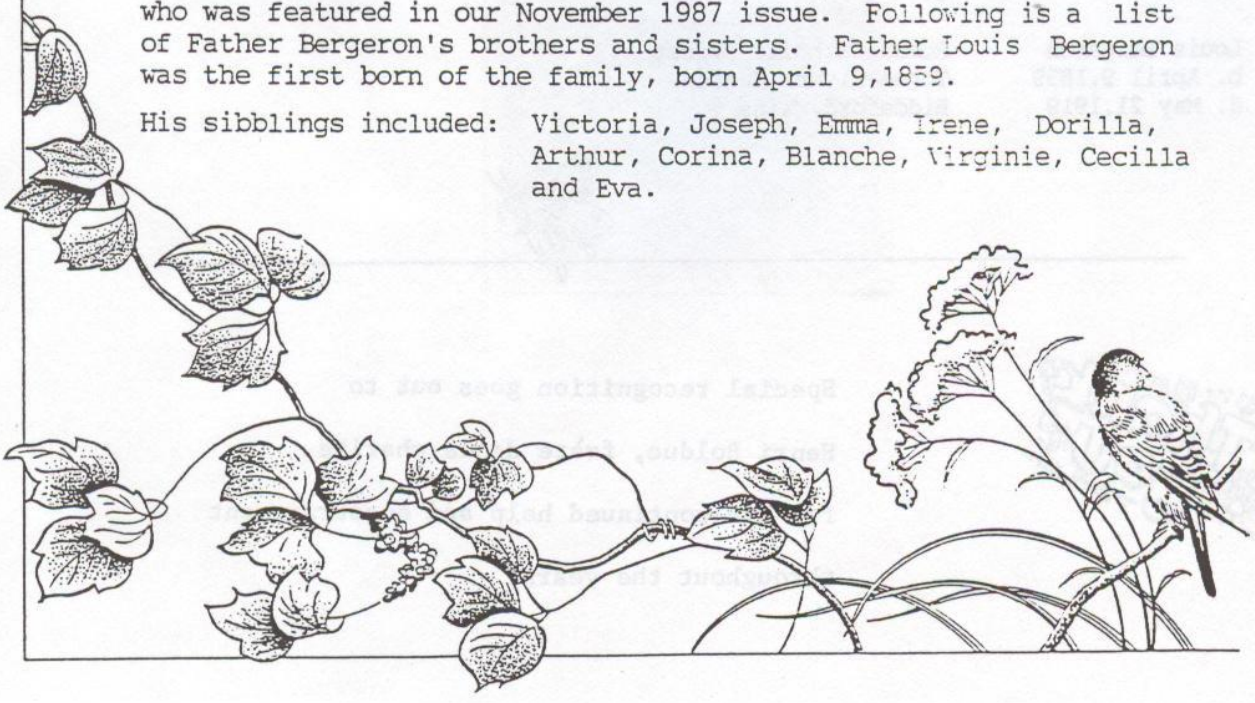
by Bernadette Courtois

Father Louis Bergeron was the first pastor of St. Andre's Parish. He was assistant at St. Joseph's from December 1887 to January 1891.
St. Andre's Parish was established at the corner of High and Bacon Streets in 1899. It served the French catholics of the eastside of Biddeford. The local cure was not only priest but also psychologist, banker, lawyer and educator. He oversaw the construction of the church and with his parishioners, shouldered a debt for the building. Contributions were made, card parties and bazaars held to raise funds for the church.

Father Louis Bergeron

Father Bergeron sought to mold solid American Citizens while encouraging the French language and culture. In 1901 Father Bergeron organized St. Andre's parochial school, run by the Sisters of the Servant of the Immaculate Heart of Mary. Most lessons were taught in french. Father Bergeron also organized the league of Saint Anne to unite parishioners and strengthen the role of the church in the community. St. Andre's was well established as a religious and social center, when Father Bergeron died on May 21st in 1919. He was suceded by Father Arthur Decary who was featured in our November 1987 issue. Following is a list of Father Bergeron's brothers and sisters. Father Louis Bergeron was the first born of the family, born April 9,1859.

His sibblings included: Victoria, Joseph, Emma, Irene, Dorilla, Arthur, Corina, Blanche, Virginie, Cecilla and Eva.



BERGERON Paternal Line

by Bernadette Courtois

	Spouse	Date	Place
1. Charles Bergeron b. d.	Marie Pernelle b. d.		St-Hilaire,Poitou, France
2. Francois Bergeron b. d.	Etiennette Leclair b. d.	Nov.3,1667	Three-rivers,Que.
3. Pierre Bergeron b. d.	Madeleine Giguere b. d.	April 28,1716	St-Francois du Lac
4. Charles Bergeron b. d.	Judith Paille b. d.	May 3,1744	Riviere du Loup,Que.
5. Jean-Bte. Bergeron b. d.	Amable Lesieur b. d.	Feb.1,1779	Yamachiche, Que.
6. Charles Bergeron b. d.	Louise Deblois b. d.	April 30,1801	Louiseville,Que.
7. Louis Bergeron b. d.	Euphrosine Ringuet b. d.	Jan.12,1829	Louiseville,Que.
8. Louis Bergeron b. d.	Julie Lemire b. d.	Jan.19,1858	Maskinonge,Que.
9. Louis Bergeron b. April 9,1859 d. May 21,1919	Roman-Catholic Priest Three-Rivers,Canada Biddeford,Maine		

Special recognition goes out to

Henri Bolduc, frère de la charite,

for his continued help and encouragement

throughout the years.

FRANCO-AMERICANS OF BIDDEFORD AT THE TURN OF THE CENTURY

by Camille Bolduc

BONNEAU, Alfred and his wife, Philomene Lussier of St-Jean-Iberville, moved to Southbridge, Massachusetts in 1891 with their 12 children. Alfred Jr. was born at St-Jean on October 14, 1862. He had been educated at the Christian Brother's Academy, in his home town and then at Ste-Therese Seminary in St-Hyacinthe, Quebec, from where he graduated in 1881. Shortly after arriving in Southbridge, he moved to Biddeford,Maine in 1893. There, he was editor of a weekly French paper, "L'Observateur." In 1895 he became the editor of another weekly French paper, "L'Etoile." After editing the latter for 4 years he founded his own weekly called " La Justice." Alfred Jr., widower of Eliza Marier, married Anna Tetreault at St-Joseph on October 20, 1895. She was the daughter of Narcisse Tetreault and Emma Courchesne. Alfred Jr. died in Biddeford on December 29, 1920 leaving behind his wife and his 82 year old mother who was living in Webster, Mass. His father had preceeded him in 1896 at Southbridge. At the time of his death, his father left behind four sisters; Mrs. Felix Lavallee of Southbridge, Mass., Mrs. W. A. Bernard M. D. of Woonsocket, R. I.,Mrs. Edward Lareau of Fitchburg, Mass. and Mrs. John H. Martel of Webster, Mass., and one brother, JOSEPH BONNEAU of Biddeford. Joseph had moved from Southbridge in 1898 and worked with George Cadran, a leading printer in Biddeford. Eventually he worked for his brother, Alfred, retaining the position of editor and publisher after Alfred's death. Following the discontinuation of " La Justice", Joseph worked as a printer for Rene Bros. Printing Co. The printing field would not occupy Joseph for life. He obtained a position with Metropolitan Life Inssurance Co. and remained for 12 years. He resigned to take a salesman job for Harry B. Center, a local distributer of automobiles. This job he held for 8 years. Joseph married Nellie Martel at St-Andre on June 2, 1904. She was the daughter of Raphael Martel and Emilie Janelle. Joseph died in Biddeford on October 13, 1941 leaving behind his wife, three sons and two daughters. 1) Alfred, born in Biddeford on January 23, 1912, married on October 20, 1934 to Alice Desroberts, 2) Henry, 3) Conrad, 4) Laurette, born December 6, 1904, married to Paul Shevenell on September 2, 1929 and 5) Germaine, born July 12,1908, and married to Gerard Godbout on April 19, 1941.

BOUTIN, George, 44 years old, died June 24,1931. He was burned to death when the gasoline in the tank of a pop corn machine exploded while he was preparing it. He was born in Manchester, N. H., son of Edouard and Julia Gregoire. The only survivors were his mother and a brother of Hull Quebec.

BOUTIN, Joseph, husband of Laura (Nora, Aurore) Côté. Joseph was born in St-Julien, Quebec, son of Joseph and Lucie Letourneau. He came to Biddeford when he was 38 years old but had lived in Laconia, New Hampshire for a while as his sons, Henri and Wilfrid, were born there in 1910 and 1911. Another son, Gerard, was born in Garthby, Quebec in 1919. All three of them married in Biddeford; Wilfrid married Florence Peloquin in 1941, and Henri married Imelda Jacques in 1930 then Emelda Delisle in 1941, and Gerard married Jeannette Brunelle. Joseph Boutin died in Biddeford on July 19, 1952 leaving behind his wife, three sons, and two brothers: Edmond of Troy, Vt. and Stanislas of St-Julien Quebec. Also three sisters; Mrs. Florida Martel of Lowell, Mass., Mme. Anna Allaire of Disraeli, Quebec and Mme. Josephine Labonté of Montreal.

BRULOTTE, Delia, was the widow of Albert Brulotte. She was a native of St-Ferdinand d'Halifax and daughter of Fortunat Dubuc and Julie Frechette. She came to Biddeford in 1889 and married Albert at St-Joseph on April 25, 1892. She died on October 27, 1947, 12 years after he husband. Her survivors were six sons: 1) Willie married to Medora Bergeron in 1915. 2) Adelard married Eliza Pinard in 1918, 3) Lucien married Solange Fay in 1943, 4) Wilfrid married Rose Mondeville in 1934, 5) Hervey married Lilliane Bourdage in 1947, 6) Felix married Regina Pelletier in 1926 and resided in Norway Connecticut, 7) Mrs. David Marsh, 8) Mrs. Omer Huot of Biddeford, 9) Mme. Telesphore Labrecque of Saskatchouan, Canada, and 10) Mrs. Wilbur Mayhew of Washington D.C. Finally she left a brother and two sisters: Louis and Mrs. Alma Blais of Biddeford, and Mrs. Demerise Lavigne of Sanford.

LAVIGNE, Albert was born at Ste-Helene de Chester, Quebec. He was the son of Alexis and Angelique Roussin. He came to Biddeford at the age of 17 and worked for the Pepperell and York Mfg. companies as a teamster. He also drove a hook and ladder truck for the fire department in Saco. He lived on a farm in Saco. On April 6, 1892, he married Emma Savard at St-Joseph's Church. She was born born in the city of Quebec, daughter of Charles Savard and Caroline Parent on November 4, 1942. While traveling on Main Street in Saco their car was hit by a Boston and Maine railroad car. Albert died at the hospital on November 8, 1942 and his wife the following day leaving behind the following survivors: Albert and Lionel of South Portland, Roland of North Saco, Mrs. Edward Pelletier, Mrs. William Davis, and Mrs. Hormidas Lefebvre of Westbrook, Maine. Albert had five brothers: Arthur and Pierre of Berlin, New Hampshire, August of Portland, Joseph of Kenogamie Quebec, and William of Victoriaville, Quebec. Also three sisters: Mrs. Frank Babin of Berlin, New Hampshire, Miss Lavigne of Ste-Helene, Quebec and Mrs. George Noel of Gorham, Maine.

PETRIN, Joseph A. born at St-Robert, Quebec son of Henri and Marguerite Bernier. He emigrated to Biddeford along with his parents. He worked at Pepperell Mfg. then at the Saco-Lowell Shops. In August of 1889 at St-Joseph he married Celenire Laverdiere, daughter of Ambroise and Adele Parent. Joseph was widowed on February 2, 1926. On November 5, 1927, he married at St-Joseph Rosalie Martel. She was born at Ste-Henedine, Quebec in August of 1862. She was the daughter of Pierre Martel and Helene Letourneau. Joseph died in Biddeford on October 14, 1936 at the age of 77 years 2 months and 18 days. He left behind his wife, six sons and five daughters. 1) Joseph, 2) Henry married Rose Anna Garneau, 3) Ambroise, 4) Edgar, 5) Arthur married Bibianne Dion, 6) Rodolphe married Lucille St-Ours, 7) Melanie married Alberic Benoit, 8) Clementine married Esdras Brochu, 9) Georgina married Albert Pare, 10) Mme. Charles Gilpatrick and 11) Aurore married Adelard Lachance. A brother of Joseph's, Zothique, married Georgina Petrin at St-Joseph on February 17, 1878. She was the daughter of Pierre Petrin and Marguerite Rochefort. Joseph also had three sisters: Esther married to Joseph Boisvert, October 9, 1871 at St-Joseph; Mme. Hubert Lavalliere of St-Adrien, Wolfe County, Quebec; and Mrs. Joseph A. Cournoyer of Webster, Mass. Joseph also left 47 grandchildren and 14 great-grandchildren.

RENOUF Narcisse was born at Trois Pistoles, Que. in 1865, son of Philippe and Lucie Desjardins. Following his school days in Canada, he went to Troy, New York at age 17 where he stayed for one year after which he returned to canada. He lived in Montreal for six months. Looking for adventure, he went to Boston and sailed on a whaler to the west Indies and to the coast of Africa. From there he shipped to the Azores at Port Horta where he remained for two years and made himself familiar with the Portuguese language spoken there. Narcisse through his life time spoke several languages fluently. Mr. Renouf returned to this hemisphere by way of England and Ireland and finally came to Biddeford to become a clerk in a brick manufacturing concern. Later he went to Lewiston, Maine and was employed in a mill for three years. While there Narcisse learned photography with artist Larocque and practiced his new profession for three years. He spent six months in Nashua, New Hampshire after which he returned to Biddeford to open a studio. There he pacticed his craft for the next seven years. In 1893 he became established in the real estate and insurance business and later became a partner of Joseph Lachance. Narcisse married Heloise Painchaud on Sept. 7, 1891 at St-Joseph in Biddeford, his wife was the daughter of the famous band leader Pierre Painchaud and Marie Rene. They had 5 children among whom we find Albert married to Mabel Bellerose also at St-Joseph on November 16, 1915 and Mrs. Arthur Sherman.

Mr. Renouf was regarded as one of the most influential citizens of Biddeford. He served on the Board of Health for three years. He was amember of the St-Jean Baptiste Society and also of the Artisan's Club. Narcisse died in Biddeford on April 22, 1937. His wife survived him until May 1st 1959.

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Cote, Raymond & Lorraine, 171 Granite St., Biddeford, Maine 04005
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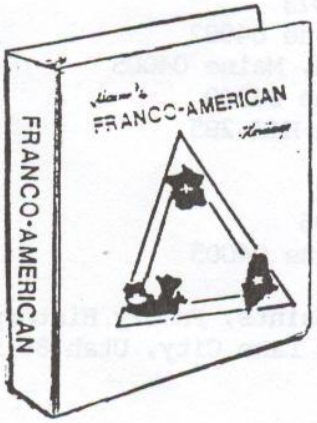

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Pontbriand

The following information was extracted from works by Benoit Pontbriand, a successful genealogist from Sillery, Quebec, Canada.

by Camille L. Bolduc

Nobody knows the year that our ancestor came to New France. The lists of passengers arriving do not exist. Researches made in France have not specified our ancestor's place of origin. However, we know that he was a soldier for the "Seigneur de Repentigny" and probably recruited by him. His marriage record states that he married with the permission of Monsieur de Vaudreuil, Governor of New France (1703-1725).

It was on the afternoon of July 25, 1722 at Repentigny in the county of Assumption and in front of Pierre Le Sueur, priest of St. Sulpice that Jean Baptiste Briand married Marie Anne Baillargeon. Jean Baptiste was also known as Sanregret and was the son of Jean Baptiste and Anne Refranche from the burg of Nateuil in the diocese of Angouleme, France. Marie Anne Baillargeon was the daughter of Nicolas Baillargeon (also known as Bocage) and Therese Arel. The Baillargeons had resided in Sorel but had moved about a year before to take up residence in the parish of Champlain.

At the marriage, the missionnary Pere Le Sueur entered in his book the "agreements, promises and conventions" of the future spouses. The wife would receive 300 pounds from her husband. This was done in front of many witnesses: Nicolas Baillargeon and three friends, Pierre Lescarbot, Guillaume Beaudoin and Jean Beaudoin, all of Repentigny. The couple would have ten children and Jean Baptiste's occupation was listed as being a shoemaker by trade.

Their son, Jean Baptiste married Francoise Jodoin at Sorel in 1746. This couple had five daughters and two sons. One of these boys, also was named Jean Baptiste. His second wife gave him three daughters and two sons who were named Joseph and Jean Baptiste. This last one was born in 1760 and would later marry Therese Perron in 1794 at Contrecoeur in the county of Verchere, under the name of Jean Briand. The notary, Bonnet, on the marriage contract listed him as Jean Pontbriand for what reason? That remains unknown. This couple had six sons and six daughters. One of the sons was named Andre and he left descendants in the Biddeford area (Pierre, Joseph, Felix and Alfred).

All descendants of this ancestor
now use the following surnames:

Pontbriand
Pontbriant
Ponbriant
Pombriant
or
Pombrio

PONTBRIAND Paternal Line

by Rena Payeur Cote

	Husband	Spouse	Date & Place of marriage
1.	Jean-Baptiste Briand b. d.	Anne Refrouche b. d.	France
2.	Jean-Baptiste Briand b. d.	Marie Ange Baillargeon b. d.	July 25, 1722 Repentigny, P.Q.
3.	Jean-Baptiste Briand b. d.	Francoise Jodoin b. d.	1746 Sorel, P.Q.
4.	Jean-Baptiste Briand b. 1760 d.	Therese Perron b. d.	1794 P.Q.
5.	Andre Pontbriand b. 1812 d. 1884	Louise Matte b. d.	Feb.15, 1831 St-Ours, P.Q.
6.	Pierre Pontbriand b. 1838 d. Nov. 10, 1906	Adeline Galarneau b. d.	Oct. 22, 1861 St-David, P.Q.
7.	Elie Pontbriand b. d.	Sara Lonval b. d.	Nov. 30, 1889 Biddeford, Me.
8.	Pierre Pontbriand b. Sept. 1, 1891 d. Jan. 23, 1967	Emma Butler b. England d.	Sept. 8, 1914 Biddeford,Me.
9.	Wilfred Pontbriand b. d.	Pauline Hatch b. d.	June 18, 1938 Biddeford,MAine
10.	James Pontbriand b. Aug. 27, 1944 d.	Agnes Lavigne b. d.	Aug. 17, 1963 Saco, Me.
11.	James Pontbriand b. Dec. 9, 1964 d.	Cherryl Southers b. d.	July 1989 Sanford, Me.

The GAGNE Family

submitted by Rena Cote

All Gagnes in Canada and the United States owe their existence to the brothers Louis and Pierre Gasnier. Their parents were Louis and Marie (de) Launay from Perche, France. The boys were born in a town called Ige. Pierre was baptised on January 2, 1610 and Louis on September 13, 1612. Pierre grew up to become a baker by trade and Louis a farm hand.

Around 1638, Louis married Marie or Maria Michel and lived in Ige where on September 8, 1639 their first son was baptised. Soon after, this son died. Another child, Louise was born in 1642. No doubt Louis's adventurous spirit succumbed to the recruitment of colonists for Canada. The small family of three ventured sometime in 1643 or 1644. It is known that they had arrived in Canada prior to the baptism of Marie on September 20, 1644. For the next two years they lived in Quebec. In 1646, Louis rented for six years a piece of land most probably situated at Cap Tourmente. As a tenant on someone else's land, he dreamed of someday owning his own property. And so in 1650, Olivier Le Tardif granted him a concession measuring "5 arpents par une lieue et demie" directly on the river in Beaupre. What a remarkable man he was; to manage his land at Cap Tourmente and build his new home at Beaupre. Since the birth of Marie, three more children had been added to this hardy family: Pierre, Olivier and Louis. Finally Louis extended an invitation to his brother, Pierre, to come and join him in Canada.

Pierre had married Marguerite Rozee in or about 1639. They made their home in Saint-Cosme-de-Vair. From this marriage were born a set of twin boys named Jacques and Jean. This set of twins was baptised on March 3, 1640. Jean died and was buried in 1648 and it was noted that Jacques had preceded Jean on an unknown date. Pierre and Marguerite decided to go to Canada, arriving in 1653 with three children: Louis, born in 1643 who would in later years carry the surnames Bellavance and de la Fresnaye, Pierre, eight and Nicolas, two years old.

What comings and goings must have reigned in the Gasnier family at Beaupre when Pierre arrived with his family. Adding to the medley, Marguerite gave birth to a daughter also named Marguerite who was baptised on September 14, 1653 and Louis's wife, Marie added Anne to the family in October of the same year. By March 1656, with the birth of Ignace, son of Louis, the number of family members living under one roof had reached fifteen. This number would soon start to decrease with the death of Pierre on April 30. Thirteen months later, Marguerite left Beaupre for Montreal where on June 17, she married Guillaume Etienne dit le Sabre. Her son, Louis dit Bellevance, future seigneur de La Fresnaye stayed at Sainte-Anne and married Louise Picard. Pierre

Louis Gasnier died in 1660 or 1661 and his wife remarried on September 1, 1666 to Paul Rainville.

Gagne Paternal lines

Louis Gasnier (Gagne)
b.
d.

m. France

Marie Launay
b.
d. April 9, 1640
St-Cosme de Vair, France

Pierre Gagne
b. Jan. 2, 1610
Courcival, Mans, France
d. May 1, 1656
Quebec, Canada
m. 1639
St-cosme de Vair, France

Marguerite Roozee
b. 1615
St-Jacques de Jauze Sarthe
d. 1685
Montreal, Canada

Louis Gagne
b. 1612
Igé, France
d. 1661
Chateau-Richer
m. 1638
Igé, France

Marie Michel
b. 1620
Orne, France
d. Sept. 12, 1687

Louis Gagne
b. Jan. 28, 1643
St-cosme de Vair, France
d. June 24, 1698
Quebec, Canada
m. Oct.4, 1673
Ste-Anne de Beaupre

Louise Picard
b. Sept. 24, 1659
d. March 8, 1717
St-Valier, Quebec

Louis Gagne
b. July 18, 1651
Quebec, Canada
d. June 24, 1798
m. Feb. 9, 1678
Chateau-Richer, Quebec

Marie Gagnon
b.
d.

Pierre Gagne
b. Oct. 6, 1693
St-Ignace, Quebec
d. Feb. 4, 1775
Berthier, Quebec
m. Oct.10, 1715
Cont-Michon

Genevieve Fournier
b. Jan. 9, 1698
St-Thomas, Montmagny
d.

Pierre Gagne
b. Jan. 29, 1680
d.
m. 1705
Ste-Anne, Quebec

Marguerite Poulin
b.
d.

Alexis Gagne
b.
d. 1759
Seige de Quebec
m. Nov.25,1743
Berthier, Quebec

Catherine Boucher
b. Aug. 21, 1727
Berthier, Quebec
d.

Joseph Marie Gagne
b. Nov. 24, 1711
Ste-Anne, Quebec
d.
m. Aug. 28, 1741

Marie Joseph Perrot
b. 1717
Ste-Famille, Quebec
d.

Alexis Gagne
b. Nov. 4, 1749
St-Pierre du Sud

Madeleine Pelletier
b. Oct. 7, 1758
St-Roch des Aulnaires

m. April 27, 1778
St-Roch des Aulnaires, Quebec

Charles Gagne
b. 1892
St-Roch
d. July 7,1887
Biddeford,Maine

Josette Bouchard
b.
d. May 12, 1887
Biddeford,Maine

m. Jan. 27, 1817
St-Louis, Kamouraska, Quebec

Charles Gagne
b. Feb. 25, 1818
St-Andre, Kamouraska
d.

Sophie Dumont
b.
d.

m. June 16, 1845
St-Andre, Kamouraska

Charles Gagne
b. Sept.10,1853
St-Andre,
Kamouraska
d. Jan.28, 1936
Biddeford,Me.

Marie Cyr
b. April 25, 1859
St-Ferdinand
Halifax
d. Feb.14, 1945
Biddeford,Me.

m. Jan.11, 1883
St-Joseph, Biddeford, Me.

Napoleon Gagne
b. Sept. 10, 1894
Biddeford, Maine
d. Feb. 11, 1976
Biddeford, Maine

Alphonsine Thibault
b. Sept. (, 1894
St-Eugene, Islet
d.

m. May 9, 1921
St-Andre, Biddeford, Me.

Claire Gagne
b. June 6, 1923
Biddeford, Maine
d. Oct. 26, 1946
Biddeford,Me.

Robert Nadeau
b. Nov. 7, 1916
Biddeford, Maine
d.

m. April 25, 1946
St-Andre, Biddeford, Me.

Joseph Gagne
b. July 15, 1750
Islet

Marie Reine Garnier
b.

m. July 6, 1778
Beauport, Quebec

Francois Gagne
b. Jan. 20, 1783
Ste-Marie,Beauce
d.

Marie Felicite Racine
b.
d.

m. Jan. 24,1809
St-Marie de Beauce, Quebec

George Gagne
b.
d.

Angelique Huppe
b.
d.

m. Jan. 11,1842
St-Marie de Beauce

George A. Gagne
b. 1851
d. Aug. 3, 1916
Lyster

Mathilda Plante
b 1866
d. 1942
Ste-Julie

m. 1883
Ste-Julie de Somerset

Clara Gagne
b. April 15, 1888
Ste-Julie
d. Oct. 9, 1956
Biddeford, Maine

Arsene Moise Boisvert
b. July 7, 1885
Wotton, Quebec
d. Feb. 22, 1961
Biddeford,Maine

m. June 10, 1907
St-Andre, Biddeford, Me.

The name of Gagné has many variations: Agnier, Agnagne, Barnabé, Belleavance, Daubigeon, Dobigeon, Dobigon, Gagner, Gagney, Gagni, Gagnié, Gagnier, Gagnière, Gagnon, Gaigné, Gains, Gaines, Gangné, Ganier, Garnier, Gasnier, Jean-Denis, Labrie, Lafresnaye, Migneron, Poitevin, Raphaël, Saint-Côme, Sanscartier, Toussaint and Winner.

LANGUAGE

GUARDIAN OF THE FAITH

by Raymond Côté

Listening to the Franco-American, we learn that their religious faith played a major role in shaping their lives. Let us see how the Catholic Church was an influencing force on the French people. From the time Quebec had been settled by the French, the colonists believed that God favored their efforts to colonize Canada. A remarkable event occurred one night during a trip from France. There was a big storm. The people fearing for their lives, prayed to Ste. Anne promising that if they were saved, they would erect a church in her name. The next morning the sea was calm with a beautiful day before them. After arriving safely in Canada they began to erect the church.

One man De Lessard, who had come over on the afore mentioned boat, was very sick. He could be of little help in constructing the church. He took one small stone and set it on the foundation. Right then and there he was cured. This was the first miracle of Ste. Anne de Beaupre. In the 1880's, the first large wave of French-Canadians immagrated to New England. At that time there were only English speaking Irish Catholic churches in most of Maine's mill towns. Attending Mass in English was a frustrating experience.

There were four or five thousand French Catholics who could not go to church because the church was Irish. The Franco-Americans were fanatically religious. Some would walk from Augusta to as far as Waterville or North Whitefield to attend French services, especially at Christmas and Easter time. The priest would come down from Augusta to give such rites as they were needed, such as weddings and funerals. When they went to church on Sunday, they were not allowed to sit in the pews. They would stand in the rear and would wait for the English-speaking parishioners to receive communion. Then maybe the priest would serve communion to them. Finally, in 1887, St-Augustine Parish was organized in Augusta.

The Catholic church through the parish priest basically governed the French-Canadien communities. It follows that the Franco-Americans resisted the English speaking people for they felt worshiping in English was very unnatural. The priest completely controlled the French community with an iron hand. You did not do anything in those days without his permission. He was the boss! He dominated banks and businesses. His authority exceeded that of Civil authorities. The church's idea at that time was to protect these souls in America, and to reinforce and make them stronger by keeping them tied to Quebec.

Everything was done to keep the separation between the English and the French speaking Catholics strong. It was said that, "Language is the guardian of the faith. He who loses his language loses his faith". This was why the priests and leaders encouraged the isolation of the Franco-American people. It also provided them with their greatest source of strength and guaranteed the survival of the French language for decades.

SEARCH ANSWERS AND QUESTIONS

Please submit all questions and/or answers directly to: FRANCO-AMERICAN GENEALOGICAL SOCIETY OF YORK COUNTY, P. O. Box 180, Biddeford, Maine 04005. Answers will be published in our next bulletin. There is no fee for member inquiries. Non-members are asked to include a $3.00 fee with any inquiry.

A. #65 STANISLAS MANDEVILLE married ESTHER LARIVIERE-CHAPDELAINE on 5 November 1867; not FRANCOISE LAVERIERE-CHAPDELAINE as noted in 1990 bulletin. Could it be he was veuf of FRANCOISE LARIVIERE?

A. #69 LEON L'HEUREUX, son of Joseph and Adelaide Leveille, and PARMELIE (EMILIE) AUDETTE-LAPOINTE, daughter of Joseph Audette-Lapointe and Mathilde Casavant, were married at Ste. Rosalie, C. St- Hyacinthe, on 18 September 1854.

LEON L'HEUREUX was married a second time to CELESTE BRODEUR, daughter of Paul Brodeur and Adelaide Bousquet. The marriage took place at St.-Andre d'Acton, currently Acton Vale, C. ST-Hyacinthe, on 20 June 1864.

LUDGER TETREAU, son of Antoine Tetreau and Catherine Cordeau, before his marriage to ANGELINA L'HEUREUX was the widower of HONORINE CHAGNON, daughter of Jer. Chagnon and Adelaide Geoffrion. Ludger and Honorine were married at Vercheres on 2 February 1869.

A. #70 PAUL LANGLOIS, son of Paul Langlois and Therese Labreque, was married at St-Laurent, Ile d'Orleand, on 31 January 1843 to MARIE LIBERGE, daughter of Pierre Liberge and Char. Labreque.

This same PAUL LANGLOIS, widower of Marie Liberge, married (also at ST-Laurent) on 20 September 1877, HENRIETTE VIENS, daughter of Elzear Viens and Reine Gagnon.

One of their sons, PAUL/ALPHONSE LANGLOIS, married at Ste-Agathe de Lotbiniere, the 28 January 1878, MARIE-DELINE MARTINEAU, daughter of Nazaire Martineau and M. Celina Nadeau.

A. #71 BARTHELEMY LAJOIE DIT NORMANDIN was first generation in Canada. His place of origin and parents are unknown.

A. #73 FRANCOIS MARTIN and SCHOLASTIQUE LEVASSEUR were married in 1803 at St-Basile, New Brunswick.

A. #76 FIRMIN DUMONT, son of Jean Baptiste Dumont and Marie Rose Sirois married ROSE McKAY, daughter of Benjamin McKay and Marie Anne Laplante, on 22 February 1819 at St-Louis, Kamouraska, Quebec.

ETIENNE DUMONT, son of Firmin Dumont and M. Rose McKay, married

OBELINE LACOMBE, daughter of Pierre Lacombe and Theotiste Ouellet, on 1 January 1847 at St-Basile, New Brunswick, Canada.

AUGUSTE DUMONT, son of Etienne Dumont and Obeline Lacombe, married FLAVIE ST. AMAND, daughter of Francois St. Amand and ----- Levesque, at St. David, Madawaska, Maine, on 18 May 1879.

GILBERT DUMONT, son of Etienne Dumont and Obeline Lacombe, married SOPHIE CYR, daughter of Francois Cyr and Salomie Daigle, on 9 May 1880, at St. David, Madawaska, Maine.

SEVERIN DUMONT, son of Etienne Dumont and Obeline Lacombe, married ZITHE CYR, daughter of Joseph Cyr and Zithe Martin on 12 April 1885, at St. David, Madawaska, Maine.

ARTHUR DUMONT, son of Etienne Dumont and Obeline Lacombe, married EDITH BELLEFLEUR, daughter of Maxime Bellefleur and Victoria Lagace at St. David, Madawaska, Maine, on 8 March 1886.

No daughters were found for this couple.

****

Q. #78 Searching for parents, marriage date, and place for JOSEPH LEE GUIMOND/T and EVELYN LOUISE SMITH, daughter of George F. Smith and Jennie Whitney.

Q. #79 Seeking parents, and place of marriage of EVELYN GUIMOND/T and GUY S. WENTWORTH.

Q. #80 Looking for parents of HENRI GUIMOND/T, and mother of HELENA GAUDETTE, daughter of Julien Gaudette and Elenore _____. Henri and Helena were married on 7 June 1917 in Rumford, Maine. Helena was born on 8 November 1891 on P.E.I., and died 11 Nov, 1981.

Q. #81 Seeking parents, birthdate, birthplace, and marriage listing for JOSEPH and VICTORIA BOUTIN. They were married around 1880 to 1899, possibly in St. Camille, P.Q.

Q. #82 Looking for marriage listing and parents of GABRIEL LEBLANC and SUSANNE ARSENAULT. They had four children born on Prince Edward Island, between 1894 and 1900.

Q. #83 Searching for marriage listing and parents of PIERRE DUBREUIL and LUCIE THIBODEAU. They were married in the Dover or Somersworth, New Hampshire area before 1900.

ON THE BOOKSHELVES

New books and marriage repertories added to our research collection this past year include:

Acadia:
- Les Mariages Acadiens du Quebec, (3 volumes)

Beauharnois
- Valleyfield (1855-1970), (2 volumes)
- St-Thimothee (1823-1971)
- St-Louis de Gonzague (1847-1971)

Beauce
- St-Come de Kennebec (1871-1986) Birth, marriages & death records

Berthier
- St-Ignace de Layola (1704-1960)
- Ile Dupas (1704-1760)
- Ste-Genevieve (Berthier en Haut) (1727-1960)
- St-Edmond (1889-1988)
- St-Norbert (1847-1990) Birth, marriages & death records

Champlain
- St-Lois de France (1902-1984) Birth, marriages & death records
- Notre-Dame de la Visitation (1679-1795)
- St-Georges (1916-1984)
- St-Theophile du Lac (1894-1983)
- Ste-Anne de la Perade (1680-1989) Birth & death records (2 volumes)

Compton
- Non Catholic Marriages (2 volumes)

Charlevoix-Saguenay
- St-Fulgence (1871-1984)
- Ste-Rose du Nord (1932-1984)

Cote Nord (Basse)

Cote Nord (Moyenne)

Deux Montagnes
- St-Augustin (1838-1983)

Joliette
- St-Come (1867-1988)

Ile de Montreal
- Ste-Clothilde (1909-1987)
- Tres Saint Nom de Jesus (1888-1918)
- St-Pierre Apotre (1900-1987)
- St-Clement de Veauville (1899-1986)
- St-Zothique (1909-1987)
- St-Anselme (1909-1979)

St-Henri de Montreal (1911-1986) (2 volumes)
St-Jacques le Mineur de Montreal (1894-1987) (5 volumes)

Matane
Matane (1819-1988)
Les Capucins (St. Paul) (1930-1988)
Grosses Roches (St-Sept Freres) (1889-1988)
Les Mechins (St-Edouard) (1880-1988)
Petit Matane (St-Victor) (1931-1988)
Ste-Adeline (1931-1988)
Ste-Felicite (1864-1988)
St-Jean de Cherbourg (1937-1988)
St-Luc (1891-1988)
St-Nil (1942-1988)
St-Rene (1936-1988)
St-Paulin d'Alibaire (1940-1971)
St-Thomas de Cherbourg (1940-1970)

Megantic
St-Jean de Brebeuf (1931-1989) Birth, Marriage & Death Records
St-Jean de Brebeuf (1829-1990) " " " " "

Maskinonge
Yamachiche (1960-1990)
Ste-Angele de Premont (1917-1982) Birth, Marriage & Death Records

Montcalm
Ste-Marie Salome (1888-1988)
St-Emile (1898-1989)
Rawdon (1837-1987) Birth, Marriage & Death Records

Nicolet
Ste-Brigitte des Sault Birth, Marriage & Death Records

Riviere du Loup
Trois Pistoles (1908-1986)
St-Clement (1875-1986)
St-Elois (1852-1986)
Ste-Francoise (1866-1986)
St-Jean de Dieu (1874-1986)
Ste-Rita (1930-1986)
Notre-Dame des Neiges, Trois Pistoles (1735-1986)

Richelieu
St-Pierre de Sorel (1675-1810) Birth, Marriage & Death Records
St-Pierre de Sorel (1811-1841) " " " " "

Richmond
Non Catholic Marriages (2 volumes)

Sherbrook
Non Catholic Marriages (2 volumes)

Shefford
Non Catholic Marriages (2 volumes)

Stanstead
Non Catholic Marriages (2 volumes)

Soulange
Comte de Soulange

St-Maurice
St-Etienne de Gres (1857-1878)
St-Severe (1856-1978)
St-Gerard des Laurentides (1922-1981)
St-Pierre de Shawinigan (1899-1983)
St-Thomas de Caxton (1904-1983) Birth, Marriage & Death Records
Notre-Dame des Sept Allergresses de Trois Riviere (1911-1981)
St-Boniface de Shawinigan (1855-1983)
Sacre-Coeur de Baie Shawinigan (1899-1982)
St-Barnabe (1832-1980)
St-Elie de Caxton (1865-1982) Birth, Marriage & Death Records
Ste-Cecile des Trois Rivieres (1912-1981)
St-Mathurin du Lac Bellemare (1872-1982) Birth, Marriage & Death Rec.

Saguenay (Region de Chicoutimi)
St-Alexis de Grand-Baie (1841-1983)
St-Gabriel de Ferland (1967-1984)
Ste-Bernadette de Boileau (1935-1983)

Temiscouata
Comte de Temiscouata (volume #4)

Verchiere
Ste-Madeleine de Ragaud (1802-1972)

Vaudreuil
St-Michel (1773-1972)
Ste-Marthe (1843-1984)
Hudsos (1865-1975)
St-Lazare "
Dorion "
Ste-Justine "
St-Redemteur "

Maine
St-Mary, Biddeford (1850-1989)

Massachusetts
St-Joseph, Attleboro (1905-1986)
St-Stephen, " (births only)

New Hampshire
St-Rosaire, Manchester (1883-1976)
Londonbury (? to 1910)

Rhode Island
St-Joseph, Ashton (1872-1986)
St-John the Evangelist, Slatersville (1872-1986)
Ste-Anne de Woonsocket
Ste-Cecilia, Pawtucket (1910-1988) (births only)

CONTRIBUTIONS

The Maine-New Brunswick Connection various selections from 1980-1987	Vivian Santerre
The Ancestry and Descendance of Marcel Audet-dit-Lapointe & Marie Lucie Therrien	Patricia Sansoucy

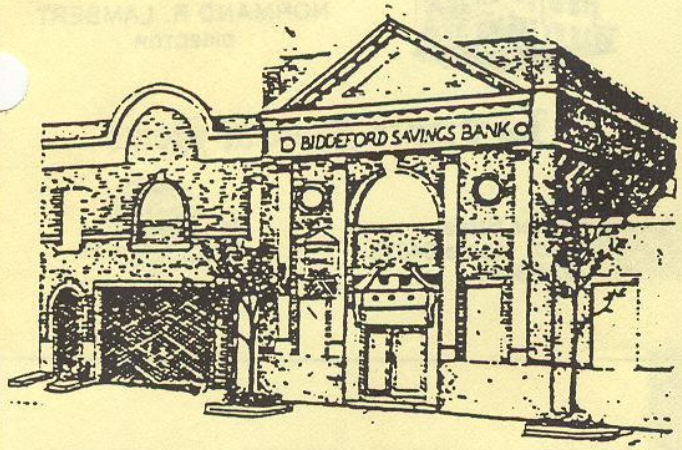
---

Sources Outside Our Collection

compiled by Camille L. Bolduc

Many sources of research material exist. Resources other than our own are located at the McArthur Library, 270 Maine Street, Biddeford, Me.

1. City Directories of Biddeford-Saco from 1870
2. Index of obituaries containing date, page and column number references. The Index contains over 100 years worth of newspaper references conserved on micro-film.
3. Census Records on micro-film
4. Necronologies of Greenwood and Woodlawn Cemetaries in Biddeford and Laurel Hill Cemetary in Saco. St-Joseph Cemetary records are accessible at the Cemetary's office on West Street.
5. Repertoire des Actes de Bapteme, Mariage et Sepulture et des recensements du Quebec ancien 1620-1765 (35 volumes)
6. Complement Leboeuf du Dictionnaire Tanguay
7. Our French Ancestors by T. Laforest (11 volumes)
8. Ancient Canadian Family Ties by Reginald Olivier
9. Acadian Descendants by Janel J hn (6 volumes)
10. Vital statistics of Biddeford (1653-1855)
11. Relation des Jesuites (36 volumes)
12. Genealogie de George H. Berube, dentist of Biddeford
13. Silhouettes Franco-Americaines par Rosaire Dion-Levesque



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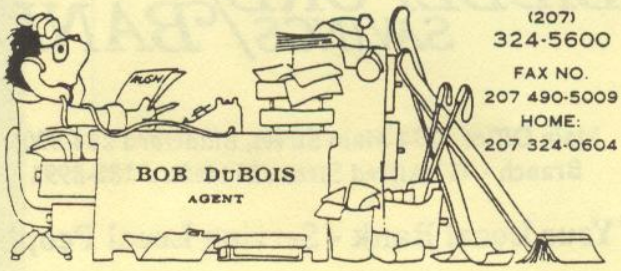

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You are cordially invited to attend your first meeting as our guest. Bring a friend. All are welcomed. We meet each third Wednesday of each month except July and August in the Annex of the McArthur Library in Biddeford, Maine. Election of officers is conducted in June.

The following information would be appreciated:

SPOUSE (maiden name) _____ MARRIAGE _____
(date & place)

FATHER _____ MOTHER _____

DATE AND PLACE OF MARRIAGE _____

PATERNAL GRANDFATHER _____ GRANDMOTHER _____

DATE AND PLACE OF MARRIAGE _____

MATERNAL GRANDFATHER _____ GRANDMOTHER _____

DATE AND PLACE OF MARRIAGE _____

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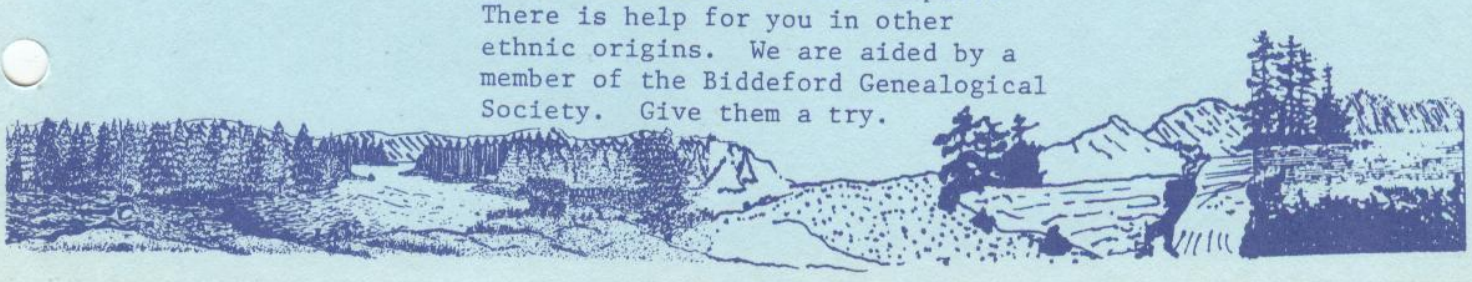
For those of you who are researching non-French names, do not despair. There is help for you in other ethnic origins. We are aided by a member of the Biddeford Genealogical Society. Give them a try.



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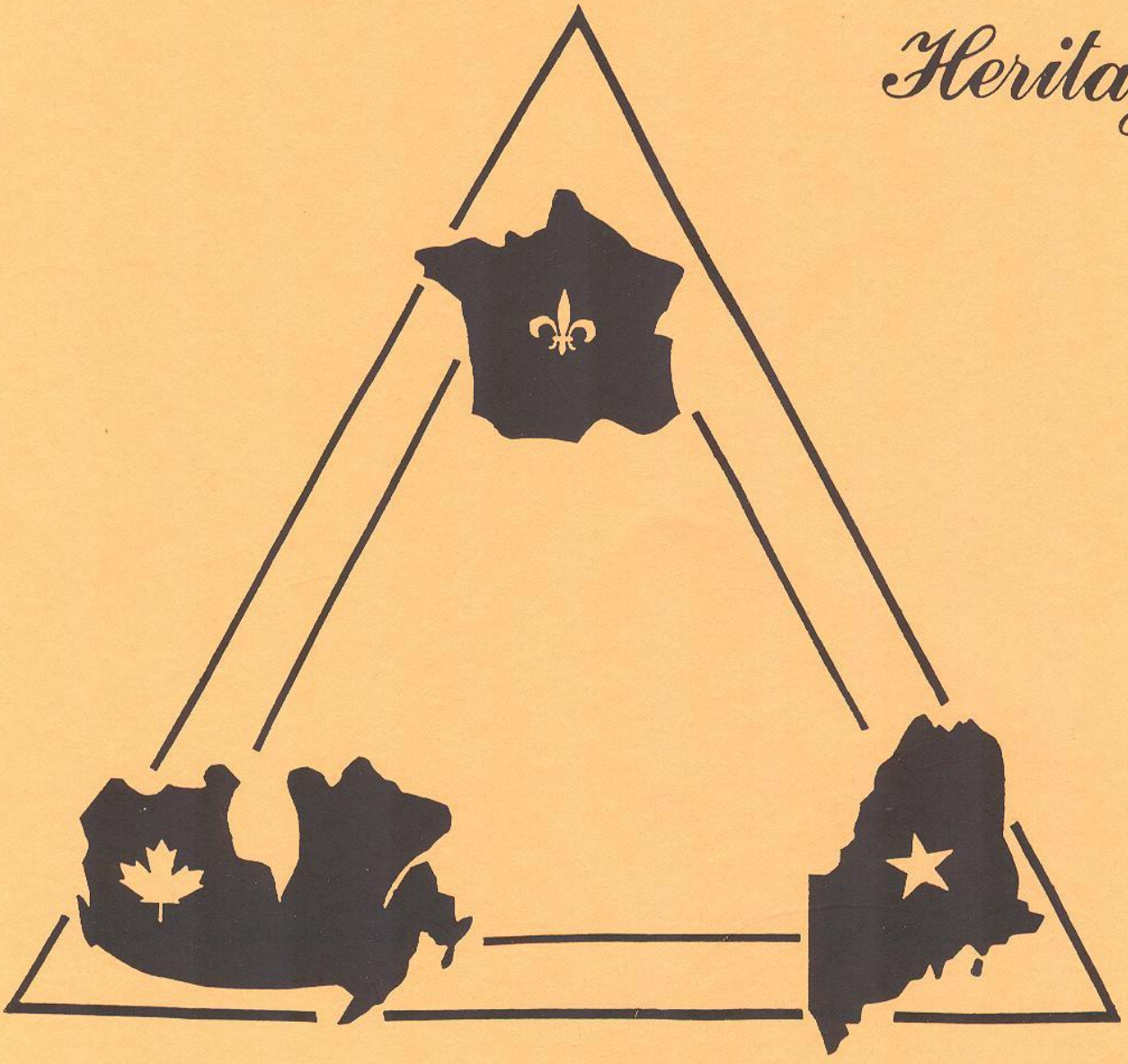

NOVEMBER 1992

VOL. 9

founded in 1981

published by the:
FRANCO-AMERICAN GENEALOGICAL SOCIETY
P.O. Box 180 Biddeford, Maine 04005

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Raymond Pepin	1981-1983
Patricia Sansoucy	1984
Ralph Courtois	1985
Camille Bolduc	1986
Bert Beaulieu	1987
Ralph Courtois	1988
Robert Blais	1989
Celeste Steele	1990-1992

This publication is free to all paid-up members. Our purpose is to keep everyone informed through genealogical data of all types. We also provide a channel through which you can submit your problems and unsolved questions in expectation that someone will see the question and have an answer for you. Please submit your questions and answers for "SEARCH QUESTIONS" to: Franco-American Genealogical Society, P.O. Box 180, Biddeford, Maine 04005. We ask that all replies be directed to the Society so others can benefit from your knowledge.

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PRESIDENT'S LETTER

Dear Members,

This year, as in others, has been a busy and progressive one for our group. Our list of repertoires and other reference materials is continually growing. We have been busy with several projects which will have a great impact on our members.

This year marked the tenth anniversary of the Kermesse. Our society has been a part of the festival since its inception. Our Kermesse committee as usual did an outstanding job. The featured families were the Roy's and in honor of Joe Plamondon, the festival's founder, the Plamondon family. Rena Cote and Camille Bolduc spent many hours researching the material for the Roy family lines. Ralph Courtois contributed the Plamondon lines. This year we expanded our hours at the festival grounds. For the first time we opened our tent on Friday night. This was a great success; we ended up closing our doors over an hour later than planned.

We had as usual many volunteers who helped out; the success of the tent would certainly not be possible without them. Work has already been started on the research for the 1993 Kermesse. The featured families will be GAGNON and BOLDUC.

Our library has recently undergone a change. We have completely rearranged the index system of our books to make it more "user friendly". The new setup is color coded with repertoires listed and grouped by county, making it much easier to do research. The system is quite simple to use. I wish to thank Janice Burkhart, President of the American-French Genealogical Society of Rhode Island, who invented the system and allowed us to implement it in our library.

One of our continuing goals is to increase membership as well as help new members get started in their research. So recently, we held two beginner's genealogy workshops. Our thanks go to Pat Sansoucy and Roger Guerin for leading these sessions. Hopefully this will become an annual event.

Officers and directors of our society as well as those of other various genealogical societies dealing with Francos in the New England area have met informally a couple times in the last year. One of these meetings was held in Rhode Island in March. The purpose of these meetings has been to share information, pool resources, such as mailing lists and publication marketing, and discuss ways in which we can help or improve our respective societies. Our society recently hosted the fall meeting with officers and directors of these various groups.

In the past months we have kept several members busy compiling obituaries from the Biddeford-Saco Journal from 1884 to 1975. These have been typed and indexed by year; and can be found on our library shelves. We can thank Rena Cote, Camille Bolduc, Simone Bergeron, Bert Beaulieu, and Renald Nolette for all their hard work.

We all give of our time to improve the society. So all of you who have helped in any way, at our yard sale, the Kermesse, compiling lists, thank you. A final thank you goes to my fellow officers and board members for all their help and support.

Sincerely,

Céleste Nadeau Steele

Céleste Nadeau Steele
President

Help us meet our $10,000 goal

for the acquisition of a 48

volume set of Drouin's books.

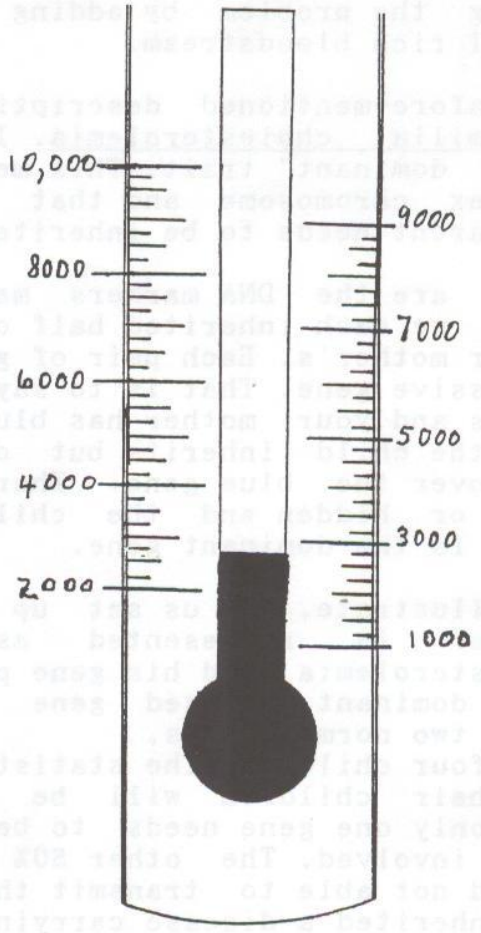
We've barely just begun

and already

we have $2614,51 put aside.

Keep up the good work.

IT CAN BE DONE



F U N D D R I V E

INHERITED HYPERLIPOPROTENEMIAS

by Patricia Sansoucy

We Franco-Americans must take warning in what concerns our inheritance. It would prove to our advantage to know as much as we can relative to our own individual family medical history. As a population, Franco-Americans have a higher rate of cardio-vascular diseases.

This medical fact originated when French settlers first came to New France. Someone brought a genetic defect to the new home land. We now know that this defect is a missing segment on chromosome 19. Without the segment, a protein called, LDL (a molecular structure on the liver acts as a receptor to grasp cholesterol out of the bloodstream) cannot perform. Therefore the cholesterol stays in the bloodstream and can eventually cause arterosclerosis or hardening of the arteries. With no cholesterol returning to the liver, the liver activates and produces cholesterol of its own. Few people are aware that their bodies can produce cholesterol. When this happens, the body is working against itself and compounding the problem by adding more cholesterol into a cholesterol rich bloodstream.

The afore-mentioned description depicts a condition called <u>familial cholesterolemia</u>. It is transmitted as an "autosomal dominant" trait. This means that the gene is not on the sex chromosome and that only one gene from an affected parent needs to be inherited.

Genes are the DNA markers making up who we are. At conception we each inherited half of our father's genes and half of our mother's. Each pair of genes has a dominant gene and a recessive gene. That is to say that if your father has brown eyes and your mother has blue eyes then it is known that if the child inherits but one brown gene, it will dominate over the blue gene. Therefore, the blue gene is recessive or hidden and the child will have brown eyes because it is the dominant gene.

To illustrate, let us set up a fictional family where the father is represented as ◪ . He has hypercholesterolemia and his gene pair is one normal gene ◸ and one dominant diseased gene ◢ . The mother possesses two normal genes, (see figure 1). Assuming they have four children, the statistical probability is that 50% of their children will be born with the disease. Remember only one gene needs to be inherited when dominant genes are involved. The other 50% of the children will be normal and not able to transmit the condition because they have not inherited a disease carrying gene to later transmit to their children.

Two other autosomal dominant lipid diseases are inherited in the same fashion as depicted in figure 1. They are <u>familial hyperglyceridemia</u> and <u>familial hyperlipidemia</u>. All hyperlipoproteinemias have an excessive amount of at least one of the following components: cholesterol, triglycerides, total lipids or chylomicrons.

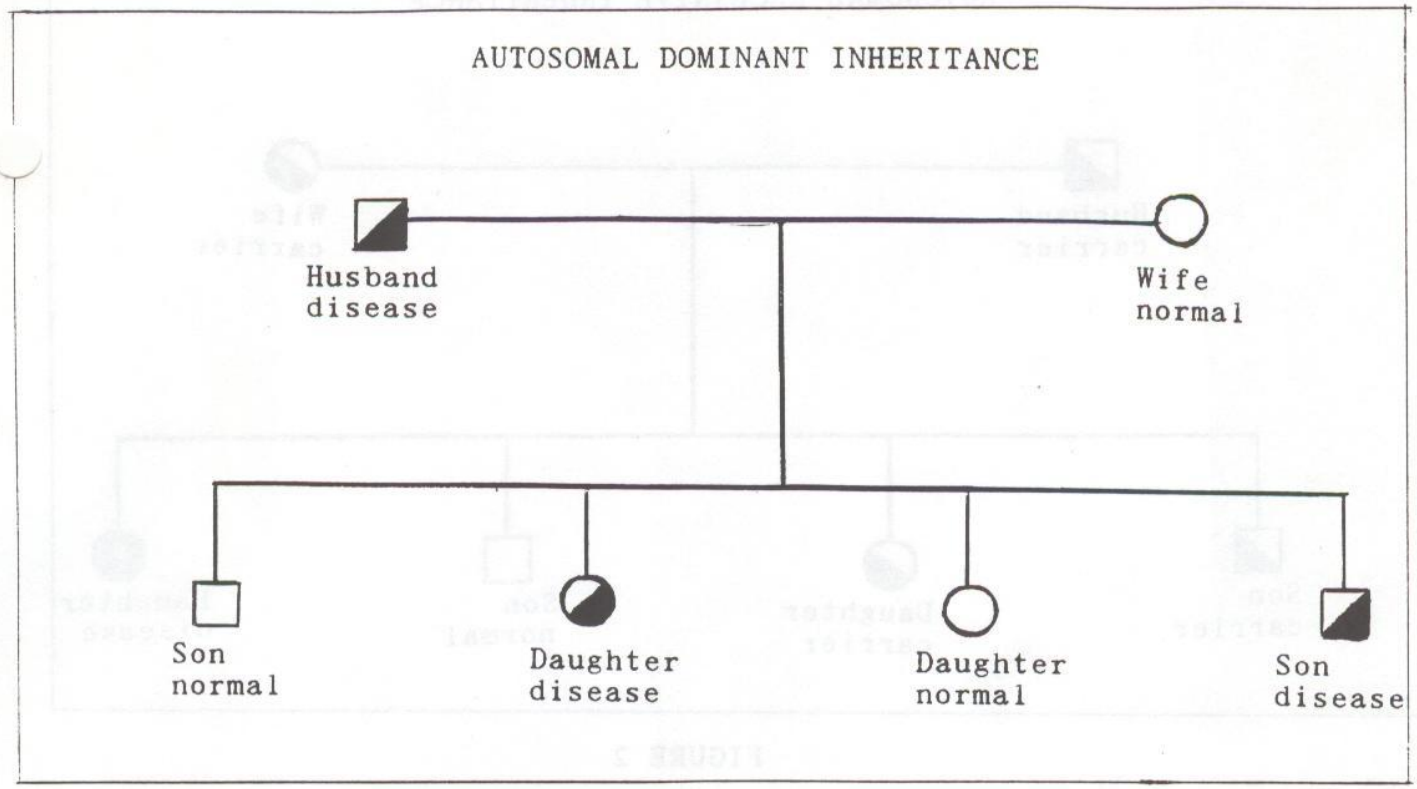


FIGURE 1

In some rare cases, when both parents have a disease-carrying gene, the child who inherits both "bad" genes will have a cholesterol value higher than if he had inherited only one of the "bad" genes. In this class are the following forms of hyperlipoprotenemias: Pre-Beta hypertriglyceridemia and hyperchylomicronemia. Both are inherited as an "autosomal recessive". Here again the gene is not found on the sex chromosome and to have the disease one needs to inherit the diseased gene from both parents (who incidentally are carriers and not symptomatic of the disease). Once again an illustration is required to outline this mode of transmission. This fictional family starts with both father and mother as carriers of the trait. They also have four children, (see Figure 2).

The statistical probability is 50% of their children will also be carriers, 25% will be normal and as such unable to transmit to their children. The final 25% will have the disease. When asymptomatic carriers are part of the inheritance picture then the condition experiences a characteristic called " skipping a generation". These rarer forms of autosomal recessive inheritance have been most prominent in those Franco-Americans who have ancestry from Charlevoix and Saguenay-Lac regions. It has been observed that these regions share bad intermarriages between cousins on a frequent basis. This could also account for the ancestral link tracing back to a Gagne family as the common ancestor through whom these rarer forms may be credited to.

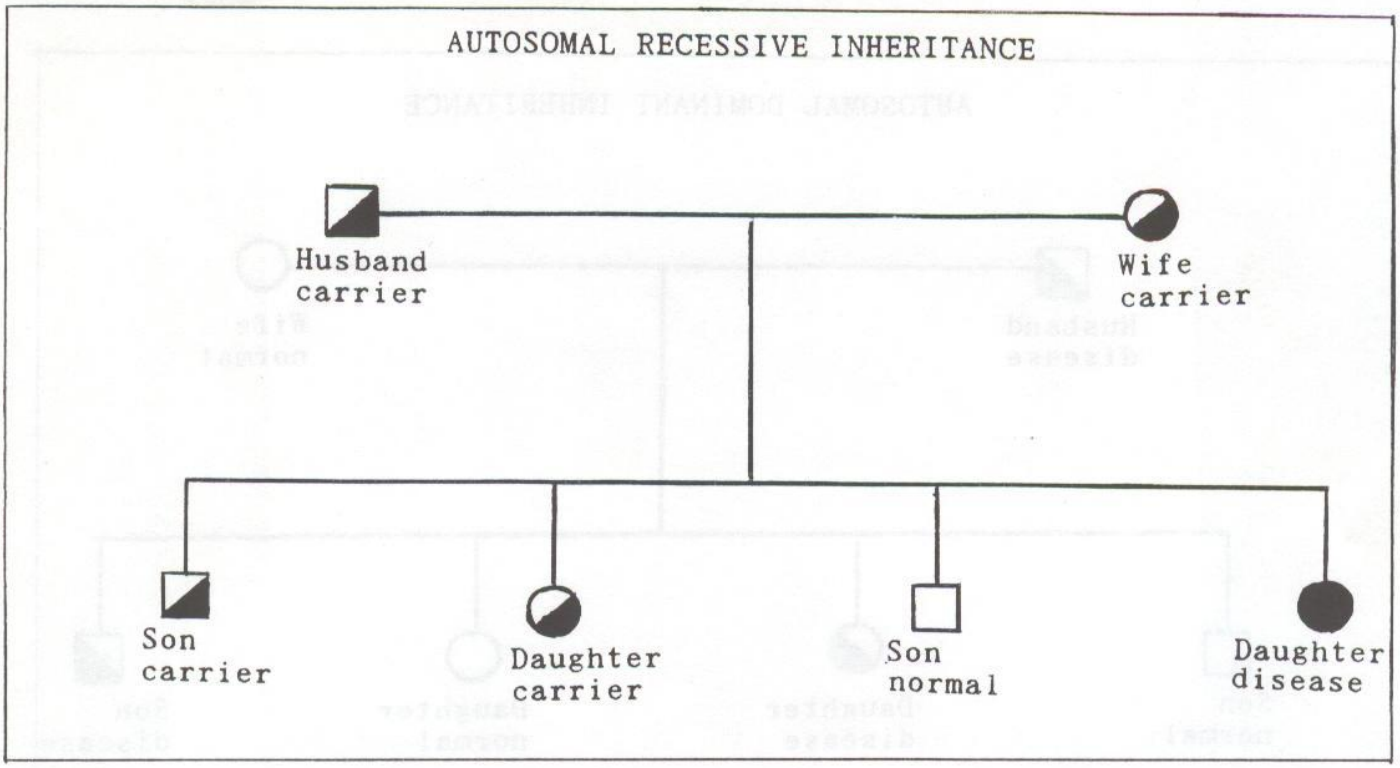


FIGURE 2

The important point to remember is to be aware of these various conditions which explain why some families have numerous heart conditions and premature deaths. This implies that compiling a family medical history highlights important information for future generations as well as instituting some much needed health and dietary changes for the extended families. Newborns can be identified through existing technological advances. Treatment options focus on diet and implementation can be started as early as one year of age. Adults can also benefit from some of the cholesterol lowering drugs available. The end result is a prolonged life span.

Additionally it has been discovered that a number of people have an elevated alpha-lipoproteinemia (HDL). It has been credited for many lives extending well beyond the average life expectancy. In many cases reaching 100 years of age. Hopefully, the future will reveal more facts concerning these diseases and uncover more surprises for hopeful centurions.

Medical Alert:

Do you know what your cholesterol level is? Be aware of your cholesterol and have it checked yearly.

Despite a normal cholesterol level, ask your doctor for a lipid profile if you have never had one. Do not let a heart attack surprise you, an otherwise healthy individual.

ARE YOU OF THE CARON LINEAGE?

Translated & compiled by Jeannette Caya*

Very few Franco-Americans realize the debt of gratitude that we owe Pierre Augustin Caron de Beaumarchais. Pierre was the son of a Paris watchmaker. The elder Caron had renounced his Protestant faith. He had become a Catholic in order to obtain the appointment of clockmaker to France's royal household.

Pierre Augustin was not a member of the nobility. He did secure in his later years, however, a post at court through one of his lady friends, whom he subsequently married. In the meantime, he took the position of music instructor to members of France's royal household. Besides being one of France's greatest playwrights (Figaro, etc...), he was a shrewd and skillful businessman blessed with many entrepreneurial talents. It was no secret that during his many stays in England, he had well fulfilled his mission of secret agent on behalf of the King of France.

Pierre Augustin had become very sympathetic to the American cause in their pursuit for liberty. At all cost, they wanted their independence from England. The English Crown was having a difficult time controlling the rebels in the colonies, as well as one of their leaders named Benjamin Franklin. The Crown felt that Benjamin was spending too much time enticing the French court. However, the English Crown did not realize that Benjamin Franklin was by no means a favorite of King Louis XVI. Louis was perceptive enough to realize that once the American rebels obtained their independence, France's own subjects would want to follow suit. He wanted no part of this.

Although France remained unsympathetic to the American cause, it savored the idea of England losing one of her colonies. France foresaw that if it stayed in the background, Pierre Caron would do his wheeling and dealing through his many connections and much renumeration could be forthcoming. However, France did not want to antagonize England by finding itself embroiled in another conflict with the Crown.

The insurgent Americans had a just cause and were part of a rich, beautiful nation with vast unexplored treasures. However, the politicians in Congress were too petty. They were forever bickering and arguing amongst themselves, allowing only minute sums of currency, cotton and tobacco to pay for smuggled shipments of arms and munition from France via Pierre Caron. As a worldly and wise liberal, Pierre conceived a scheme to create various corporations, through which, he would help the Americans, while at the same time filling French coffers. Through Pierre's various enterprises, France was not obliged to provide the American rebels with the best arms and munition. France reserved the best for their own forces. Cast-offs were sufficient to enable the rebels to beat England.

CARON
Continued on page 21

* Guerard, Albert; France, University of Michigan Press, 1949.

CARON PATERNAL LINE

Robert Caron
b.
Montagne sur Perche, France
d. July 8,1656

Marie Chevet
b.
Normandie,France
d.Nov. 22,1696
Bais-St-Paul

M. Oct.25,1637
N. D. de Quebec, Quebec

Joseph Caron
b. 1652
d. May 30,1711
Cap-St-Ignace

Elizabeth Bernier
b.
d. April 5,1744
L'Islet

M. Oct. 27,1684
Rageot contract

Louis Caron
b. 1700
d.

Marie Lemieux
b.Nov. 24,1705
d.

M. Feb. 17, 1764
Cap-St-Ignace,Montmagny County

Laurent Caron
b. Aug. 10,1736
d.

Elizabeth Chouinard
b.
d

M. Jan. 18,1764
L'Islet, L'Islet County

Jean Baptiste Caron
b.
d.

Josephte Belanger
b.
d.

M. July 1, 1794
L'Islet, L'Islet County

Jean Baptiste Caron
b.
d.

Olive Leclers
b.
d.

M. Aug. 24,1819
St-Henri, Levis County

Gregoire Caron
b.
d.

Perpetue, Couture
b.
d.

M. July 1,1845
St-Charles, Bellechasse County

Didace Telesphore Caron
b.
d.

Delima Deslauriers
b.
d.

M. July 17, 1870
St-Joseph, Biddeford,Maine

George Didace Caron
b.
d.

Louise M.Simard
b
d.

M. June 8, 1894
St-Joseph, Biddeford, Maine

George P. Caron
b.June 12, 1904
Biddeford, Maine
d.Sept. 22,1950
Biddeford,Maine

Alma Alina Hubert
b.May 10, 1904
Biddeford, Maine
d.

M. May 28, 1923
St-Andre, Biddeford, Maine

Edward Leo Caron Sr.
b. Aug. 27, 1924
Biddeford, Maine
d. Oct. 31,1972
Biddeford, Maine

Elizabeth Tibbetts
b.
d.

M. Nov. 11,1943
St-Mary, Biddeford, Maine

Edward Leo Caron Jr.
b.
d.

Elizabeth Elasser
b.
d.

M. March 23, 1968
West New York, New Jersey

An Ethnic Education

by Raymond G.Cote

The isolation and emotional ties of Quebec extended into the classrooms of French speaking parochial schools of Maine.

These schools were established in New England towns having enough members to support a French speaking church.

Half of the days classes were in French, and the other half were in English. The parochial school was a natural extension of the church and family, and it shared the responsibility of preserving the French-Canadian language and culture. While most of us expect to graduate from high school today, very few Franco-American in the late 1800 and early 1900 attended high school. Those that did attend, faced discrimination because of their french background.

Exposure to the English language in the parochial schools was limited at best. I remember my days at St.Andre's School, where many of the nuns knew very little English and the day was 90 % French and 10 % English. Because some parish sisters had limited experience in teaching English, many of the children rarely left the French speaking environment.

When I went to High School, I was lost. I had no idea what a homeroom was. I didn't know what science was, and my English was very bad, but I knew my Canadian History and my religion. Oh: How I remember those days in the Parochial school. Boys were separated from the girls in class and on the playground. While playing ball in the yard, should your ball venture on the girls side, you lost your ball. It appeared that it was taboo to look at girls. In the 1990's we know about space and robots, but in the 30's we were the robot. We were acclimated by the nuns' clacker. One clack we stood at attention, 2 clacks we folded our arms, 3 clacks we were on the move, no talking simply military style. I believe that the U.S.Army Sargents were trained by the nuns.

I remember in the late 30's, my brother was a few days shy of his 16th birthday, he went to the movies with a girl and on the way home he held her hand, and was seen by another boy, who reported it to school. The next day an example was to be made of him at school and my brother left never to return. Many parents were threatened to be excommunicated if their children attended the public school. It affected the parents because of their Catholic faith. Because of the large families, children were told by their parents that it was their duty to work to help out the family: My mother went to work in the factories at the age of 12 using her older sister's birth certificate.

The mill town society of the 1920's and 1930's resolved this fear of the unknown by creating a definite place in society for it's new Ethnic group. Parochial schools reinforced the work of the Church by encouraging the young Franco-Americans to remain local. It was only a matter of time before world events showed the road of opportunity to entrepreneuring Franco Americans.

FRENCH EXPRESSIONS

By Camille and Suzanne Bolduc

FRENCH EXPRESSIONS	LITERAL TRANSLATION	MEANING
Faire du sang de cochon	Making pig's blood	Boiling inside
Faire du sang corneille	Making crow's blood	Be apprehensive
Pleuvoir a boire debout	Raining enough to drink standing up	Raining very hard
Petit train va loin	Small train will go far	Go easy you will succeed
Petit a petit l'oiseau fait son nid	Bit by bit the bird built it's nest	Being persistant to attain a goal
Bruler la chandelle par les 2 bouts	Burning the candle at both ends	Life of dissapation
Qui trop embrasse manque le train	He who kisses too many will miss the train	He who starts too many projects, finishes none
Etre habille comme la chienne a Jacques	Being dress like Jacques' dog	Having poor taste in his dressing habits
C'est un Roger bon temps	He is a Roger's good time	Easy going
C'est un petit Jean Levesque	He is a small Jean Levesque	A person who likes to rule the roost
Tire a 4 epingles	To be stretched like 4 hairpins	To be a sharp dresser
Etre sur son 36	To be on his 36	To wear his best suit (dresses)
Quand les poule auront des dents	When the hens will have teeth	Referring to something that cannot happen
Deux poids, deux measures	Two weights, two measures	Mixing two that cannot agree
Tirer le diable par la queue	Pulling the Devil's tail	Being very poor
Vire vent, vire poche	Shifting wind, shifting bag	Constantly changing his mind
Donner sa lanque au Chat	Give your tongue to the cat	To be quiet or speechless
Passer en dessous de la table	Passing under the table	Not being fed because of being late for a meal
Jeudi en 8" ou "n'importe quel jour en 8"	Thursday in 8 or any day in 8	Second Thursday from now or any other Thursday from now
La fleur de l'age	The flower age	Young adult
Metre de l'eau dans son vin	Adding water to your wine	To compromise

CORECTIONS to REPERTOIRES

Compiled by Robert CHENARD Waterville,Maine.
Submitted by Leon GUIMOND Frenchville,Me.
Please note corrections are in Bold Characters.

Riviere du Loup series
Vol 2 Page 389
LEVESQUE,Antoine m.1882 CARON,Henriette
son of **Isaie** & Genevieve VAILLANCOURT
change also on page **96**

vol 2 page 428
MARQUIS,Chrysologue m.1855 Jane DALL
pts.**Benoni & M.Julie BOURGOIN**
Information fron his death record in Maine.
also MARQUIS **Leocadie** and not Lockhard,**she is sister to Chrysologue**.change also page **164**.

vol.2 page 353
LARUE,Albert m.1925 BOUCHER,Leonie
son of Omer & Claudia BOUCHER NOW see
page 406 name misspelled **LAURE**

Vol 4 Temiscouata page 132
MARQUIS,Jos.Georges m. 1879 COTE,Henriette
son of Chrysologue & Jane **DALL**
Change also page **52** girls index.

Vol 1 Page 447
PINET,Pierre m.1886 LEVESQUE,Clara (Clara aka **Ozile**)
also page **330**

Vol 1 page 392
NADEAU,Sifroi m.1939 to BEAULIEU,Delina (aka **Adelaide**)
m.date off by **100 yrs 1839**.change also page **20**

Talbot series Beauce Dorchester & Frontenac
Vol.9 RANCOURT **Major error**
18 **Ignace** m.16 Oct 1827 to Archange GILBERT
He is son of **# 7 Francois** & **M.Louise LACHANCE** (PEPIN)
Ref.birth record of S.Frs.de Beauce

Page 203 bottom
RANCOURT,Pierre m.1863 to GRENIER,Appoline is son of
 # 20 Charles & M.Louise PEPIN

Abraham RANCOURT m.07 Feb 1836 Waterville,Me.to Nathalie
MATHIEU is son of **# 9 Francois & Marie GRENIER**

Page 15 middle
Pierre m.to Virginie **AUCLAIR** et non VEZINA

Vol 9 Page 72 # 34
Philias QUIRION m.30 Jun 1890 St.Ephrem to **Virginie** LECLERC & not Marie DOYON --Its correct under her ancestry Vol 7 # 98.

Vol 6 page 147 LACOMBE
2 Pierre 1m to Elisabeth **Chartier** not Cloutier

vol 6 JOLIN #s 23 & 24 **what do you think of that mess** woemen m.woemen & men m.men.See attatched sheet & correce Accordingly.

- - - - - - - - - - - - - - -

JOLIN

(Joler)

While doing further research on other families who married Jolins in PQ, it was discovered that the Talbot BDF series had several errors on two particular Jolin families: #22 and #23. Louis Jolin (#22) and Pierre Jolin (#23) who were brothers, had, together, 14 children who married in PQ. By using the years and towns each was married in, plus the towns of origins of their spouces (from other sections of Talbot's series) it was possible to logically restructure these 14 Jolin children into their proper family groups, i.e., as far as can be determined using this scheme. Major errors such as these are uncommon in this series. Listed below is what I believe to be correct:

22	Louis	11 Feb 1862	Rosalie Bouffard	St.Victor	33
	Scholastique	11 Feb 1862	Charles Champagne	St.Victor	
	Odile	04 Feb 1872	Urbain Lapointe	St.Éphrem	
	Marie	25 May 1874	Théophile Laliberté	St.Éphrem	
	François	23 Oct 1876	M.-Angéline Cloutier	Lambton	
	M.-Philomène	04 Sep 1882	Théophile Laliberté	St.Éphrem	
	Pierre	27 Aug 1883	Delvina Roy	St.Éphrem	34 !
	Marie	25 Jul 1910	Joseph Poulin	St.Honoré	
23	Philomène	04 Feb 1879	Thomas Corriveau	Ste.Claire	
	Marcelline	21 Feb 1881	Joseph Roy	Ste.Claire	
	Pierre 1m.	20 Oct 1885	Marie Laliberté	St.Anselme	35 !
	" 2m.	16 Feb 1897	Célanire Couture	St.Anselme	
	Adèle	17 Aug 1885	Napoléon Dussault	Ste.Claire	
	Rose-Délima	22 Jun 1886	Placide Larochelle	Ste.Claire	
	Adelvina	17 Jan 1898	J.-Alphonse Morissette	Ste.Claire	

Therefore, the Jolin/Joler list published in the January 1990 issue of the F.A.R.O.G. should be corrected accordingly:

Delete #15 Pierre.
Add, instead:

15	Louis	13 Nov 1838	Marguerite Bussière	Ste.Claire	22

Change #23 to #22 (Francois).
Change the numbers 23A, 23B & 23C to 22A, 22B & 22C respectively.
No other changes are required.

* *

GAGNE-BELLAVANCE FAMILY ASSOCIATION

Dear Prospective member,

In 1953, at Ste. Anne de Beaupré, a Grand Reunion of 6,000 in celebration of the 300th anniversary of the arrival of the two GAGNE BROTHERS, Louis and Pierre Gasnier was held.

In 1994 another reunion is being planned to celebrate the 350th anniversary of the arrival of Louis Gasnier (1642) and Pierre Gasnier (1653).

Since there are so many GAGNES in New England, why not have more members from our area?
It is the oldest FAMILY ASSOCIATION of over 150 such associations in the Province of Quebec, (since 1950).
There is a complete history and genealogy of the Gagne-Bellavance descendants.

What are the advantages, if you have an interest in history and more precisely, family history - your own, this is a way of taking a short-cut to your research and get a complete account of all the GAGNE-BELLAVANCE descendants.

Who can become a member? Any and all descendant of a Gagné. Over the years the spelling of the name has been altered. The original was G A S N I E R. Today we find GAGNE, GARNIER, GAGNIER, GANIER, GAIGNER, GASGNIER, BELLAVANCE, GONYA, GONYEA, De La FRAYNOIS, De La FRESNAYE & WINNER.

When you read the history you will find how some of these names evolved, it is quite interesting, and you can also find that so and so is a distant cousin.

If you have relatives or friends whose name is not GAGNE, but the mother, grand-mother, great-grand-mother, or wife was a Gagné or any of the above names, you can belong to the FAMILY ASSOCIATION.

Let us know of your interest and more information will be sent to you.

If we can have more members from New England, we will have all the information put out by the Canadian Association on their research and activities at our disposal and a close relationship will help to participate at functions, like the GRAND REUNION in 1994 at Ste. Anne deBeaupre and at LA KERMESSE in Biddeford in 1993.

Thank you for your time and interest, hoping to hear from you very soon.

FMI:

G.M. Warner
140 Pleasant St.
Saco, Maine 04072

DICTIONARY OF AMERICAN FAMILY NAMES

compiled by Rena Payeur Cote

BEAULIEU (Eng.) One who came from Beaulieu (beautiful place), in Hampshire.

COLLARD (Eng.) Descendant of Collard, a pet from Nicholas (people's victory).

CORMIER (Fr.) Dweller at, or near, a sorb tree.

COTE, COTT (Eng.) Dweller at a cottage, a manor inhabitant who tilted only ten acres or less.

FRECHETTE, FRECHE (Fr.) One who came from Frechet or Freche (ash trees). the name of several places in France

GUERIN (Fr., Ir.) Descendant of Guerin, French form of Warren (protection,friend); grandson of little Gear(sharp).

LAMBERT, LAMBART, LAMBERTY,LAMBERTS, LAMBERTSON (Eng., Du.) Descendant of Lambert (land, bright).

LAPOINTE (Fr.) The fighting man, a soldier-from point (especailly of a lance).

ROY, ROYE (Fr., Eng., Scot.) One connected in some way with the king's household;one who played the part of a king tournaments; the redhaired or ruddy man.

NADEAU (Fr.) Descendant of Noel (Christmas; birthday of Christ).

BERGER, BERGERET, BERGERON (Fr., Ger.) One who took care of a flock, a shepherd; dweller on, or near, a mountain.

PAQUETTE, PAQUET (Fr.) Descendant of Paschase (Easter devotions);the itinerant seller of fagots.

PEPIN, PEPPIN (Fr.) Decendant of Pepin (tremble), an old French given name derived from onomatopoetic word for baby language of pips, chirps, or squeaks.

STEELE, STEEL (Eng..) One who came from Steel (stile or place where one has to climb), the name of places in Northumberland and Shropshire.

THIBAULT, THIBEAULT, THIBEAU (Fr.) Descendant of Theudbald, Thibaut Thibaud (people, bold).

GAGNE (Fr.) One who came from Gagne (Gannus' estate), in France; one who farmed land for which he paid rent.

GAGNON (Fr.) One who cultivated a plot of land, a peasant farmer.

Smith, Elsdon C., New Dictionary of American Family Names, Gramercy Publishing Co., N.Y. 1988

FRANCO-AMERICANS OF BIDDEFORD AT THE TURN OF THE CENTURY

Researched by Camille L. Bolduc

Who were the "Francos" of 1900 in Biddeford, Maine? Here are some of them who were listed in the City Directory for that year.

ALLAIR, Cleophas was born at Marieville, Quebec, son of Joseph and Marie Laplante. He worked in a local cotton mill as a loom fixer and died in Biddeford at the age of 93 on July 17, 1952. He had arrived in Biddeford in 1881. At his death, his survivors included two daughters: Mrs. Anna Fortin and Mrs. Emilia Blanchette.

ARCHAMBAULT, Elie, son of Elie and Zoe Latour, was born in Biddeford in 1871. He was a veteran of the Spanish War. He died in Nashua, New Hampshire on May 9, 1938 at the age of 67. Among his survivors were two sons: Alphonse and Oscar of Biddeford, and two daughters: Mrs. Etienne Tremblay and Reine Archambault of Nashua, New Hampshire. He also left three brothers and three sisters: Joseph of Biddeford, Alphonse of Springvale and Edmond of Fort Kent, Mrs. John Dunn of Biddeford, Mrs. J.O.Chenevert of Lawrence Mass. and Mrs. Rose-Anna Pare of Lynn, Mass.

BAILLARGEON, Alphonse was born in Biddeford in 1883, son of Louis and Obeline Mercier. He was an associate in a grocery business. He married Edwidge Dion at St.Joseph on October 1, 1902. Alphonse died on May 5, 1923 at 40 years of age. He left the following survivors: his widow and five children; Juliette, Jules, Paul, Henri and Pauline. He was also survived by a brother, Napoleon, who was listed on page 11 in our 1990 edition.

BEAUDETTE, Arthur was born in Lewiston, Maine in 1881. He was the son of Honore and Adeline Labrecque. He became a machinist at the Saco-Lowell Shop. Arthur was a prominent figure in politics and fraternal circles. As such he was a member of the Republican Party, and a member of the Catholic Order of Foresters. He also participated as a charter member of Court Champlain. He died August 6, 1927 leaving behind his widow Emma Talbot as his only survivor.

CAOUETTE, Simeon was born at Ste. Helene, Quebec in 1884. He was the son of Edouard and Elise Gosselin. He accompanied his parents to Biddeford when he was only 2 years old in 1886. He was educated in local schools and later made a living as a weaver at the Pepperell Mfg. Co. He probably worked for a while in

Lawrence, Massachusetts because he had married Laetitia Lemay there. Their only child, Anita, was baptized in the church of Ste. Ann in Lawrence on September 8, 1919. Later, Anita married Joseph Raoul Soulard in Biddeford on April 19, 1947. Simeon had many brothers and sisters: Oscar and Eugene who both died bachelors, Ludger married a woman from Montreal but never had children. Emile married an Anne Richard on September 23, 1912 in Biddeford. Anne was the daughter of Calixte Richard and Victoria Lafrance of St. Jerome, Matane, Quebec. Exilda married Alfred Brochu and Clairina married Ernest Labrecque. As it was, only Emile produced male descendants: 1) Armand married Arlene Worthley on June 17, 1939, 2) Alcide married to Rose Lewis on August 31, 1940 and 3) Robert married to Gladys Voisine on June 28, 1947. These three assured the survival of the Caouette name in Biddeford. Simeon died in Biddeford at 60 on September 5, 1944. His father, Edouard, had passed away on February 2nd in 1912. Eduoard was 49 years, 9 months and 22 days old.

GADBOIS, Wilfrid was born at Ascot Corner, Quebec in 1883. He was the son of George and Tarsile Gendreau. At the age of 9 they arrived in Biddeford. Wilfrid worked at different bakeries in town for several years prior to becoming a loom fixer at the Pepperell Mfg. Co. Wilfrid married Walddine Janell on November 27, 1906. She was the daughter of Ovide and Aurelie Linsay. They had eleven children and they in turn left a large descendance in this area. Their eleven children consisted of six boys and five girls. Aldeus was born at Stoke Corner, Quebec and married Cecile Ouellette in Biddeford on May 30, 1934. She was the daughter of Albert Ouellette and Louise Levesque of St. Pacoame, Quebec. The other boys were: Gerard, Lucien, Lionel, Armand and Albert. The girls were: Antoinette who married Roland Boisse, Yvonne who married Urbain Desrochers, Therese who married Ernest Cadorette, Simone who married Arthur Drapeau and Bertha of the Presentation of Mary Sisters. Wilfrid died in Biddeford on October 16, 1945 at the age of 62. At his death, he still had four brothers and one sister living: George of St. Theodore d'Acton, Quebec, Antoine of Manchester, New Hampshire, Oliva of Laconia, New Hampshire, Ernest of Waterville, Maine and Lumina Carbonneau of Littleton, New Hampshire.

LEMIEUX, Arthur was born in 1882 at Ste. Helene de Chester, son of Jean-Baptiste and Delina Dumas. He came to Biddeford in 1895 and made a living as a weaver at a local cotton mill. On August 27, 1903 he married Marie Garon at St. Andre's Parish in Biddeford. She was the daughter of Israel and Lumina L'Heureux Garon who were married at Ste. Marie, Beauce County, Quebec on September 14, 1869. Arthur and Delina had 8 children all born in Biddeford:

1) Henri, born in 1906, married Rose Gagnon in Biddeford.
2) Roland, born in 1911, married rose Lizotte on February 6, 1932.
3) Conrad, born in 1916, married Maria Reposa on March 14, 1942.
4) Alfred had no traceable records.
5) Rose, born in 1903, married John Francis Greanea on December

27, 1954.
6) Laurette, born in 1919, married Maurice Bouthillette on March 2, 1935.
7) Rolande, born in 1912, married Laurent Gaudette on August 7, 1933.
8) Germaine, born in 1915, married Joseph Labbe on November 27, 1933

Arthur died in Biddeford on April 14, 1930, leaving behind his wife, mother, children and many grand-children. He also left two brothers: Alfred of Hartford, Conn. and Albert of Biddeford,and three sisters: Mrs. Arsene (Anna) Dumais, Mrs. Michel Marquis and Mrs. Willie Carette.

MORIN, Jean-Baptiste was born at Roxton Falls, Quebec, son of Leandre and Rose Frechette. He came to Biddeford with his parents in 1870 and spent all his life there. He found his first employment in the textile mills then became a partner operating a grocery store and meat market. In 1894, J.B. Morin bought a drug store owned by Henry Hutchinson. He operated the place under the name of John B. Morin Drug Store until his son Jerome graduated from college and received his Registered Pharmacist degree. The name changed to Morin Drug Co. Jean-Baptiste was a charter member of l'Union St. Jean-Baptiste and a member of the Knights of Columbus for more than 50 years. He owned several parcels of real estate in Biddeford and Old Orchard Beach. He married Sarah Lafleur of Biddeford on February 22, 1881. She gave him four children: Edward, Jerome, Laura and Rosa. Jerome eventually became the Mayor of Biddeford and Rosa married Mr. Paradis at Montreal. Jean-Baptiste died in Biddeford on October 7, 1945 at the age of 87. His wife had died several years before.

PELLETIER, Francois was born October 29, 1857 at Ste. Anne de la Pocatiere, son of Edouard ans Eliza Bosse. He came to Biddeford when he was 20 years old and worked as a farm hand. In 1890, with brothers Edouard and Pierre, they purchased the Osgood Ice Co. and operated it under the name of Pelletier Ice Company for several years. Eventually, Francois bought his brothers' shares and continued the operation until his retirement in 1931. October 3, 1880 marked Francois' marriage to Philomene Caron at St. Joseph's Parish in Biddeford. She was the daughter of Etienne and Tarsile Marier. They had nine children: Two sons, Walter of Stoneham, Massachusetts and Victor who married Gertrude Stinson in Biddeford on November 26,1938; Seven daughters: Anna married to Francois Violette in Biddeford on July 17, 1920, Marie Jeanne, Juliette married to Ovila Laferte in Biddeford on November 12, 1923, Emma married to Ernest Huot in Biddeford on May 16, 1921, Marie Ange married to Arthur William Richer in Biddeford on September 22, 1924, Mrs. Alvin Walsh of Hollis, Long Island, New York and Mrs. James Smith of Parchment, Michigan. Francois died in a local hospital on October 15, 1945 leaving behind, beside his children and grand-children, a brother, Alexis, who had married Odelie Caron in Biddeford on April 29, 1907.

MY JOY, MY HERITAGE

by Gertrude H. Letellier

The feeling of excitation and pride just filled me when I viewed a televised mass in mid may of this year. The mass was celebrated at the Notre Dame Cathedral in Montreal. The occasion was the 350th anniversary of the founding of Ville-Marie. Ville-Marie was the original name given to what is now Montreal.

My exhilaration arose from the fact that my late father, Joseph Hebert, was a direct descendant of Augustin Hebert. Augustin was one of the first colonists to come to New France along with Paul de Chomedy de Maisonneuve who founded Ville-Marie. Hence, its special significance for me.

It was on May 18, 1642 that the First Mass was celebrated in "Place Royale" where M. de Maisonneuve and approximately eighteen colonists had disembarked on the shores of Ville-Marie. It was said but a few steps away from where a monument was later erected by "La Societe Historique de Montreal", in their memory. The "Dictionnaire National des Canadiens Francais" noted Place Royale as a most interesting spots if not the most interesting spot in Canada from an historical viewpoint.

Our son's wife, Sylvie (Leblanc) Letellier, visited old Montreal in the summer of 1991, she very thoughtfully took pictures of the monument and close-up views of the inscriptions found on all four sides. On one inscription appears the name of Augustin Hebert and his spouse, Adrienne DuVivier. Also inscribed is the name of Jeanne Mance who later became the godmother of one of Augustin and Adrienne's children.

Needless to say, I treasure these pictures and sincerely hope that I will someday have the pleasure of visiting "Place Royale". Seeing the monument with my own eyes, will certainly be a privilege and an honor.

HEBERT PATERNAL LINE

Augustin Hebert
b. 1626
Caen, Normandy, France

Adrienne DuVevier
b. 1626
Corbeny, France

m. 1646 LaRochelle, France

Leger Hebert
b. April 20, 1650
Montreal, Canada

Marguerite Gamelin
b. 1664

m. Nov. 17, 1681 Montreal

Pierre Hebert
b. June 22, 1704
l'Ile-Dupas, Canada
d.

Catherine A.Laplante
b. 1715
d. 1748

m. Feb.18,1732 St-Michel, Yamaska

Felix Hebert
b. Nov. 19, 1744
St-Michel, Yamaska

Genevieve Paul-Hus
b. Oct. 1,1750

m. Jan. 7,1771 Sorel, Quebec

Joseph Hebert
b.

Dorothee Badayac
b.

m. Sept. 23,1805 Yamaska, Quebec

Felix Hebert
b.

Marci Deguire
b.

m. Nov. 14,1844 St-Anne, Richelieu

Joseph Hebert
b.

Marie Pepin
b.

m. April 11,1869 St-David, Yamaska

Joseph Hebert
b. Aug. 7,1879
St-Aime, Richelieu
d. March 9,1955
Biddeford, Me.

Angeline Langelier
b. Feb. 28,1885
St-Bernabe,St-Hyacinth
d. Jan. 31,1936
Biddeford, Me.

m. June 20, 1904 Biddeford, Me.

Gertrude Simonne Hebert
b. Oct. 7, 1916
Biddeford, Me.

Raymond Albert Letellier
b. Feb. 27,1915
Biddeford, Me.

m. June 2,1947 Biddeford, Me.

ADDITIONAL ACTIVE MEMBERS

Bean, Marilyn 73 Main St., Fryeburg, Maine 04037
Ouellette-Barlow, Joane 90 Jenkens Road, Saco, Maine 04072
Paquette, Rene 8 Labonte Ave., E. Saco, Maine 04072
Sylvestre, Monique 64 Bradbury St., Saco, Maine 04072
Belanger, Lionel, P. 77 Berry Road, Saco, Maine 04072
Letellier, Elaine 14 Southgate Ave., Biddeford, Maine 04005
Dube, Raymond 140 Hill St., Biddeford, Maine 04005
Fournier, Leroy Box 364, Moody, Maine 04054
Huot, Anita Rose 62 Old Orchard Rd., Saco, Maine 04072
Prado, Lawrence L. 19 Westwind Estates, Rochester N.H.
Boucher, Colleen 420 Main St., Saco, Maine 04072
Rodin, Anne 4 Fairway Dr., Kennebunk, Maine 04043
Bozsik, Jo Ann P.O.Box 803, Wells, Maine 04090
Bergeron, Viola 149 Summer St., Biddeford, Maine 04005
Paquette, Edna E. 8 Labonte Ave.E., Saco, Maine 04072
Gaudreau, Gilles 1120 Marie Victorin Apt.6,Tracy,Que.J3R 1L6
Sylvestre, Maisha 64 Bradbury St., Saco, Maine 04072
Belanger, Anita 77 Berry Road, Saco, Maine 04072
Dube, Claire R. 729 Portland Road, Saco, Maine 04005
Weeman, Mary Nadeau 80 Brown St., Kennebunk, Maine 04043
Shevenell, Dolores P.O.Box 878, Milton, N.H. 03851
Loignon, Daniel 2610 Bennett Apt.23, Montreal, Que. H1V 3S4
Prado, Bertha A. 19 Westwind Estates, Rochester, N.H.
Boucher, William 420 Main St., Saco, Maine 04072
Dutil, Gerard R. 6 Cote Circle, Biddeford, Maine 04005
Jacques, Rolande 32 Warren Ave.,Cape Elizabeth, Maine 04107
Desautels-Compagna,Leona P.O.Box 440 84 Fairview Drive N.Waterboro. Maine 04061
Gaudette, Raymond 24 Dupont St., Biddeford, Maine 04005
Historical Society of Wells & Ogunquit P.O.Box 801, Wells, Maine 04090
Rosebush, James M. 143 Lane Ave., Portland, Maine 04103
Gaudette, Robert 35 Granite St., Biddeford, Maine 04005
Thibaudeau, Therese RFD# 3 Box 38213, Murch Rd.,Biddeford, Maine 04005
Dacari, John 66 Hill St., Biddeford, Maine 04005
Rossignol, Jane 20 Wadleigh, So.Berwick, Maine 03908
Paul, Mrs.Jean E. 23 Milton St., Sanford, Maine 04073
Bushey, Arlene 35 E. Main St., Brockton, Ma. 02401
Tracy Jr., Larry 23 Whitten Hill Rd.,Kennebunkport, Maine
Durham, Donna 66 Hill St., Biddeford, Maine 04005
Guignard,Carl P.O.Box 1353 507 Pool Rd.Biddeford,Maine 04005
Gaudette,(Danis) Yvette 24 Dupont St.,Biddeford,Maine 04005
Lariviere, Robert 28 Marion Ave., Biddeford, Maine 04005
Sears, Kathleen 113 Fenner St., Fall River Ma. 02724
Holland, Elwin 28 Ridgedale Rd. Bethel Ct. 06801
Huot, Sallie 33 Pine Ridge Rd., Saco, Maine 04072
Doiron, Diane HCR 81 Box 1801, No.Shapleigh, Maine 04060
Wermenchuk, Bonny 2 Old Pool Rd., Biddeford, Maine 04005
Thibeault, Paul Joseph 487 Seaside Ave., Saco, Maine 04072

ACTIVE MEMBERS
Continued on page 27

WHY SO MANY 'ROI' (ROY) FAMILIES ?

by Camille L. Bolduc

Certainly they were not all descendants of Kings; Although, they all have a King among their Ancestors, but only king of a game. Our Forebearers likes to enjoy themselves, and the calendar provided a lot of time to do so with numerous holidays during which the Church forbade serville works.

In many villages, once a year, the people organized a bird shooting contest, first with bows and arrows and later with arquebus. The winner became king of the game until the following year thus keeping his title for a full year.

Many among them took the title as a family name and there you have Roi, LeRoy, Mauroi and Marois for "Mauvais Roi" (Bad King) possibly given to cheating winners.

Extracted from: Beaucarnot, Jean-Louis, Family names and their secrets.

CARON
From page 8

Pierre had solicited other investors in his schemes who did not wish to wait for their money, but demanded payment when it was due. This was so very difficult for Pierre to understand, especially when he, himself, was risking so much. Through much of his wheeling and dealing, there were many times when he found himself over-extended and on the verge of losing everything he personally and jointly owned, including the ships that were so vital in the transportation of the needed supplies to America.

Eventually, the Saratoga victory by the Americans proved to be the turning point thus bringing the conflict with England to a victorious end.

I wonder how many people today would be willing to put all their holdings on the line? It is a few centuries later, and credit for a good job is still forthcoming. Thank you Pierre Augustin Caron de Beaumarchais for your faith in our cause and generosity to America.

SIX UNRELATED ROI MEN WHO CAME TO NEW FRANCE IN THE 1600'S

I JEAN PIERRE

Son of Claude and Jeanne Gigot, resided in the parish of Pierre-Paul, diocese of Paris in the province of Ile-de-France.

II JOSEPH

Son of Francois and Xainte Martin, resided at St-Jean de Montier neuf, diocese of Poitiers in the province of Poitou.

III NICOLAS

From Dieppi, parish of St-Remi in the province of Normandy. He was the son of Louis Le Roy and Anne Lemaitre. (Nicolas came to New-France (Canada) on the ship "Le Jardin de Hollande" in May.) He married Jeanne Lelievre in Honfleur, Normandy around 1658.

IV ETIENNE

Was the son of Mathurin and Marguerite Bire who resided at La Rochelle in the province of Aunis. Etienne was buried at Charlesbourg, Quebec on March 1, 1690.

V ANTOINE

Also known as Desjardins, was the son of Olivier and Catherine Boderge who resided at St-Jean in Joigny, diocese of Sens in the province of Bourgogne.

VI SIMON

Also known as Audy (Master Carpenter), was born around 1640. He was the son of Richard and Pilette Jacquette who resided in the parish of Ste-Trinite de Creances, diocese of Coutances in the province of Normandy.

ROY PATERNAL LINES

by Rena Payeur Cote

I

Claude Roy — Jeanne Gigot
m. From Pierre-Paul
Diocese of Paris
Province of Ile De France, France

Jean-Pierre Roy — Genevieve Mallet
b. — b. 1703
d. — d. Nov. 12,1766
m. Nov. 30,1726
Ste-Foy, Quebec

Thomas Roy — Josette Huard
b. 1731 — b.
d. Sept. 23,1769 — d.
m. April 11,1763
St-Joseph, Beauce County

Jean Roy — Angelique Vachon
b. — b.
d. — d.
m. Jan. 15,1793
St-Joseph, Beauce County

Noel Roy — Marcelline Lessard
b. — b.
d. — d.
m. Oct. 19,1824
St-Joseph, Beauce County

Augustin Roy — Sophie Cliche
b. — b.
d. — d.
m. Jan. 13,1846
St-Joseph, Beauce County

Augustin Roy — Amanda Poulin
b. — b.
d. — d.
m. Oct. 28,1884
St-Joseph, Beauce County

Leon Roy — Beatrice Gagnon
b. — b.
d. — d.
m. Oct. 11,1952
Old Orchard, Maine

II

Francois Roy — Sainte Martin
m. From St-Jean
de Montier-neuf
Province of Poitou, France

Joseph Roy — Marguerite Martin
b. — b. 1671
d. — d.
m. Aug. 16,1694
Quebec, Quebec Count

Jacques Roy — Marguerite Lalonge
b. Feb. 1,1695 — b. 1700
d. Nov. 9,1754 — d. Oct. 1,1785
m. Feb. 5,1719
Repentigny, Assomption County

Jacques Roy — Marguerite Marier
b. — b.
D. — D.
M. Oct. 4,1762
St-Mathias
Rouville Coun

Jacques Roy — Louise Darcy
b. — b.
d. — d.
m. Sept. 17,1798
St-Denis, Verchere County

Pierre Roy — Leocadie Courtemanche
b. — b.
d. — d.
m. Sept. 29,1851
St-Cesaire, Rouville County

Pierre Roy — Honorine Boisseau
b. — b.
d. — d.
m. Nov. 12,1877
St-Louis de Gonzague, Nashua, N.H.

Joseph Roy — Regina Roy
b. — b.
d. — d.
m. Aug. 5,1901
St-Louis de Gonzague, Nashua, N.H.

III

Louis Le Roy — Anne Lemaitre
m. From the Parish of St-Remi, Dieppe Province of Normandi, France

Nicolas Roy — Jeanne Lelievre
b. 1633 — b. 1640
d. — d.
m. Around 1658 France

Noel Roy — Marguerite Rabouin
b. 1663 — b.
d. Feb. 6,1731 — d.
m. April 27,1700 Ste-Famille Isle of Orleans Montmorency County

Louis Roy — Brigitte Marceau
b. 1715 — b. 1717
d. — d.
m. Feb. 2,1739 St-Valier, Bellechasse County

Louis Roy — Charlotte Boutin
b. June 4,1741 — b.
d. — d.
m. Feb. 10,1772 St-Valier, Bellechasse County

Paul Roy — Francoise Dodier
b. — b.
d. — d.
m. Nov. 21,1808 St-Valier, Bellechasse County

Augustin Roy — Marie Lamontagne
b. — b.
d. — d.
m. Nov. 22,1842 St-Michel, Bellechasse County

Joseph Roy — Philomene Octeau
b. — b.
d. — d.
m. Jan. 17,1882 St-Bernard, Lotbiniere County

Napoleon Roy — Cordelia Cabana
b. — b.
d. Sept. 3,1957 — d.
Biddeford, Maine
m.

IV

Mathurin Roy — Marguerite Bire
b. 1610 — b. 1616
m. From LaRochelle Province of Aunis, France

Etienne Roy — Marguerite Navarre
b. — b. 1643
d. Mar. 1,1690 — d. Mar. 12,1725
m. Aug. 26,1669 Quebec, Quebec County

Jean Roy — Agnes Gagnon
b. Sept. 10,1675 — b.
d. April,16,1722 — d.
m. Oct. 5,1712 Charlesbourg, Quebec County

Joseph Roy — Marie Louise Gagnon
b. 1719 — b. 1721
d. — d. Dec. 6,1758
m. Nov. 6,1741 Chateau-Richer, Montmorency County

Joseph Roy — Marie Louise Gilbert
b. — b.
d. — d.
m. Feb. 3,1766 St-Joseph, Beauce County

Joseph Roy — Angelique Thibaudeau
b. — b.
d. — d.
m. Sept. 30,1800 Ste-Marie, Beauce County

Pierre Roy — Thecle Grondin
b. — b.
d. — d.
m. Nov. 21,1832 Beauceville, Beauce County

Joseph Roy — Celina Thibaudeau
b. — b.
d. — d.
m. Jan. 9,1872 Beauceville, Beauce County

Alphonse Roy — Regina Belanger
b. — b.
d. — d.
m. July 6,1915 Courcelles, Beauce County

Joseph Jules Roy — Claire Ruel
b. — b.
d. — d.
m. May 26,1956 St-Andre, Biddeford, Maine

V

Olivier Roy — Catherine Boderge
m. From St-Jean
Province de Bourgogne, France

Antoine Roy — Marie Major
b. — b.
d. — d.
m. Sept. 11,1668
Quebec, Quebec County

Pierre Roy — Marie Anne Martin
b. 1670 — b.
d. Oct. 11,1748 — d.
m. Feb. 12,1691
St-Pierre, Isle of Orleans
Montmorency County

Jean-Baptiste Roy — Marie Madeleine Michaud
b. Aug. 26,1699 — b. 1692
d. Aug. 30,1781 — d. May 1,1775
m. Sept. 5,1722
LaCetiere Contract

Jean-Baptiste Roy — Genevieve Cote
b. 1725 — b. 1726
d. Feb. 28,1756 — d.
m. July 1,1749
Trois-Pistoles
Riviere-du-Loup County

Augustin Roy — Ursule Cordeau-Deslauriers
b. Oct. 24,1753 — b. 1757
d. — d.
m. Oct. 12,1775
St-Louis, Kamouraska
Kamouraska County

Honore Roy — Reine Berube
b. — b.
d. — d.
m. Oct. 4,1824
St-Louis, Kamouraska
Kamouraska County

Simon Desjardin Roy — Zoe Mare
b. — b.
d. — d.
m. June 30,1852
Matane, Matane County

VI

Richard Roy — Pilette Jacquet
m. France

Simeon Roy — Claude des Chatellets
b. 1640 — b. 1651
d. — d.
m. Sept. 3,1668
Quebec, Quebec County

Jean Roy — Therese Jobin
b. 1670 — b. 1672
d. Mar. 14,1741 — d. Dec. 2,1743
m. Feb. 5,1691
Charlesbourg, Quebec County

Jean Roy — Marie Chalifour
b. 1695 — b. 1697
d. Dec.20,1754 — d.
m.Nov. 5,1719
Charlesbourg, Quebec County

Jean-Baptiste Roy — Josette Parent
b. 1720 — b. 1732
d. — d.
m. Nov. 10,1749
Charlesbourg, Quebec County

Thomas Roy — Angelique Bizier
b. — b.
d. — d.
m. Oct. 19,1790
St-Joseph, Beauce County

Joseph Roy — Catherine Dugrenier-Perron
b. — b.
d. — d.
m. Nov. 7,1826
St-Joseph, Beauce County

Joseph Roy — Theotise Cloutier
b. — b.
d. — d.
m. May 14,1850
St-Joseph, Beauce County

Napoleon Roy — Eulalie Valliere
b. May 21,1870 — b.
St-Frederick,
Beauce County
d. — d.
m. May 7,1918
St-Joseph, Biddeford, Maine

HEREDITY

What is called my character, or nature, is made up of infin-particles of inherited tendencies from my ancestors--those whose blood runs in my veins.

A little seed of laziness comes from this grandfather; and of prodigality from that other one. One of them may have been a moody person and a pessimist; while another was of a jovial nature who always saw the sunny side of every event.

One may have had a most satisfactory life as a philosopher; while another ambitious one never was contented with actual conditions whatever they were. Some remote grandmother, perhaps, has stamped me with a fear of dogs and love of horses. There may be in me a bit of outlawry from some pirate forefather and a dash of piety from one who was a saint.

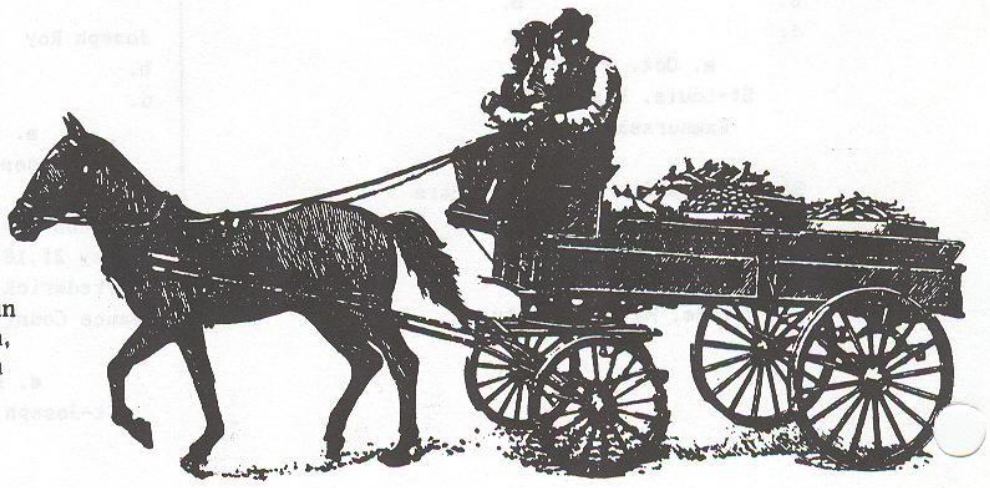
My so-called particularities: my gestures, my ways, and my mannerisms, I borrowed from all, without any exception. So everything in me passes on through my children. I am sewn between ancestry and posterity. I am a drop of water in the flowing river of time; a molecule in a mountain; a cell in a great family tree.

As we enter life, we find all these fears and fancies; likes and dislikes; dispositions and temperament already made in the human beehive and crawl into them; so that they become a part of our true fibre; part of our personal texture; part of our frame of mind and body. This is our birthmark; this is our heritage.

--Oliver Wendell Holmes (1809-1894)
Chief Justice, U. S. Supreme Court

French and Proud of it!

That is the feeling of some 12,890,000 Americans who identify themselves of French descent on the 1980 "Long Form" Census Questionnaire.



This makes Americans of French descent the 5th largest ethnic group in the land. Topping the list are English, German, Irish and Afro-American, in that order.

SEARCH ANSWERS AND QUESTIONS

Please submit all questions and/or answers directly to: FRANCO-AMERICAN GENEALOGICAL SOCIETY OF YORK COUNTY, P.O. Box 180, Biddeford, ME 04005. Answers will be published in our next bulletin. There is no fee for member inquiries. Non-members are asked to include $3.00 with any inquiry.

Q. #82 Searching for parents, children, birthdate and birthplace of JEAN CHRYS GUIMOND and RUFINE HENRI. Jean Chrys and Rufine were married on 26 Sept. 1831.

Q. #83 Seeking parents, children, marriage listing, birthdate and place of HENRIETTE GUIMOND and DAVID LANDRY.

Q. #84 Looking for parents, birthdate and birthplace, and marriage listing of LOUIS HAMEL and SOPHIE PAQUET. Their son William was married to Liza Moulin on 17 Sep. 1878 at St. Joseph.

Q. #85 Searching for parents, birthplace and birthdate, and marriage listing for MARCEL LABBE and ELIZABETH BOISVERT. Their son Narcisse married Cleophile Lemay on 12 Jan. 1836 in Lotbiniere.

Q. #86 Seeking parents, birthdate and birthplace, and marriage listing for JOSEPH BOOUTIN and VICTORIA BOUTIN. They were married around 1880 to 1899, possibly in St. Camille P.Q.

— — — — — — — — — — —

ACTIVE MEMBERS

From page 20

Roberge, Theresa 7 Ridgeview Dr. Biddeford, Maine 04005
Moreau, Patricia 6 Grenier Ave., Biddeford, Maine 04005
Watson, Georgia B. 14000 Tam O'Shanter Dr. Victorville. Ca. 92392

Bosse, Gerilyn 123 Middle St., Old Town, Maine 04468
Girard, Marc 14 Franklin St., Saco, Maine 04072
Carpenter, George E. 2601 E.Ocean, No.509, Long Beach, Ca. 90803

Bourassa, John P.O.Box 706, Sanford, Maine 04073

Corrections to last year's Active Members List:

Beaulieu, Bert 5 Wendy Way, Saco, Maine 04072
Pyer, Jeannette 6 1/2 High St., Saco, Maine 04072
Sansoucy, Patricia 119 Boom Rd., Saco, Maine 04072

ON THE BOOKSHELVES

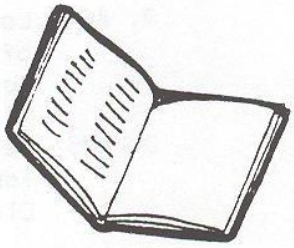
New books and marriage repertories added to our collection this past year include:

Beauharnois
St-Clement (1818-1968)

Beauce
St-Phrem (1848-1991) Birth,marriages & death records

Berthier
Ste.Elizabeth (1802-1982)

Frontenac
Sacre couer de Marie (1879-1899)



Lac St-Jean
Saguenay Lac St-Jean (Men, 1842-1971)
(Women, 1843-1971)

Lotbiniere
Comte de Lotbiniere (1908-1988)

Missisquoi
Bedford-Protestant (1804-1879)

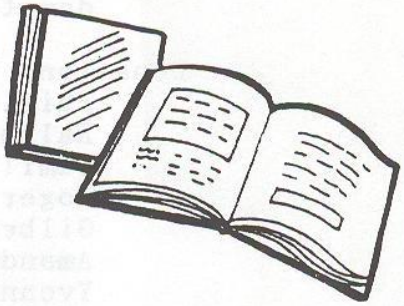
Connecticutt
No. Grosvenor Dale, St-Joseph (1872-1990)

Massachusetts
Brockton Sacred Heart (1908-1990)

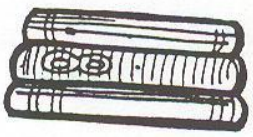
New Hampshire
Franklin, St-Paul (1884-1937)
Manchester, Ste-Marie (1880-1973)
Manchester, St-Joseph Cathedral (1869-1976)
Manchester, St-George (1890-1975)
Laconia (1826-1982)
Nashua, St-Francis Xavier (1885-1977)
Clarmont, St-Joseph (1920-1980)
Clarmont, St-Mary (1873-1980)
Hookset, Holy Rosary (1886-1987)
Auburn, St-Peter (1948-1987)
Goffstown, St-Lawrence (1943-1987)
Bristol, St-Thimottee (1953-1980)
Enfield, Ste-Helene (1899-1980)
Hanover, St-Denis (1888-1980)
Lebanon, Sacred Heart (1873-1980)
Plymouth, St-Matthew (1916-1980)
Nashua, EnfantJesus (1909-1977)
Nashua, St-Joseph (1955-1977)
Nashua, St-Louis (1871-19770
Manchester, Ste-Therese (1934-1976)
Charlesrown, St-Catherine (1904-1979)
Enfield, N.D. de Fatima (1952-1979)

New Hampshire

Manchester, St-Jean Baptiste (1914-1980)
Newport, Sunapee, George Mills, Crowden (1902-1978)
Lancaster, All Saints (1851-1981)
Rollinsford, Ste-Mary (1856-1976)
Winchester, St-Stanislas (1875-1978)
North Walpole, St-Pierre (1877-1978)
Hinsdale, St-Joseph (1884-1978)
East Jaffrey, St-Patrick (1885-1978)
Marlboro, Sacred Heart (1886-1978)
Harrisville, St-Denis (1906-1978)
West Swanzey, St-Antoine (1958-1978)
Gonic, St-Leo (1892-1977)
Wilton, Sacred Heart (1882-1978)
Peterborough, St-Pierre (1900-1978)
Somersworth, St-Martin (1882-1977)
Rochester, St-Rosaire (1883-1976)
Dover, St-Charles (1893-1977)
Salem, St-Joseph (1910-1977)



Salem, Mary Queen of Peace
Hillsboro, St-Mary (1892-1979)
Bennington, St-Patrick (1936-1979)
Henniker, St-Theresa (1945-1979)
Derby, St-Thomas Aquinas (1888-1977)
Plaistow, Holy Angels (1899-1977)
Keene, St-Bernard (1861-1978)
Keene, Ste-Marguerite (1955-1978)
Concord, (1855-1981) (2 volumes)
Whitefield, St-Matthew (1886-1988)
Woodsville, St-Joseph (1896-1988)
Lincoln, St-Joseph (1902-1988)
Lisbon, Ste-Catherine (1958-1988)
Littleton, Ste-rose de Lima (1882-1988)
Pittsfield, Our Lady of Lourdes (1926-)
Northwood, St-Joseph (1926-1990)
Berlin, St-Kieran (1894-1979)
Berlin, Ste-Anne (1885-1977)
Berlin, St-Joseph (1946-)
Cascade, St-Benedict (1946-)
Gorham, Holy Family (1946-)
Berlin, Ange-Gardien (1917-1980)



Pittsfield, Our Lady of Lourdes
Northwood, St-Joseph Mission (1886-1986)
Suncook, St-John the Baptiste (1873-1979)
Newmarket, St-Mary (1878-1988)
Epping,St-Joseph (1896-1976) Marriages
Epping, St-Joseph (1896-1976) Births & Deaths
Manchester, St-Anthony (1899-1976) Marriages
Manchester, St-Anthony (1899-1976) Births & Deaths
Manchester, Ste-Marie (1880-1975) Births & Deaths
Manchester, Sacred Heart (1911-1977) Marriages
Manchester, Sacres Heart (1911-1977) Births & Deaths

Rhode Island

Hanville, St-James (1874-1977)
Pawtucket, St-John the Baptiste (1884-1988)

CONTRIBUTIONS

L'Ancetre (periodical) Feb. 1980 - June 1986
donated by Richard & Gabrielle Plamondon

Madawaska Heritage
donated by Edgar Babineau

Donations towards the Drouin's Fund
Philippe & Laurette Lapointe
Ralph & Bernadette Courtois
Camille & Suzanne Bolduc
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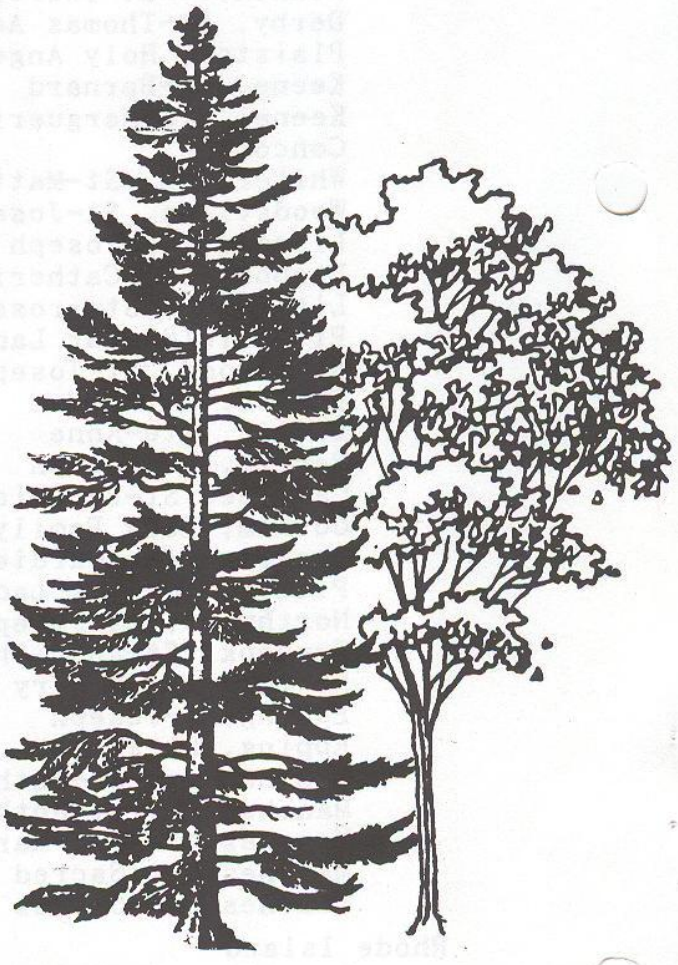

Family Tree

It takes years for a tree to Produce nuts. This, however, is not always true of a family tree.

-George Bergman

HOW'S YOUR FRENCH ?

by Bob Blais

How many of the following words do you know?

1. souche
2. obelisque
3. conceder
4. ouest
5. blason
6. epiniere
7. flanchis
8. coude
9. coffre
10. foyer
11. moeurs
12. proteger
13. facheux
14. ephemere
15. recrue
16. graver
17. louange
18. penurie
19. dessein
20. mecontenter
21. voisinage

For answers, see below

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P.O. Box 180
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ANSWERS TO HOW'S YOUR FRENCH

1. stock
2. obelish
3. to concede
4. west
5. blason
6. spinal (cord)
7. gave away, weak
8. elbow
9. chest, trunk
10. home, lobby
11. customs
12. to protect
13. annoying, tiresome
14. ephemeral
15. recruit
16. to engrave
17. hire
18. lack, shortage
19. plan, intent
20. to displease
21. neighborhood

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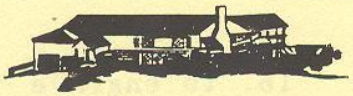

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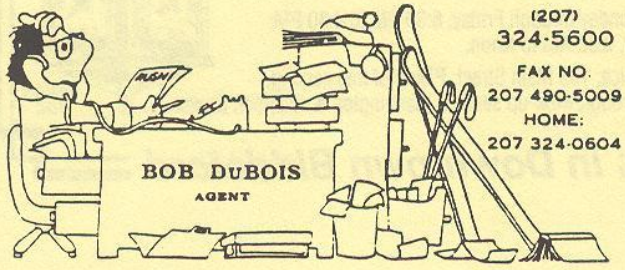

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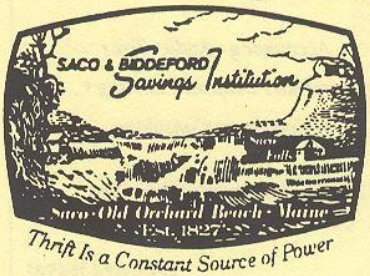

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ADDRESS _____

_____

TELEPHONE _____

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(in U.S. currency for our Canadian members)
Couples $15.00 for membership and one copy of the bulletin.
Dues payable in Sept.

Donations are appreciated.
amount _____

You are cordially invited to attend your first meeting as our guest. Bring a friend. All are welcomed. We meet each third Wednesday of each month except July and August in the Annex of the McArthur Library in Biddeford, Maine. Election of officers is conducted in June.

The following information would be appreciated:

SPOUSE (maiden name) _____ MARRIAGE _____
(date & place)

FATHER _____ MOTHER _____

DATE AND PLACE OF MARRIAGE _____

PATERNAL GRANDFATHER _____ GRANDMOTHER _____

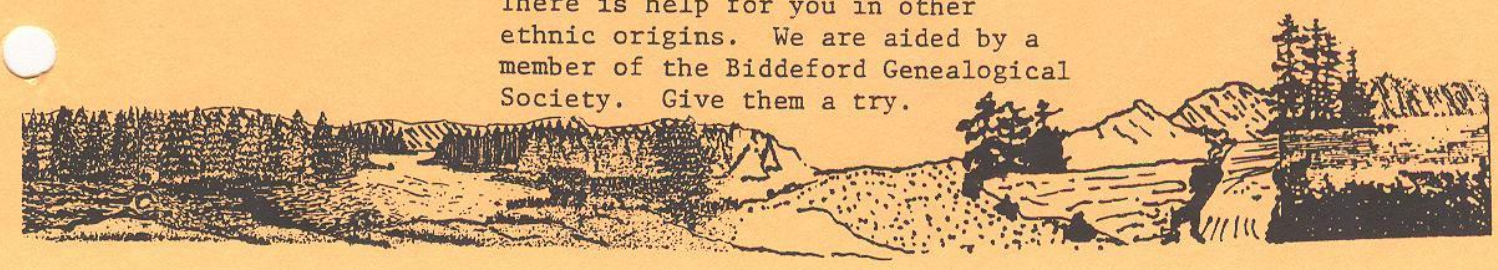
DATE AND PLACE OF MARRIAGE _____

MATERNAL GRANDFATHER _____ GRANDMOTHER _____

DATE AND PLACE OF MARRIAGE _____

WE WOULD APPRECIATE YOUR SUPPORT THROUGH YOUR KNOWLEDGE
Do you have a happy anecdote or short story to tell? Share your articles on your experiences, history or your family. Editing is available, so do not hesitate to contribute your facts and figures...You can make history! We will collect your material all year long.

For those of you who are researching non-French names, do not despair. There is help for you in other ethnic origins. We are aided by a member of the Biddeford Genealogical Society. Give them a try.



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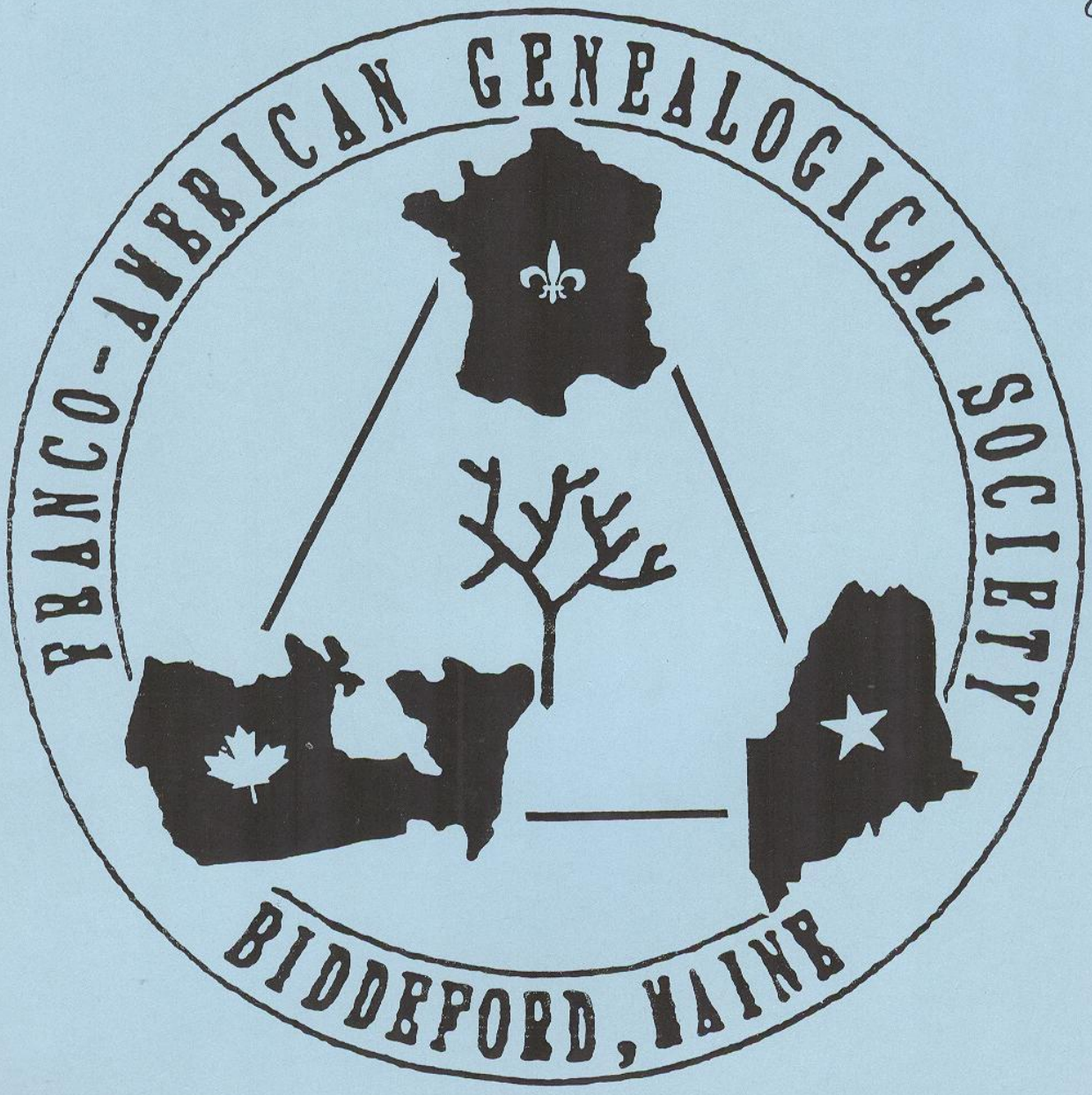

NOVEMBER 1993

VOL. 10

1993 SLATE OF OFFICERS

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Second Vice-President.....Gerard Cormier
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Patricia Sansoucy.....1984
Ralph Courtois.....1985
Camille Bolduc.....1986
Bert Beaulieu.....1987
Ralph Courtois.....1988
Robert Blais.....1989
Celeste Steele.....1990-1993

This publication is free to all paid-up members. Our purpose is to keep everyone informed through genealogical data of all types. We also provide a channel through which you can submit your problems and unsolved questions in expectation that someone will see the question and have an answer for you. Please submit your questions and answers for "SEARCH QUESTIONS" to: Franco-American Genealogical Society, P.O. Box 180, Biddeford, Maine 04005. We ask that all replies be directed to the Society so others can benefit from your knowledge.

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PRESIDENT'S LETTER

Dear Members,

In the president's letter of our bulletin, two years ago, I announced to you the beginning of our Drouin Fund. The Board had set aside $1000 with the dream of someday purchasing a set for our library. We weren't sure how long it would take to earn the $10,000 (Canadian) necessary. It seemed like a faraway dream.

I am very proud to announce to you, that dream has become a reality! We ordered the set at the end of June; but had to wait until it was printed for us. Mr. Claude Drouin delivered the books at the beginning of August; and the volumes are on our library shelves. The realization of this dream has been a result of a lot of hard work; along with generous donations by our members and others interested in our goal.

One of the reasons we were able to achieve our goal this year, was because of an idea of two of our members. Rena Cote and Pat Sansoucy suggested we publish our own cookbook. Not only did they conceive this plan; but they gathered recipes everywhere they went. Rena typed them; and MEMERE"S CUISINE was put together and published. Rena (with the help of her husband, Raymond) delivered them to stores and businesses all over town. Many members not only purchased them, but also helped sell them to friends and relatives. Some of our more skeptic Board members were not sure about the success of this endeavor; but nonetheless were thrilled when the cookbook had to go into its third printing. They were also very happy to add the more than $1000 profits to our Drouin fund.

Not resting on their laurels Pat and Rena, with help from some members, have been putting together PEPERE'S FAVORITES FROM MEMERE'S CUISINE. It's sure to be a "best seller"; and it will be on sale by the beginning of October.

Along with the cookbook, our society has published several volumes this year: BIRTH RECORDS OF BIDDEFORD, MAINE, early 1800's to 1891; BIDDEFORD MAINE MARRIAGES, 1854 to 1891; and BIDDEFORD OBITUARIES 1884 to 1975 (two volumes).

In May we had our annual yard sale at the home of Camille Bolduc. Camille had to pass it up; instead spending his day recovering from back surgery. The sale would not have gone on, had it not been for the members who pitched in to set up the tables; bring all the sale items up from the cellar; and spend a day pricing. After the sale, our members worked hard to restore Camille's garage to its pre-sale condition. We can certainly appreciate all the effort that Camille and others have put forth every year to set this up! Thank you to all who helped make the sale go on as planned.

Luckily Camille recovered in time for the Kermesse. This year we featured the GAGNON and BOLDUC families. We had a wonderful display of photographs and memorabilia. Rena and Camille did a fantastic job with the research and display materials. Thanks go to all who helped set up the tent, took it down, and spent time helping visitors with research. Work has already begun for next year; when the featured families will be GENDRON and MORIN.

The continued growth and success of our society would not be possible without

the help of many of our members. Often the only names we see being recognized in print are those who chair events. The success of any event or organization does not depend only on one or two people. Many others work behind the scenes. Our yard sale, Kermesse activities, and book publications require the help of many people. Even though we don't publish the names of all the workers at each event; I want to thank each person who worked this year on behalf of the society. Without the countless hours freely given, our list of accomplishments would be mighty small; and would probably not have included the Drouin book purchase. So thank you all who made the year a success.

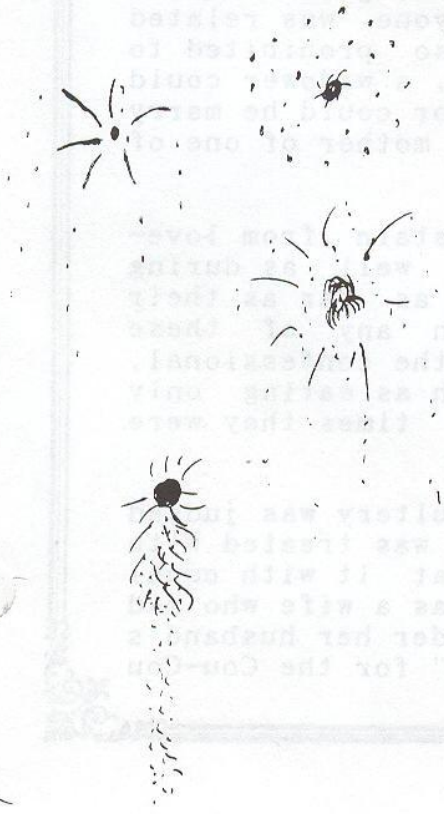
I wish you good health, prosperity, and fruitful research!

Sincerely,

Céleste Nadeau Steele

Celeste Nadeau Steele
President

We've done it! We have reached our goal. The Drouin Books have arrived; Many thanks to one and all who worked hard to help. Special acknowledgement for the following donations aimed at our Drouin's Fund Drive.



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Lu Ann Stevens
La Kermesse
Joseph Cohen

CUSTOMS OF THE 12TH CENTURY

by Camille L. Bolduc

The literary works of the French author, Jean Louis Beaucarriot, have revealed some long-forgotten practices and beliefs about marriage. A bride dressed in white was unusual. This custom began in the 19th century with the Immaculate Conception. Our forebear's dressed in a variety of colors for this ceremony. The colors varied from blue to red or black, depending on the region and social class.

Today most marriages are celebrated on Saturday. In ancestral France, one never married on Saturday. It was sandwiched between Friday (day of Christ's death) and Sunday (the Lord's day), both of which were prohibited days in which to marry. Our ancestors most often "tied the knot" at the beginning of the week. They also had to choose the month and, they again, the choice was limited. The Church did not allow a marriage during Advent and Lent. The season of hard labor, for example, seeding and harvesting hay or grapes, were often avoided. Most marriages were therefore performed in January, February or November.

To get married one had to find a spouse, and this was no easy matter! When the Church organized marriages as a Sacrament in the 12th century, she made it more difficult by imposing all kinds of particularly severe regulations. She prohibited the marrying of a person who was related within the 7th degree of consanguinity. This meant one could not marry and descendants of his or her grand, grand, grand, grand, grand, grand-father. Within the borders of a village, most everyone was related according to a degree. Moreover, it was also prohibited to marry anyone related spiritually. For example, a widower could not marry into the family of his first wife nor could he marry the godmother of one of his children nor the mother of one of his own godchildren.

Husband and wife were instructed to abstain from love-making on Sundays and religious holidays as well as during Advent and Lent. Also, they were restricted as far as their positions during intimate encounters. When any of these restrictions were disregarded and admitted in the confessional, the wrongdoers were subject to punishments such as eating only dry bread and water for 3 to 40 days, at the times they were required to pay a fine to the Church.

Throughout the ages a woman caught in adultery was judged more severely than her male counterpart, who was treated with more indulgence. Albeit, the Church looked at it with equal culpability. Regarding adultery, there once was a wife who had deceived her husband by bringing a bastard under her husband's roof. He, not knowing, was often called "Cocu" for the Cou-Cou

(Cuckoo) bird who transported his own eggs to the nest of other species for them to hatch and feed.

Most happily, the council of Trente (1545-1563) made the above regulations more flexible. Nevertheless, the rules remained quite restricted in regards to the search for a partner when you consider that transportation was not as we know it today.

LA FETE DU TRAVAIL EN FRANCE

by Camille L. Bolduc

Arbor day (May 1st) was not chosen by chance. It was the day that from time immemorial, celebrated the return of Spring. This had long been associated with the Lily of the Valley.

In days of old, one thought of picking the lily in the woods, but everybody made sure to wear some green foliage. They believed it was better to wear green because not wearing any, would mean receive a bucket of water poured over their heads.

Spring was the awakening of sexuality and love. This also was celebrated with a small tree during the night of the 30th and May 1st. The young men in the village would walk down the streets with armful of green vegetation which they put down at the doors of women of marriageable age. The vegetation was a branch or a small tree which the women replanted near the door utilizing them as symbols. The branch of: "Charmes" (Yoke Elm) signified "You are charming me." The branch of the "Aubepine" (Hawthorn) signified "I esteem you". A branch from the "fusain" (Spindle tree) Rhymed with "putain " meaning whore. A branch of the "Sapin" (Fir) rhymed with "bonne a rien" meaning (Good for nothing). The thorn and holly gave vengeance from a boy to a girl with a rotten character. That type of green was called "mais" and without doubt, it was the origin for the family name Lemay. In the Middle Ages the suitors didn't lack nicknames either Lamour and Lamoureux were surely given these family names to indicate their gregarious character.

Re: Family names and their secrets by Jean-Louis Beaucarnot.

WERE YOU AWARE.....

by Jeannette Caya

THAT remains of Cro-Magnons were found in France's Dordogne carverns ?
THAT many of the early martyrs of Lyons, France, bore Greek names ?
THAT a pope of French birth preached the first crusades in France ?
THAT Thibault IV (Theobold) of Champagne was one of France's earliest song-makers and courtly poets ?
THAT prior to the French Revolution (1788-1792), men were actually put to death for failure to pay a salt tax. No warrants were necessary, a royal letter was sufficient ?
THAT most always, military officers belonged to the nobility ?
THAT around the year 500, clerics did not observe celibacy and that church property could be inherited by their children ?
THAT in early Roman Gaul time, bishops were elected by the people ?
THAT the adoption of Christianity came about after Caesar conquered Gaul ?
THAT mulberry trees were planted in France so that the country could produce and weave its own silk. Lyons and Tours were two great producing silk centers.
THAT there was a time in France when moustaches, varying in shape, were worn by people of distinction. However, priests, actors and waiters always appeared cleanshaven ?
THAT bloodletting and purging in ancient times appeared to be the cure-all when people became ill ?
THAT during the Roman conquest Paris was known as "Lutetia" ?
THAT Voltaire's real name was Francois Arouet ?
THAT at one time, all learned men in France were proficient in Latin ?
THAT in 911, Rollo, the Norse pirate, was granted the duchy of Normandy. French Normans with their blond hair believe that they are descendants of the Norseman ?
THAT in the early 1800's France sold Louisiana to the United States for a few pennies an acre.

The following Cookbooks are available:

(1992) **MÉMÈRE'S CUISINE** $5.95

(1993) **Pépère's Favorites** $6.95

Mail orders add $1.25 (US currency) for p & h.

SHIPS BOUND FOR CANADA

compiled by Simonne Bergeron

Jacques Cartier sailed in the 60 ton, La Grande Hermin. He sailed from Saint-Malo, Brittany, France on April 20, 1534, along with two other ships and 61 men. He explored the Gulf of St. Lawrence as far as Anticosti Island. He then seized two Indians at Gaspe and sailed back to France. The next year he returned with three ships and 110 men. He sailed up the St. Lawrence as far as Quebec. The Iroquois were friendly. The severity of the winter surprised them. Twenty men died of scurvy. The explorers were not kind to the Indians. As soon as the river was clear of ice, they treacherously seized some of the Iroquois chiefs and sailed for France.

Le Prince Guillaume, commanded by Captain Raymond, left La Rochelle in the middle of May. It took two months for the crossing. Among her human cargo was Father Martin de Lyonne and several indentured immigrants. For the French Jesuit, the crossing was routine, because he left each autumn and return each spring; every year he went to France to deliver the materials which were essential for the missionaries to do their work under minimal conditions.

In 1643, two ships sailed from La Rochelle to Quebec: the La Madeleine d'Olonne with an eighty capacity, captained by Jean Jouet; and the La Marie de Dieppe, 86 tons, with Master Pierre Metifeu in command. Jacques Bussiere must have been aboard one of these two transports.

The 300 ton ship Le Cardinal left France in 1646. On board was Father Quentin, Father Daran, Father Gabriel Lalemant, for the Hurons. Desforges, Pierre Tourmente, mason Jean Guay, woodworker, Francois Gouant, apothecary, and the Sieur de Repentigny as Master.

The ship Toureau carried 22 large barrels of salt, a group of 39 men and 4 women, including two Allaire brothers. The ship's passenger also included Jean Poulin, Robert Laberge and 16 contract workers.

Paul Benoit boarded the ship Saint Nicolas out of Nantes. The ship was not water-tight, worm eaten and rotten. All the men were mobilized to make the ship safe. A wasted effort for after having traveled 250 leagues, it was necessary to find another ship. The passengers reboarded Sainte Marguerite and set sail for the New World. Illness broke out aboard ship. Eight passengers died according to Sister Bourgeois. On board were Jean Auger, Etienne Bouchard, Honore Danis, Pierre Desautels, Pierre Godin, Louis Guertin, Gilles Lauzon, Jean Valiquet, and others. Among them were 14 girls under the chaperonage of Margerite Bourgeois.

They reached the port of Quebec on September 22, 1653. It is to be noted that the pilot was not aware of the shoal which grounded the ship as it arrived in Quebec. The great tides could not refloat it, and so it was necessary to burn the ill-fated vessel on the spot.

In April, 1657, the 250-ton ship Les Armes d'Amsterdam lest La Rochelle. It encounted bad weather, lost the rudder and the ship was almost lost. After refitting at Limerick, Ireland continued its journey. Twenty-four hours later her seams opened. Repairs completed, she set sail once again June 28. Seven storms later and thoroughly they reached Quebec on August 20th. The Captain was Jean Guyonneau.

From La Rochelle, Mathurin Gouin, Pierre Simard and son Noel, Mathurin Tessier, Jean Bourasseau and Jeanne Garnier boarded the ship Taureau commanded by Captain Elie Tardourneau. It arrived at Quebec on June 21, 1657.

Olivier Charbonneau a manual laborer and a group of men like himself left port La Rochelle on June 29, 1659, on the ship Le Saint Andre. The ship lost her rudder in a storm and had to return. On July 2 they were off again. On board were Jeanne Mance, Marguerite Bourgeoys and two Sulpicians.

The Saint Jean Baptiste and the d'Or, carried 300 passengers to Canada in the year 1662.

In 1663, two ships left La Rochelle. The 300 ton Flute Royal commanded by Captain Guillon and the 300 ton Aigle d'Or commanded by Captain Gargot. In addition to baggage and provisions, 150 people were packed like sardines on the decks of each vessel. Sickness struck many immigrants. They had to leave 75 at Plaisance on the Isle of Terreneuve and 60 died at sea so only 165 reach Quebec.

The Dutch ship Noir de Holland left La Rochelle in 1664. Of the 51 passengers on board were Pierre Blais, Jacques Dubois, Mathias and Pierre Campagna. The captain was Pierre Fillye of Brest.

In 1665, the ships l'Aigle d'Or and La Paix left La Rochelle at the same time. L'Aigle d'Or reached Canada August 18, 1665. The next day La Paix came in.

The Brese and the Teron arrived with four companies from the Carigan Regiment, on June 30, 1665. The regiment totalled 1,200. Nicolas Audet was one of the soldier on board the Brese. The Canadians were jubilant. By 1670, there were 51 regular French regiments. About 400 members of the Carignan Regiment remained in Quebec. The French-Canadian immigrants totalled 4,894 all having arrived in new France between 1608 and 1700.

The 300 ton ship Saint Jean Batiste left France about the end of June, 1671. Of about the 100 men on board were two masons; Damien Berube and Jacques Miville dit Deschenes, and two carpenters; Robert Leveque and J. Thomas Thiboutot. Also a joiner, Nicolas Paquin. The supercargo consisted of 26 women from Paris, 10 mules, 50 sheep and several items for trading.

LES COUREURS DES BOIS

by Rena Payeur Cote

The phrase "Coureurs des Bois" has no exact translation in English. Literally it means "Runner in the woods." Better yet they might have been named "wood rangers", "fur peddlers" or, as the British would say, "bush-lopers". The term refers to anyone who ventures into the wilderness to trade for furs. Until 1681 the law forbade the practice, hence the name had a pejorative sense, meaning virtually an outlaw. Who were they and what did they do? They were independent entrepreneaurs who roamed the high land behind Montreal. In search of profit derived from collecting animal furs, especially those of the beaver. The incentives were money, adventure and a life free of manual labor from farming and clearing the land.

Many of your ancestors were "Coureurs des Bois". Very few left marriage records to note their passage. No matter what work our ancestors choose, it was hard. We might even conclude that what they did was work themselves into a early grave, by plowing and clearing the land and the women having to bear so many children. The fact is that one out of every three men who came to "New France" eventually took to the woods for a voyage or two or made it their life adventure. Therefore, it is difficult for us to except that it was they and not the law abiding habitants and officials who formed the future. For better or for worse, the fur traders shaped the destiny of New France through their knowledge of the land by guiding, exploring and trading.

In 1688, the Marquis de Denonville was appalled by certain attitudes and habits of these particular frenchmen. They would rather stay in the woods eluding government officials and their priest could not govern them. They lived like savages, even when they returned to the colony these men showed a shocking proclivity for going about half naked in the hot weather, as did the Indians. These men lived in the forest like Indians for two and three years at the time, without benefit of any sacrements.

In 1749, a Swedish traveler maned Peter Kalm stated "It is inconceivable what hardship the people of Canada must undergo on their hunting journeys. They carried their goods a long way by land, abused by the Indians and sometimes killed by them. They suffered from thirst, heat, and other dangerous animals and insects. These hunting expeditions destroyed a great part of the youth in Canada. Many of them settled among the Indians far from Canada, married Indian women, "Marriage a la gaumine" (A form of do-it-yourself marriage ceremony) and never came back."

Many took Indian women with them rather than men, on their trading expeditions. Women worked for lower wages and the missionaries refused to be persuaded that other motives were not

involved. They were not thrifty and took no care for the future, being too fond of their freedom and independence.

A fur trader was once heard to say that he " I had been in this country for forty two years. Once I had 12 wives, 50 horses, and 6 running dogs. I was like a bourgois rich and happy. I spent all my earnings in the enjoyment of pleasure, now, not a spare shirt on my back, nor a penny to buy one. If I was young again, I would do it all over again, and spend another half century in the woods. No life so happy, none with such independence, as exists in this Indian country."

There were two reasons for opposition to the trade. The Church, especially the Jesuits, were against letting the Indians have alcohol. Death was the price one paid if caught giving an Indian a drink. However, the Indians had the furs and wanted spirits, be they French brandy, English rum or any form of alcohol. Naturally, commerce won out over religion, since the civil authorities and merchants had no moral convictions where money was involved. It was not long that the towns were allowed to establish taverns solely for Indians. The other reason was official greed. Using the excuse that the fur trade was draining the manpower needed for the farms, the government set up a system of permits (conges), to control the trade by limiting the number of traders. Then the government, in the name of the King acting through local officials, sold permits for profit. They set up a system of warehouses which effectively made the trade an official monopoly. The biggest mistake they made was trying to control the price of the product. It drove the traders underground and they traded with the English. Eventually this was also abandoned. You should be proud to be a French Canadian, because it was your ancestors who not only discovered most of North America but guided those who did.

Following are a few of these memorable personages as listed in Our French-Canadian Ancestors by Thomas J. Laforest

PIERRE ALLEMAND (LALEMAND), (1662-1691, pilot, cartographer, explorer and trader. Navigated the expedition of Radis- son and Groseilliers to Hudson Bay.

ETIENNE BRULE (1592-1633), Literally "the first" of his kind. Protege of Champlain and renegade. First interpreter of an Indian tongue. First white man to have seen Lake Huron, Superior, Ontario and Erie. First to set foot at what is now Sault-Saint-Marie,where he named the rapids Sault de Gaston in the honor of the King's brother. He explored as far south as Pennsylvania and Cheaspeake Bay and was said to be the first to understand the value of the fur trade. He was accused by Champlain of treason for his relations with Kirke brothers and outlawed. He was eventually assassinated by the Indians.

ANTOINE LAUMET CADILLAC DIT LAMOTHE., (1658-1730), explorer and trader, often called "one of the more interesting scoundrels of the period." Commandant at Fort Michilimackinac, founder of Detroit and Governor of Louisiana.

TOUSSAINT CHARBONNEAU (1767-?), explorer, trader, guide and squaw man. It was he, and not his "Indian princess wife" Sacajewea who guided the Lewis and Clark expedition to the Pacific. He had two of his three wives with him on that epic journey: Bird Woman (Sacajewea), whom he won in a card game and who was said to have been the daughter of a chief, and the younger Otter Woman, whom he bought. They were both Shoshoni Indians. Bird Woman had a son, Jean-Baptiste, on the trail. She gave him to Clark who raised the boy as his own son.

LOUIS DENIS SIEUR DE LA RONDE., (?-1741), commander of Fort La Pointe, at Madeleine Island in the Apostle Islands. Established agriculture, spurred the fur trade, developed a copper mining industry. Built two ships to transport copper across Lake Superior.

JOSEPH GERVAIS (1777-1861), said to be the last of the voyageurs, Born in Quebec, his area of operation was the lower Missouri. He supplied buffalo to New Orleans and was in an expedition to the Willamette River. He worked traps from Vancouver to Hudson Bay, finally settling in Willamette, Oregon, where he was called Jayvay.

EUSTACHE LAMBERT (1618-1673), Jesuit employee (donne), interpreter, colonist, trader and merchant. Having made several trips out to the mission Saint-Marie-des-Hurons, he not only spoke Huron but earned the confidence and friendship of the Indians. When he settled down and built a house near Pointe-Levy, his Indian friends would stay with him en route to Quebec. Thus he was able to broker their furs and profit thereby.

PIERRE MENARD (1766-1844), (not to be confused with Father Rene Menard). In 1786 he passed through Detroit on his way south and west. Settled in Kaskaskia where he got a conge and traded in furs. He became active in the development of the Illinois territory through his ability to negotiate with the Indians. His nephew, Michel B. Menard founded Galveston, Texas.

NICOLAS PERROT (1644-1718), explorer and trader. First Frenchman to visit the Indian nations of Wisconsin, a territory which he claimed for the King of France. Established a post at the Baie de Puants, or Green Bay.

RETURN TO POITOU ROOTS

by Micheline Roche

translated by Patricia Sansoucy

Everything began in November 1979. I was translator for an Ottawa governmental agency. I was entranced with the idea that the "Seventh Biennial of the French Language' would be held within the walls of Tunis. This would finally give me an occasion to tread African soil. I lost no time to book my trip when ten days before my departure, I learnt that we had to surrender out hotel rooms to representatives of the Arab League What could I do with my travel ticket in hand and two weeks of vacation time to fill? I decided to dedicate this time to researching my maternal ancestry in France. Why not? Since all evidence so far pointed to a little village in Poitou called St-Pierre-de-Maille. So my plans would be to continue my two year old search for the ancestral roots of the Audet-dit-Lapointe family.

To my surprise, I found that the local archives were as mystified as I was concerning the Audet family. In addition, I discovered that St-Pierre was not the village of birth for Nicolas Audet as had been written in my Canadian sources. So ends the trail and I returned to Canada empty handed.

Thirteen years later, I found myself again in France having arrived six years earlier. The youngest of my maternal aunts had decided to pay me a visit and we were in Poitou when I suddenly got the urge to call again upon the mayor of St-Pierre-de-Maille. My intuitiveness was well rewarded for it was there that I picked up the thread that would eventually produce success. The clue presented itself in a few lines written on a small leaflet published by the Association Falaise-Acadie-Quebec et Touraine-Canada. The intent of those few lines was to re-route whoever should by chance find themselves at St-Pierre-de-Maille and turn up the same dead end that I myself had once found.

And so it happened that on October 4, 1991, my youngest daughter, Julie, and I left our Parisian suburb to make our way to Chatellerault. I had responded to the invitation sent to me by the above mentioned Association. We were to participate in a surprise visit to the birthplace of the Audet-Lapointe families of America. I was unacquainted with the plans for how the day would unfold. I knew no one and I did not know if few or many would be taking part in this little adventure. I only knew that I would finally know from where my Canadian branch originated, made strong by thousands of descendants.

Nothing had been left to chance that day. After arriving at the restaurant, *Hotel Le Campanile*, our seats were assigned to facilitate introductions and conversation. Following a warm welcome, I met some Audets from the French branch as well as some from Acadia who had returned to France after "Le Grand Derangement". An envelop had been placed at each place. The content directed us to be at "la Chapelle de Maranzais", between 3:30 and 4:00 o'clock. I was so excited and curious about what we would uncover at that site. So after lunch, we all climbed into our cars and traveled the few miles to Maranzais.

A few stones still stood as testimony to the mill owned by my ancestral grandfather, Nicolas Audet in the 17th century. Facing the reeds and willows along the river stood an old chapel where it is possible to believe it to be the matrimonial site of my ancestor. Everyone participated in the traditional role of "taking pictures" and then we turned our attention to the mayor of Taize who related a nice little legend to all. It was at that point that we found out what the ultimate aim of this visit was: the village of Maulais about two kilometers away. And to think that chance had on several occasion found me in this region many time over for a number of reasons.

Maulais.... in looking back, I retain an image of an old ageless church, with a garden abutting a cemetery and a few houses scattered here and there. The day pales as autumn hints of nostalgic sepias as a hundred or so people are assembled at the foot of a plaque where an old Quebec flag had been engraved at this spot. And so I had discovered what no archival document had been able to uncover, the plaque which read,

He was baptized July 12,1637

Nicolas Audet

son of Innocent Audet and Vincende Roy

Pioneer of the Audet family in Canada

SMALLPOX

by Patricia Sansoucy

Smallpox has been one of the great killers of the world. It is responsible for scarring or blinding millions. The only reason it is under control today is vaccination. Its mode of transmission is through the respiratory oral route. Infection can occur through kissing, talking, shouting, sneezing or coughing. Anyone in close proximity to an infected individual is susceptible to acquiring the virus unless already immune. Besides being contracted through direct contact with infected people, because the virus can also be passed from a person to an object then to another person who comes in contact with the virus on that object. The incubation period is 8 to 21 days. The virus is communicable from the time the first symptoms appear until the disappearance of pocks. The pocks appear as a rash resembling small pimples. Thousands of pocks, first appearing on the face, quickly spread to other parts of the body.

It was not unusual in an epidemic for 20% of its victims succumb to death. Survivors are immune for life. Immunity or resistance to this virus can be acquired by two other means other than experiencing the actual disease. One is through moderate exposure for short periods of time; the other is through a vaccine. The virus stimulates the body to produce an antibody to the viral antigens. Once the antibody concentration is high enough, the body is able to fight off additional attacks. The method of vaccination is a scratch or multiple needle pressure, most always with a resulting reaction. The vaccination leaves a scar at the reaction sites. This reaction, occurring three to five days post exposure,appears as a small red bump. The skin around the bump is reddish and the bump soon becomes a blister. In ten to twelve days, a scab forms, darkens and drops off three to four weeks. Fever may follow five to ten days after vaccination. Sometimes when there is no reaction, the vaccination must be repeated to acquire immunity.

The World Health Organization (WHO) has been effective in its aggressive campaign to eradicate smallpox. In May 1980, WHO formally announced that smallpox had been eliminated. Following is an historical account of one such epidemic which was marked by a near tragic set of circumstances. Fortunately the conclusion of the events has served to re-establish the kindness and dedication of numerous individuals.

A TRAGEDY AVERTED

by Celeste Nadeau Steele

We take for granted some of the public services afforded us today. If we have an emergency, we simply pick up the phone and dial 911. In a matter of minutes the police, fire department, and ambulance are at our door ready to give assistance. The situation was quite different in the winter of 1903.

The city of Biddeford was in the midst of a smallpox epidemic. Smallpox patients in those days were confined in the smallpox hospital located on the extension of Hill Street. In the early morning hours of the twenty fifth of January, a fire broke out in the wooden structure. The patients had to vacate quickly. The ambulatory patients quickly hurried out clad only with whatever they had been wearing when awakened. Many had only thin knit slippers on their feet. The sickest of the patients were brought out, and set on mattresses laid in the snow. Their only protection from the cold were quilts or extra mattresses.

Back in the center of the city, fire and police department officials were totally unaware of the events unfolding only a mile away. Xavier Bernier, one of the hospital's inmates, whose period of confinement was almost over, took it upon himself to walk to the police station, and let them know of the fire. He kicked on the door of the station; and when it was opened, warned the officers inside not to come near him. He then told of the fire, and how all the patients were suffering out in the cold with no place to go. Police Captain Morgan called out the fire department; knowing it would be useless in trying to save the building, but to help in possibly rescuing some of the patients. Captain Morgan then took two of his officers, and went to the Hill Street site.

On the way, they met "probably the strangest procession that ever marched through Biddeford". It was a group of patients nearly frozen, and desperately seeking shelter from the cold. The police captain could not let them into the city; and so he ordered them back, promising to care for them and find them shelter. These people were all in various stages of a highly contagious disease. They could not be allowed to return to their homes, to possibly infect countless others.

Meanwhile, about an eighth of a mile from the ruins of the hospital, lived a prosperous mill operative named Eugene Labarre. Mr. Labarre was asked by the police captain to vacate his home to temporarily shelter the smallpox patients. How many of us, if placed in a similar circumstance would be willing to displace our families, remove our goods, and leave our homes for an undetermined amount of time to come to the aid of strangers? It certainly was a crisis! The patients were all suffering from, or recovering from a highly contagious, killer disease. They were half frozen, and suffering from exposure. Prolonging their time out in the cold would certainly cause loss of life, if it had not done so already.

Not much was written about Mr. Labarre in the newspaper accounts; but he would certainly qualify as more than a "Good Samaritan" by today's standards. For Mr. Labarre readily agreed to the displacement. His four family members, his wife, two children, and his aged mother, promptly dressed, and prepared to leave their home. Mr. Labarre and two firemen removed clothing and other necessities. Some of their furniture, including a piano, was moved to a neighbor's for storage; and the family went to stay with relatives in the center of the city.

Those who were able walked to the new shelter. The sickest patients were taken by wagon to the Labarre house. The most pathetic case was that of Mary Tyman, a French Canadian grandmother. Although not immune to the disease, she was at the hospital caring for her granddaughter (also named Mary Tyman), who was gravely ill. Luckily help arrived in time, and it was thought that both of them would not suffer from the exposure.

In spite of the adverse conditions, surprisingly none of the victims of the fire perished because of their adventures. In reading the accounts of the fire and the subsequent articles, I discovered that the smallpox was confined almost exclusively to the French population of the city. Mr. Prudent Lapointe was the sickest of those in the hospital. An elderly man, he had been suffering from tuberculosis for a long time when he was taken with smallpox. He had to be carried out; and according to the first newspaper accounts his condition was considered "most grave". Doubt was expressed as to whether he would survive. But in subsequent newspaper articles, it was said that he was improving.

Other Francos mentioned in the fire stories were Adolph Simard, the hospital superintendent; Peter Breton, "the big French Canadian immune", whose job it was to transport smallpox patients from their homes to the hospital; Sigfroid Boucher, a hospital inmate, who discovered the fire; Joseph Fournier, a fireman, who gave his coat to a woman who had been at the hospital caring for her two sick children; Hormidas Bousquet and Eugene Langevin, patients; Narcisse Renouf, Secretary of the Hygiene Council of the City of Biddeford; Emazale Girouard and Elise Girouard, smallpox victims, (twenty-one people were quarantined in their house); and a Dr. Lapointe, who cared for the smallpox patients.

Smallpox, tuberculosis, and other such diseases were more widespread in the early days of this and past centuries. City officials had to take very different and strict measures to control the spread. So in the days following the fire, the board of health prohibited dances and fairs. The mayor closed the opera house. The French parochial schools (specifically the Sullivan Street school) were ordered closed for a few days. The priests of the two French Catholic churches decided with the endorsement of the Board of Health to recommend vaccination to parishioners at the Sunday masses. If all else failed the mayor was prepared to shut all schools, churches, and places of entertainment in the city.

With one hundred new cases of smallpox having developed in the city in three months, and about one hundred seventy five people quarantined in the city, these measures were deemed radical but necessary. The fire which destroyed the hospital could have been a major tragedy. All patients and workers were successfully evacuated. And miraculously no one died as a result of the exposure.

Luckily for the hospital patients displaced in the fire, there were men like Mr. Labarre willing to extend himself and his family for the benefit of others. When we research our roots it is great to find names, dates, and places of origin; but it is even more important to discover what kind of people we had as ancestors. We can learn much from the example of Mr. Labarre. Although not much was written about him, we can conclude that he must have been kind, generous, and cared for his fellow man. We would do well not only to emulate his virtues in our daily lives, but also in turn pass them on to succeeding generations.

THE GOOD SAMARITAN

complied by Raymond Pepin

Eugene Labarre also known as Eugene Genest dit Labarre, was the "Good Samaritan" who relinquished his home to the smallpox patients burnt out of their hospital on January 25, 1903.

Who of us would have done the same thing? Eugene Labarre promptly vacated his home, taking with him personal and necessary articles. His family included his aged mother along with his wife and two children. His belongings were removed to a neighbor's house while the occupants were transported to relations in the city proper. All this done upon a single request and in a very short amount of time. This selfless individual is a hero among men. What contributed to this man's magnimous charitable heart? Certainly his strong religious background weighed heavily opon his decisions regarding success and generosity.

He was born in March of 1872 at Nativity of Notre Dame, in the Province of Quebec. His parents, Alfred and Vitaline Boisvert, brought their family to the United States in 1894. Eugene was 12 years old. At that young age, he immediately found employment in the harness shop at the Pepperell Manufacturing Company in Biddeford, Maine. He became a prosperous mill operative, working for them for forty-eight years. After his retirement in 1942, Eugene bought a farm on the Mountain Road which he worked for a few years before disposing of his property. Just prior to his death in March 1947, he had been employed by the city street department.

His death left a widow, Clara Gaudette, and two sons Armand and Oscar and one daughter as survivors. Today we find no direct lineage left in this area but are fortunate to have descendants of his brothers and sisters.

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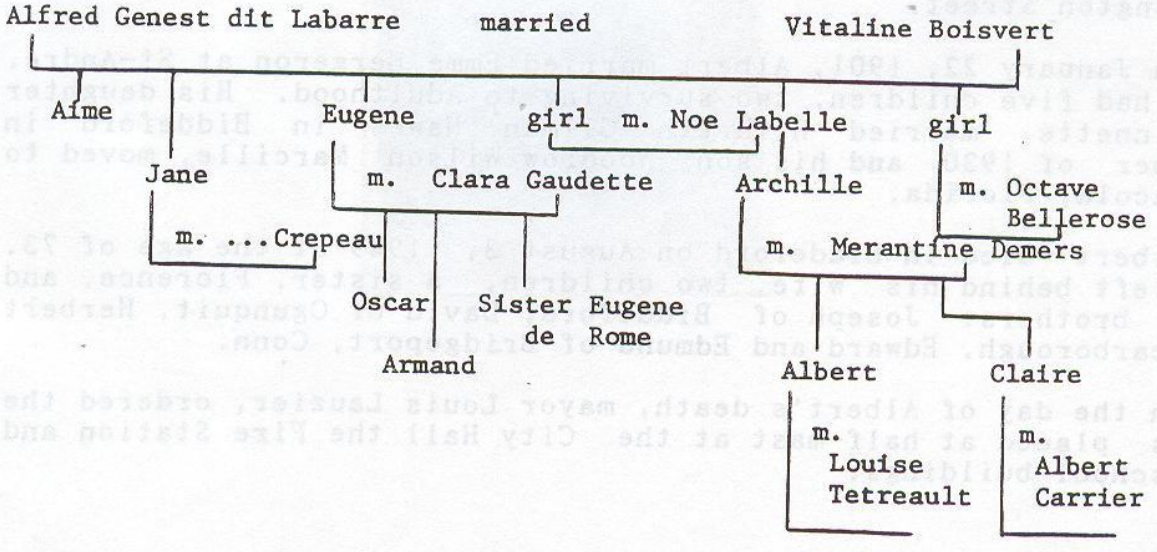


FIRST FRANCO MAYOR OF BIDDEFORD, MAINE

by Camille L. Bolduc

Albert Marcille was first elected mayor of Biddeford in 1910, and re-elected in 1911 and 1912. He was the first Franco mayor of this City as well as of the State of Maine.

He was born in Saco in 1876. He was the son of George Marcille and Mary O'Sullivan, both natives of Canada. He received his education at a local public school and he was the first Franco-American to graduate from Biddeford High School (Class of 1894). After graduation, he was employed doing quarry work and stonecutting for eight years. During the following three years, he served as a grocery clerk in a local market.

At a young age, he became interested in politics. His political career dated back to 1907 when he was elected City Clerk, a position he held until the close of the 1909 administration. He was 36 when he was first elected mayor and as mentioned, he served three consecutive years. Following his term, he returned to the grocery business for a few years before he was appointed clerk carrier at the post office. He was promoted to assistant Postmaster and remained in that position until he retired in 1946.

Between 1911 and 1914, he served as a member on the Board of Police Commissioners. He was a member of the Board of Education from 1901 to 1903 and acted as chairman during his term as mayor. During another period of his career, he served a three year term as trustee for the Maine Hospital for Insanes and was a member of the Biddeford's Faculty Night School which was then located on Washington Street.

On January 22, 1901, Albert married Emma Bergeron at St-Andre. They had five children, two surviving to adulthood. His daughter Antoinnette, married Hildreth Gilman Hawes in Biddeford in October of 1930 and his son Woodrow Wilson Marcille, moved to Pensacola, Florida.

Albert died in Biddeford on August 3, 1949 at the age of 73. He left behind his wife, two children, a sister, Florence, and five brothers: Joseph of Biddeford, David of Ogunquit, Herbert of Scarborough, Edward and Edmund of Bridgeport, Conn.

On the day of Albert's death, mayor Louis Lauzier, ordered the flags placed at half-mast at the City Hall the Fire Station and all school buildings.

MARCILLE PATERNAL LINE

Guillebert Marsil
b.
d.

Peronne Clairbout
b.
d.

m.
St-Omer Ancestral Province Ortois, France

Andre Marsil
b. 1642
d. June 15, 1725
Longueuil

Marie Marguerite Lefebvre
b. 1650
d.

m. November 16, 1671
Trois-Rivieres, Quebec

Charles Marsil
b. May 15, 1678
d. February 24, 1757
Longueuil

Romaine Gervais
b. 1681
d. December 16, 1756

m. October 25, 1700
Laprairie, Quebec

Pierre Marsil
b. December 30, 1712
d.

Charlotte Patenaude
b.
d.

m. November 25,1737
Longueil, Quebec

Pierre Marsil
b.
d.

Isabelle E. Trudeau
b.
d.

m. June 28,1788
Longueil, Quebec

Pierre Marsil
b.
d.

Marguerite Baret
b.
d.

m. February 13,1819
Longueil, Quebec

George Marcille
b.
d.

Mary O'Sullivan
b.
d.

m. July 18,1875
St.Joseph, Biddeford, Maine

Albert Marcille
b. 1876
Saco, Maine
d.August 3, 1949

Emma Bergeron
b.

d.

ONCE UPON A GRANDMOTHER'S DAY

by Liana Morris

In my grandmother's day, most of the Franco - Americans in Biddeford did not know any English. My grandmother's first experience with English was when she enter school in a one room school house. The English she learned was by memory and imitation. She often had no idea what the English words meant.

The Biddeford French community was quite segregated during the early 1900's. Stores and churches were French speaking. The church and the parents of the Franco - Americans encouraged Franco - Americans to stay within their own ethnic group. It was taboo to marry outside of their ethnic group.

Often the only reason for Francos to learn English was to obtain their American citizenship papers. They felt they did not need English because in their own little community everyone spoke French.

My grandmother went to school until the fourth grade. Many Franco - Americans did not believe in Education. You went to school until a certain age, then you went to work to help out the family. The immediate earning power was valued higher than education.

At age 16, my grandmother entered the workforce in the Biddeford textile mill. For the most part, the mill workers conversed in French.

When my grandmother married and started a family, her children were taught French. By then, the French and English barriers were starting to break down. My mother learned English by speaking with friends. The Catholic school she attended had a curriculum which was half French and half English. Peer pressure and teasing about being French also added to the need to speak English.

Barriers being penetrated, intermarrying was the next step. My mother married an Anglo - American. Hence, we were not taught French.

In my cousins' families, who had both French speaking parents, only a few parents taught their children French. But with television and friendships with English speaking kids, the French language was soon left behind. Only one family's children out of six of my grandmother's prodigy now speaks French.

A lot of us wish we had kept our French or had been taught it. Irregardless, the integrity of the French community has all but broken up. Granted there still are pure French families, but the community is no longer segregated.

The culture of the Franco - American family has changed from my grandmother's day. The Franco - American community in Biddeford will probably continue to mold itself against our evolving society.

TECHNIQUE FOR GRAVESTONE RUBBINGS

by Patricia Sansoucy

Reproducing the inscription of a tombstone can be easy if you follow a few simple rules. The best rubbings come from flat surfaces. Some old stones may have pitted and begun to crumble over the years. There irregular markings can add character to your rubbing.

Step 1. Clean the surface of the stone. Use a brush of soft natural or synthetic bristles. Never use metal brushes. They can scratch the stone.

Step 2. Stretch your paper over the stone and tape down with masking tape. Cover the entire surface to avoid the possibility of getting wax on the surface of the tombstone. Have the edges of the paper overlap the sides for the same reason. Tips on paper: Use heavy paper at first. After you have mastered the technique you may use thin rag paper or medium-weight rice paper Both can be found at local art supply stores as well as the hard carnouba or synthetic wax you will need.

Step 3. Lightly rub over the paper using your fingertips. This will make you familiar with the surface and its markings. Now do the same with the wax, being careful especially at the depressions. Again, do not go close to the edge of the paper if your paper is too small.

Step 4. With firm even strokes, color the design or relief areas with the broad side of the wax. Do not rub too hard otherwise you might tear the paper and get wax on the stone. A word of caution: Do not use crayons. They do not produce the best reproductions.

Step 5. Display your rubbing by mounting on a mat board. For special effect rag the edges. For a more permanent display have it matted and framed.

A rubbing of a monument commemorating your family name can make a valuable keepsake.

"THE BOLDUCS"
translated by
Celeste Nadeau Steele

The only ancestor of the Bolduc families is Louis Bolduc, born in Paris in 1648 or 1649. His father, Pierre, practiced in the capital, his trade of master apothecary/grocer. About the age of 17, Louis Bolduc was a part of the Carignan Regiment; where we find him registered in the company of Hector d'Andigne Sieur de Grandfontaine. With his companions, Louis Bolduc boarded ship at La Rochelle on Wednesday, 13 May 1665. The crossing was long. The company disembarked at Quebec the following 18 August. His mission was the same as that of the other soldiers: to stop the Iroquois from using the Richelieu River, to then come and harass the colonists from Trois-Rivieres and Montreal.

Louis Bolduc, was he among the number of those who took over the site of the future Fort Saint Louis in September 1665? If yes, he was sick after the series of unending rains, cold, after having been ill dressed, bare footed, and not having a cooking pot to cook the fat, and make a little soup. The men, who are concerned from the first contact with the country, adapted, recovered, and worked steadfastly.

In 1668, Louis Bolduc obtained his release from the army, and wed Isabelle (or Elisabeth) Hubert, daughter of Claude and Isabelle Fontaine. The newlyweds were both natives of Paris. The groom was twenty, the bride seventeen. On the 7th October 1669, the couple bought land at Charlesbourg. The forty acres of rich and productive land were not sufficient to engage Bolduc, who sold the land to Jean Delquel dit La Breche, on the 26 August 1674.

During the next few years, Louis Bolduc and his family lived in Quebec, where they seemed to lead a nomadic existence, or (were) very fond of moving around. We see them renting different houses in 1672, 1674, & 1675. During this time Bolduc advanced his authority by placing himself under the protection of Louis Buade de Frontenac. Thanks to the support of the governor, the ancestor, Louis Bolduc, became the King's solicitor in the Provostship of Quebec, by letters signed 15 April 1676. He was placed under the authority of Louis-Theandre Chartier de Lotbiniere.

But poor relations, kept up between the Provostship and Sovereign Council brought about the downfall of Louis Bolduc. Bolduc most probably wanting to please Frontenac, assisted him in the futile struggles. In 1678-79 for example, the King's Solicitor accused Madame Agnes Morin of having spoken without respect, to Frontenac; and tendered the case to the Sovereign Council. The latter profited for having informed that the misdemeanor did not justify setting in motion the legal apparatus. Louis Bolduc soon became the scapegoat of these quarrels. His authority was then diminished, and what remained was rendered powerless, by the imposition of curious restraints such as obliging him to go work every Saturday under the surveillance of the Solicitor General, Francois-Madeleine-Fortune Ruette d'Auteuil de Monceaux.

In 1680 Louis Bolduc was almost vanquished. L'Intendant Jacques Duchesneau wrote to the minister Colbert: "I do not want to conceal from you, that he is unworthy of his post. He is accused of extortion, of thievery in every house in which he is admitted, of debauchery, and continued drunkenness; and had it not been for M. le Comte de Frontenac's protection, I would have already had him tried." The following year, 16 April, a tradesman from Bayonne, Pierre de La Lande, perhaps related to the intendant, accused Bolduc of embezzlement. The Sovereign Council, too happy to

get hold of this matter, declared him relieved of his commission of King's Solicitor on 20 March 1682. In spite of the support of Frontenac, who defends his cause in the service of Colbert, the King "sacked" him (Bolduc) as his solicitor, in the month of June 1686.

Who was this man? To this subject we ask ourselves a thousand questions. His reputation was clearly wicked, but the words and writings repeated widespread by his enemies were only hearsay. In 1685 the governor Denonville inquired to see if he could not return an indictment against Bolduc: "I learned", he wrote, "that he is a swindler, accomplished at never having to undergo an identical indictment."

Elisabeth Hubert, his wife, received 10 March 1685, before her husband eventually lost his employment, that he was discharged from. a third the salary from this last. She returned to France after having received permission from Denonville: "I willingly gave her, her passport to rid this country of sufficiently unpleasant deadwood.

The last years of Louis Bolduc's existence remain obscure. We believe, in the meantime, he returned to France after the official end of his magistrate position, leaving behind in Nouvelle-France the six remaining children of the eight, which he and his wife brought into this world. "He leaves us with children who were reduced to depend on charity of people of means."

The oldest Louis, born in 1669, wed Louise Caron in 1697; Marie-Anne, born in 1670, wed Jean Marsolet & Jean Primont; Jacques, born in 1671, wed Marie-Anne Racine; Louis and Elisabeth, twins born in 1672, were no longer living in 1681. Rene, born in 1674, wed Marie-Anne Gravel, Louise Senart, and Marguerite Malbeuf. Marie-Ursule, born in 1675, wed Henri Brault, Jean-Baptiste Drapeau, and Richard Tailleur (Taylor). We do not know the destiny of Louise, born in 1677, the godchild of Frontenac.

DICTIONARY OF AMERICAN FAMILY NAMES

continued on page 26

complied by Rena Payeur Cote

ARCHAMBAULT, ARCHAMBEALT, ARCHAMBEAU (Fr.) Descendant of Aircanbald (natural, bold).

BELANGER, BELLANGER (Fr.) One who came from beautiful Anger(ancient name combining Ans,a divinity and gari, spear); one who came from Angre or Angres, in France; variants of Boulanger, q.v.

BOUCHER, BOUCHIER,BOUCHARIN (Fr.) One who cut and sold meats, a butcher.

CONROY, CONRY (Ir.) The son of Curaoi (hound of the plain).

DAIGLE (Ger.) Descendant of Dago, a pet form of names beginning with Tag (the day), as Dagobald, and Dagomar.

GAUDET, GAUDETTE (Fr.) Descendant of little Gaud (ruler).

GIRARD, GIRAUD (Fr.) Descendant of Girard (spear, firm).

GOULET (Fr.) Dweller on a narrow piece of land; or on a narrow stream; one who came from Goulet (gorge; mountain pass), in France.

LABBE, LABBEE (Fr.) A member of an abbot's entourage; sometimes the lay abbot of a monastery who inherited the office.

LANDRY, LANDREY, LANDRO (Fr.) Descendant of Landry (country, powerful).

LETOURNEAU (Fr.) One thought to possess the qualities of a starling, such as being lively and quick.

MANDEVILLE (Eng., Fr.) One who came from Magneville (large estate), in France; or from Mandeville (Mando's estate), in France.

BOLDUC PATERNAL LINE

Symon Boulduc — Jacqueline Debonnaire
b. — b.
d. before Aug. 6, 1595 — d.
m. France

Loys Boulduc — Francoise Le Brun
b. — b.
m. Aug. 6, 1595 Senlis, France

Pierre Boulduc — Gilette Pijard
b. — b.
d. May 14, 1670 — d.
Paris, France
m. Dec. 27, 1639 - contract, France

Louis Boulduc — Elizabeth Hubert
b. 1648 — b.
France
d. France — d.
m. Aug. 20, 1668 Quebec, Canada

Louis Bolduc — Louise Caron
b. — b.
m. June 3, 1697 - Ste-Anne de Beaupre, Canada

Pierre Bolduc — Josette Leblond
b. — b.
m. May 24, 1728 - Ste-Famille Isle of Orleans, Canada

Joseph Bolduc — Marguerite Pilote
b. — b.
m. Nov. 23, 1761 - St-Michel Bellechasse County, Canada

Etienne Bolduc — Marie Cadrin
b. — b.
m. Oct. 4, 1791 - St-Michel Bellechasse County, Canada

Pascal Bolduc — Ursule Bolduc
b. — b.
M. Sept. 15, 1829 - Notre-Dame of St-Hyacinthe, Canada

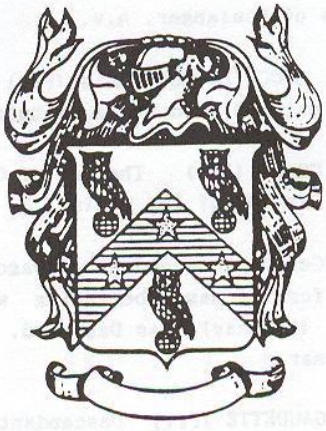
Francois Xavier Bolduc — Angelique Fournier
b. — b.
d. Sept. 17, 1896 — d.
Biddeford, Maine
m. Jan. 11, 1858 - St-Pie County, Canada

Francois Joseph Bolduc — Delina Gosselin
b. May 1865 — b.
St-Pie Bagot Co.Canada
d. Jan. 25, 1942 — d.
Biddeford, Maine
m. May 30, 1887 St-Joseph Biddeford, Maine

Adelard Boulduc — Aimee Vaillancourt
b. June 14, 1892 — b.
Biddeford, Maine
d. Nov. 26, 1930 — d.
Biddeford, Maine
m. July 3, 1916 - St-Andre Biddeford, Maine

Raymond Bolduc — Therese Eva Gendreau
b. — b.
m. Lowell, Ma.

Marc Bolduc — Rachel Lamontagne
b. Dec. 14,1947 — b.
Biddeford, Maine
m. April 4, 1970 - St-Mary Biddeford, Maine



Bolduc

"THE GAGNONS"
translated by
Celeste Nadeau Steele

They were given the first names Mathurin, Jean, Pierre, and Robert Gagnon. The first three were brothers, the fourth was their cousin. They came to live in Nouvelle-France, since this colony offered riches to those who worked hard. These men who formed the great family, Gagnon, of whom we find heirs in the four corners of Quebec, in Canada, and without a doubt, America. They came from Perche; where their last name had not yet adopted the form we know today. The registers, various contracts, and appointments speak of Gaignon, Gangnon, Gaignons, Gaignion, or Gasgnon; but it is rarely found as Gagnon. It is the pronunciation and usage on this side of the Atlantic which is responsible for the change in the name.

It was in the place named La Gaignonniere, a short way from Tourouve, where the children of Pierre Gagnon and Magdeleine (or Renee) Roger were born: Marguerite in 1598; Louys in 1604; Mathurin in 1606; Jean in 1610, and Pierre in 1616. Some remains of La Gaignonniere still remain; but nothing could prevent the cradle of this family from becoming La Cannoniere.

While this family was forgotten in Perche, it took root in the soil of Nouvelle-France. The movement began first with Marguerite Gagnon, wife of Eloi Tavernier. The couple seemed to have come here before 1640, causing the brothers of Marguerite soon after, to do the same. During the years, Mathurin, Jean, and Pierre Gagnon would personify family solidarity. Together, they established themselves "on the shores of Beaupre", between Chateau-Richer and Sainte-Anne. In the winter, the three men seemed to prefer Quebec, where forgetting the land, they became merchants. Together always, they obtained, on 14 August 1651, the grant of a piece of land called Place de la Basse-Ville, where they raised a house. Several years later, on 6 October 1658, enriched by agriculture and commerce, they acquired a store.

The three men, even while occupied with their affairs, watched over their family. The 29 July 1640, at Quebec, Jean married Marguerite Cochon, originally from Dieppe, in Normandy. It was the first marriage contracted by one of the three brothers. The couple had ten children. The direct descendants of Jean do not seem to be numerous. His daughters married men for whom they carried on family names: Jeanne married Jean Chapeleau, Renee married Jean Houimet, and Marguerite married Jean Caron.

Pierre Gagnon was married at Quebec, on 14 February 1642. His wife was Vincente Devarieux, a Norman girl, aged eighteen years. They had ten children. The oldest of the Gagnon brothers, Mathurin, did not marry until 1647. He was forty one years old. His wife was only thirteen. This is the couple who produced the most Gagnons in Nouvelle France. When their fifteenth child was baptized in 1677, Mathurin had just celebrated his seventy-first birthday! Mathurin died in the month of April 1690, at Chateau-Richer, twenty years after Jean, and nine years after Pierre.

Robert Gagnon, cousin of the first three, formed, at his turn, a branch of the Gagnon family. Originally from La Ventrouze in Perche, he married Marie Parenteau, at Quebec, on 3 October 1657. They had ten children.

After the four Gagnons were gone, Nouvelle-France had acquired a new family name, of which the first heirs, numbering forty-five spread throughout the regions of Laprairie, Chateau-Richer, and Yamachiche. In 1878, at Riviere-Ouelle, the descendants of the four pioneers were so numerous, that we thought it only proper to count them. We arrived at the unbelievable total of three hundred sixty-three Gagnons, divided among fifty families!

Nostalgic but admiring, l'Abbe Dumaine, author of a piece titled Tourouve et ses souvenirs, wrote: "The Gaignons in Canada continually grow; and at home the numbers diminish year by year, so that we can foresee a time when the Gagnons will in North America, count more descendants, than the province of Orne will count in its total population."

In 1667, a daughter of Pierre Gagnon entered the convent. Marie-Madeleine was thirteen years old; and had the reputation of being a saint. The sisters of l'Hotel-Dieu of Quebec noted at her unexpected death in 1677, since she was but twenty-two years old: "(she) was certainly comparable to the angels for her purity, her obedience, her spirit of peace and good nature, and for her devotion(..) Her good nature, which is like the flower of charity, always made her very pleasant to the religious and to the seculars; who equally admired such perfect moderation and such absolute control of her emotions, in a person of her age."

Mathurin, Pierre, and Jean Gagnon were sons of Pierre Gagnon, a ploughman; and of Renee Royer (Roger). They were married around 1597; and were residents of Tourouve. They were the parents of seven children; with three sons coming to New France along with their mother. Mathurin married Francoise Boudeau (Godeau) on 30 September 1647, at Quebec. The three brothers produced thirty-two grandchildren for their parents. At the end of 1729, there were already 904 descendants of the three Gagnon brothers in North America.

DICTIONARY OF AMERICAN FAMILY NAMES

complied by Rena Payeur Cote

OUELLETTE, OUELLET (Fr.) Dweller at the eye, or source, of the litte stream or fountain.

PETIT, PETTIT, PETIET (Fr.) The short or small man.

PLAMONDON (Fr.) Dweller on the small piece of level ground on the mountain.

RACINE (Fr.) One who grows and sells root vegetables such as turnips, carrots, etc.

RIOUX (Fr.) Descendant of Ridwulf (rider, wolf).

Rivard (Fr.) Dweller near a small stream.

RODERICK RODRICK (Eng.) Descendant of Roderick (fame, rule).

ROSE, ROSA (Eng.,Scot., Ger.) Dweller at the sign of the rose, a not uncommon inn sign; dweller at the sign of the horse.

ROUSSEAU (Fr.) One with a ruddy complexion or with red hair.

ROUSSEL (Eng.) Descendant od Russel (red); the little red-headed or ruddy-complexioned man.

ROY, ROYE (Fr.,Eng., Scot.) One connected in some way with the king's household; one who played the part of a king in tournaments; the red-haired or ruddy man.

ST-PIERRE (Fr.) One who came from St. Pierre, the name of many places in France.

TRUDEAU (Fr.) Descendant of little Troude, a pet form of Gertrude (spear, strength).

GAGNON PATERNAL LINES

Barnabe Gagnon — Francoise Creste
Residing in Tourouvre, Perche, France

Pierre Gagnon — Renee Royer (Roger)
Residing in Tourouvre, Perche, France

Mathurin Gagnon — Francoise Boudeau
m. Sept. 30, 1647 - Quebec, Canada

Joseph Gagnon — Marie Cloutier
m. Jan. 26,1699 - Chateau-Richer P. Quebec, Canada

Pierre Gagnon — Isabelle Chartier
m. Oct. 4, 1734 - Berthier Montmagny County, Canada

Auguste Gagnon — Gertrude Morissette
m. July 22, 1778 - Ste-Marie Beauce County, P.Q., Canada

Joseph Gagnon — Angelique Gregoire
m. Nov. 26,1822 - Ste-Marie Beauce County, P.Q.,Canada

Francois Gagnon — Caroline Bisson
m. Sept. 7, 1847 - St-Bernard Dorchester Co. P.Q., Canada

Francois Gagnon — Clarence Fillion
m. July 12, 1870 - St-Bernard Dorchester Co. P.Q., Canada

Francois Gagnon — Obeline Couture
b. St-Bernard,P.Q. — b.
m.

Camille Gagnon — Laurette Methot
b. Mar.20, 1912 St-Lambert,P.Q. — b.
d. July 28, 1941 Biddeford, Maine — d.
m. Sept. 17, 1938 - St-Joseph Biddeford, Maine

Roland Gagnon — Priscille Fecteau
b.Aug. 28, 1940 Biddeford, Maine — b.
m. Dec. 28, 1957 - St-andre Biddeford, Maine

Jean Gagnon — Marie Guetry
Residing in Ventrouze, France

Robert Gagnon — Marie Parenteau
b. — b.
m. Oct. 3, 1657 - Quebec, P.Q., Canada

Jean Gagnon — Jeanne Loignon
b. — b.
m. Oct. 28, 1686 - Quebec, P.Q., Canada

Jean-Baptiste Gagnon — Marguerite Langlois
b. — b.
m. Aug. 13, 1736 - Riviere Ouelle, Kamouraska Co. P.Q., Canada

Germain Gagnon — Louise Berube
b. — b.
m. Jan. 7, 1771 - Riviere Ouelle, Kamouraska Co., P.Q., Canada

Henri Gagnon — Marie Clemont
b. — b.
m. Feb. 9, 1801 - Riviere Ouelle, Kamouraska Co. P.Q., Canada

Louis Gagnon — Madeleine Berube
b. — b.
m. Aug. 30,1841 - St-Basile, Maine

Noel Gagnon — Genevieve Madore
b. — b.
m. Dec. 1, 1888 - Van Buren, Maine

Benjamin Gagnon — Rose Roy
b. — b.
m. April 26, 1915 - Van Buren, Maine

Emile Gagnon — Edwina Lavoie
b. April 10,1924 Van Buren, Maine — b.
d. Feb. 8, 1993 Arundel, Maine — d.
m.

ADDITIONAL ACTIVE MEMBERS

Turgeon,George - 3 Twin Island Acre, Biddeford. Me. 04005
Angers, Gabriel - 499 Elm St. Biddeford, Me. 04005
Maillet, Estelle - 5 Walker St. Westbrook, Me. 04092
Provencher,Robert - 5 Little Creek Dr.,Bidd.,Me. 04005
Gagne, Tancrede - P.O.Box 855, Raymond, Me. 04071
Bernier, J.Paul - 397 Methodist Rd., Westbrook, Me. 04092
Croteau, Paul - RR 2, Box 291, So.Harpswell, Me. 04079
Hayes, James A. - 18 Dyer St., Saco, Me. 04072
Wallace, Bernadette - 278 Ocean Ave, Portland, Me. 04103
Black, Muriel - RFD 2, Box 1168, Sanford, Me. 04073
Morris, Liana - 225 West St., Biddeford, Me. 04005
Proulx, Alfred Jr. - 31 Foss St., Biddeford, Me. 04005
Fournier, Roland - 2443 Daisy Ave., Long Beach, Ca. 90806
Maines, Pauline - 5 Walker St., Westbrook, Me. 04092
Maurais, Gerard - 3 Mitchell St. Sanford, Me. 04073
Gagne, Rita M. - P.O.Box 855, Raymond, Maine 04071
Bernier, Angela - 397 Methodist Rd. Westbrook, Me. 04092
Croteau, Simonne - RR 2, Box 291, So.Harpswell, Me. 04079
Delana, Charity - 3683 Frenchman Rd.,Fairbanks,Alaska 99709
Black, Robert - RFD 2 Box 1168, Sanford, Me. 04073
Miles, Priscilla - Waterhouse Rd., Dayton, Me.
Turner, Vernon - 37 Willow Rd., Menio Park, Ca. 94025
Turner, Carol - 37 Willow Rd., Menio Park, Ca. 94025
Olival, Karen - 8 East Main St., Oxford, Ma. 01540
Brynes, Patricia - P.O.Box 671, Westbrook, Me. 04092
Caron, Edward - 385 Pool Rd., Biddeford, Me. 04005
Caron, Debra - 385 Pool Rd., Biddeford, Me. 04005
Bergeron, George M. - 181 Pool St.,Biddeford, Me. 04005
Gagne, Roger J. - 466 Main St., Biddeford, Me. 04005
Littlefield, Anita - P.O.Box 191, Kennebunkport,Me. 04046
Cole, Guy Jr. - 19 Laffin Dr., Westbrook, Me. 04092
Cole, Guy Sr. - 55 McKeen St.,Brunswick, Me. 04011
Gibbons, Shirley - 36 Rocky Hill Rd., Saco, Me. 04072
Gallant, Priscilla - Foote St., O.O.B. Me. 04064
Goyet, Lynda L. - 56 Ross Rd. #17, O.O.B., Me. 04064
Gillinas, Madeleine - 140 River St., Sanford, Me. 04073
Gannaway, Mary - 12 Lucerne St., Springvale, Me. 04083
Francoeur, Jean - 300 E.Bridge St.Apt.112,Westbrook,Me.04092
Desmarais, Joseph E. - 12 East St., Sanford, Me. 04073
Allen, Cheryl - HCR 70, Steep Falls, Me. 04085
Kenny, Pearl - R.R. 1, Box 7350, Sebago Lake, Me. 04075
Duval, Raymond - 13 Lincoln St., Brunswick, Me. 04011
Duval, Georgette - 13 Lincoln St., Brunswick, Me. 04011
Gregoire, Paul - RR #1 Box 3222, Kennebunk, Me. 04043
Goodwin, Nancy - 7401 E.Sabino Vista Dr.Tucson,Az.85715-2222
Lambert, Cecile - 168 South St., Biddeford, Me. 04005
Lakin, Charlene - 3112 30th St., Des Moines, Iowa 50310
Lakin, Charles - 3112 30th St., Des Moines, Iowa 50310

Couture, Wilfred - 47 Springwood Rd.,So.Portland,Me. 04106
Campagne, William - 28 Therrien Ave., Saco, Me. 04072
Shevenell, Richard - P.O.Box 878, Milton, N.H. 03851
Beaudoin, Edward - 136 Summer St., Biddeford, Me. 04005
DeCormier, William - HCR 33 Box 132, West Poland,Me. 04291
Lemay, Armand - 14 Blaney Circle, Seekonk, Ma. 02771-4801
Grenier, Jeremy - RFD #4 Box 1570, Wiscasset, Me. 04578
Dubois, Martial - 133 Cleaves St., Biddeford, Me. 04005
Labelle, Sandra - 194 West St., Biddeford, Me. 04005
Grenier, Conrad - 7 Pinewood Dr., Sanford, Me. 04073
Cook-Lambright, Donna L. - 4725 West State Rd.,
Shipshewana, Indiana 46565
St-Ours, Gerard - 214 West St., Biddeford, Me. 04005
Sansoucy, George - 119 Boom Rd., Saco, Maine 04072
Smith, Rachel - 2 Pleasant View Dr., Saco, Me. 04072
Smith, William - 2 Pleasant View Dr., Saco Me. 04072
Dupuis, Diane - E.Stoneham, Me. 04783
Olka, Anita Demers - 4 Donnelly St., Lewiston, Me. 04240
Chicoine, Maureen Rousseau - P.O.Box 1809 Lewiston, Me. 04241
Dagneau, Irene T. - 10 Frederick St., Lisbon, Me. 04250
Garnache, Charles W. - 754 Pool Rd., Biddeford, Me. 04005
Garnache, Kathy Freeman - 754 Pool Rd., Biddeford, Me. 04005
Hannon, Gail E. - 47 Roundabout Lane, Portland, Me. 04102
Mitchell, Theresa - P.O.Box 104 G, Alfred, Me. 04002
Rioux, Robert L. - 2817 Jermantown, Apt.411, Oakton, Vir. 22124
Lambert, Keith R.- 9 Dear Run Rd., No.Hampton, N.H. 03862
Richard, Diane - RR3 Box 77, Gorham, Me. 04038
Lagasse, Connie - 16 Ridge Rd. Westbrook, Me.04092
Paquin, Arthur H. - 9 day St., Dracut, Ma. 01826
Rioux, Roland A. - 192 Granite St., Biddeford, Me. 04005
Carrignan, Phillippe - 200 Elm St.,Biddeford, me. 04005
Coughlin, Theresa Maheu - P.O.Box 3030,R1,Barton Rd. Windsor,Me.
Cincotta, Lauri - 104 Graham St., Biddeford, Me. 04005
Wickett, Joan - 479 Stillwater Ave., Oldtown, Me. 04468

The following amendments to the Society By-Laws were adopted on 30 May 1993:

1. These By-Laws may be amended by a simple majority of those board members present and constituting a quorum, at any regular or special meeting of the Board of Directors; provided that the proposed action has been given to each board member with the call of the respective meeting.

2. A quorum at any meeting shall be one more than, one half the majority of current elected officers. An affirmative vote by a majority of those officers and directors present shall be necessary to authorize any act or pass any resolution for and by the Society.

3. The Auditor shall be responsible for reviewing all financial records yearly; prior to the general election.

4. The Historian shall be responsible for collecting information and/or material concerning the history of the Society.

RESEARCH SERVICE POLICY

The Research Department of the society is comprised of volunteers who donate their time and service to help members and non members in their search. All money collected as a result of service done on behalf of the society will be used to acquire additional research material for the library.

For a direct line to France the fee is $15.00 for members, and $20.00 for non-members. If we are unable to go to France, the cost will be $2.00/marriage for members, and #3.00 for non-members.

We will research single marriages, again at a cost of $2.00 for members, and $3.00 for non-members.

When requesting a search please give us as much information as possible: names, dates, places, and all other information you may have. Indicate exactly what information you are needed. PLEASE PRINT CLEARLY. Include the appropriate fee. Any money not used, will be refunded. Sent requests to:

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SEARCH QUESTIONS

Please submit all questions and/or answers directly to: FRANCO-AMERICAN GENEALOGICAL SOCIETY OF YORK COUNTY, P.O. BOX 180, Biddeford, Maine 04005. Answers will be delivered to submitter immediately upon receipt: and will be published in our next bulletin. There is no fee for members inquiries. Non-members are asked to include $3.00 with any inquiry.

Q. # 87 Seeking mother of PIERRE GUERIN who married ADELINE MORIN on 5/9/1859 at Chicoutimi. The marriage record lists Pierre's father as Pierre Guerin dit St. Hilaire. Parents of Adeline are Francois Morin and Henriette Tremblay.

Q. # 88 Looking for parents, marriage date and place of JEAN DECINTRE and LOUISE ALLARD. Jean's daughter Elizabeth married Charles Charland on 11 January 1814 in Grondine P.Q.

Q. # 89 Searching for parents, marriage date and place of JOSEPH GENTESSE (also GENTES and JENTES) who married MARGUERITE LABARRE. Joseph's son Charles was married to Marie Martin 1 August 1826 at Pointe du Lac.

Q. # 90 Seeking parents, marriage date and place for LOUIS GUILLEBEAULT Louis' wife was Madeleine Lavoie.

Q. # 91 Am searching parents, marriage date and place of FERDINAND GAGNE and MARIE CYR.Their son Alfred married Azilda Bellavance on 15 January 1894 at Ste -Helene de Chester.

Q. # 92 Looking for parents, marriage date and place of FRANCOIS LAFLEUR and LOUISE ROBIDOUX. Their son Jacques married Marguerite Ritchot in June of 1793 at St. Michel Yamaska.

ON THE BOOKSHELVES

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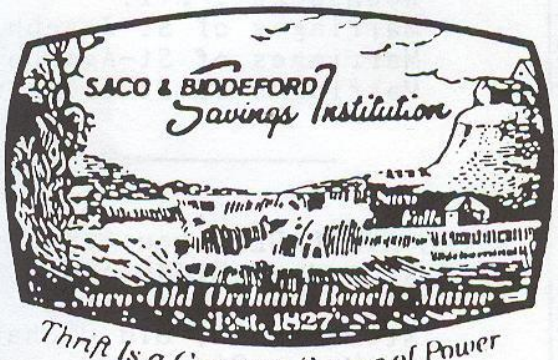

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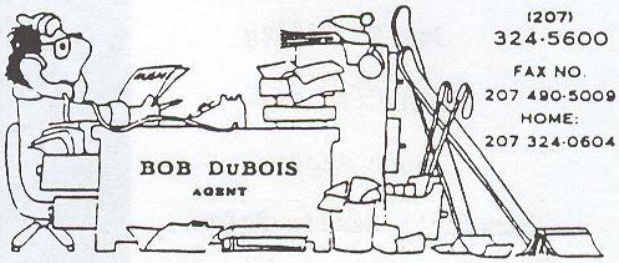

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You are cordially invited to attend your first meeting as our guest. Bring a friend. All are welcomed. We meet the third Wednesday of each month except July and August in the Annex of the McArthur Library in Biddeford, Maine. Election of officers is conducted during the June meeting.

The following information would be appreciated:

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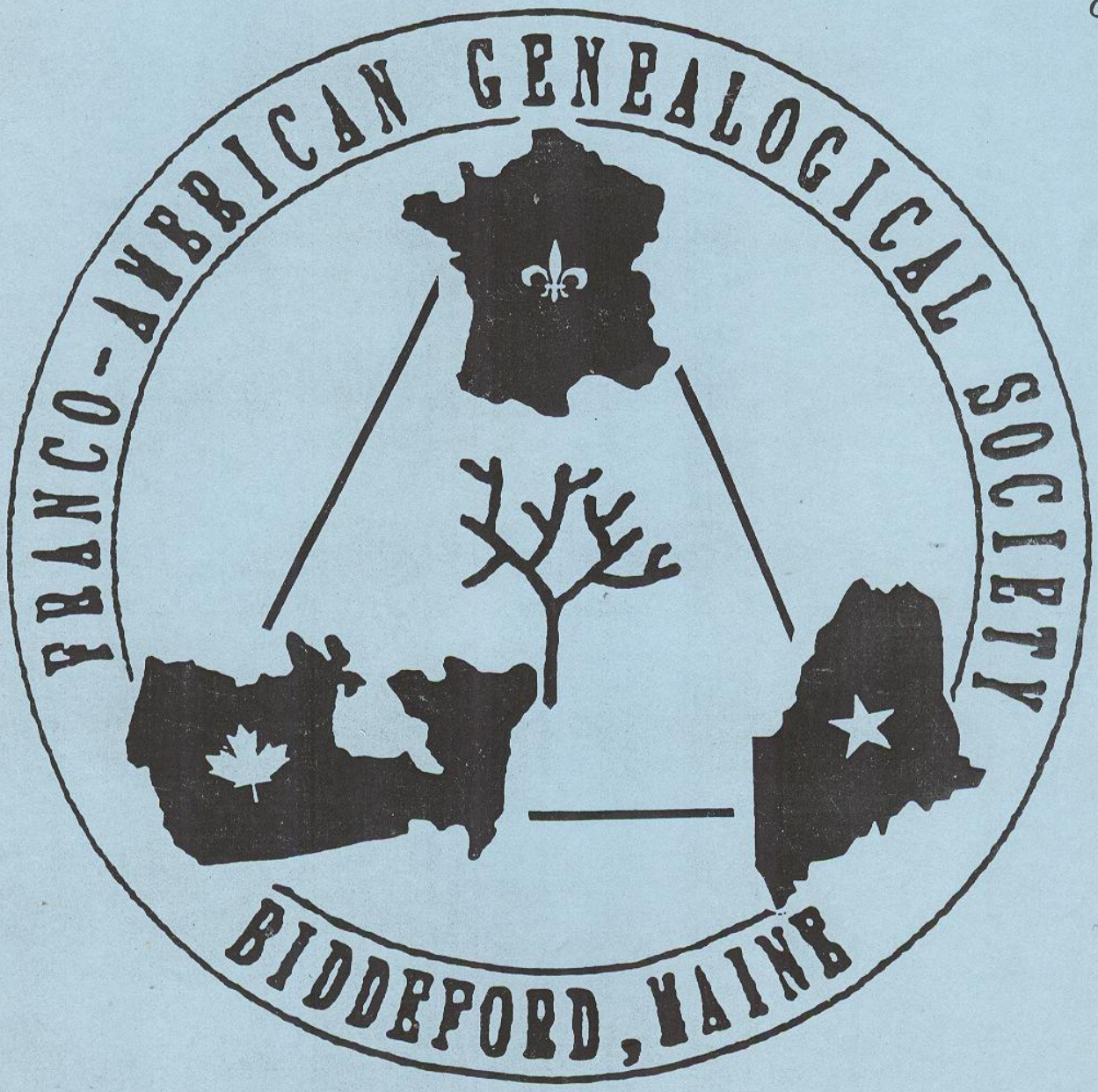

NOVEMBER 1994

VOL. 11

1994 - 95 OFFICERS

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This publication is free to all paid-up members. Our purpose is to keep everyone informed through genealogical data of all types. We also provide a channel through which you can submit your problems and unsolved questions in expectation that someone will see the question and have an answer for you. Please submit your questions and answers for "SEARCH QUESTIONS" to: Franco-American Genealogical Society, P.O. Box 180, Biddeford, Maine 04005. We ask that all replies be directed to the Society so others can benefit from your knowledge.

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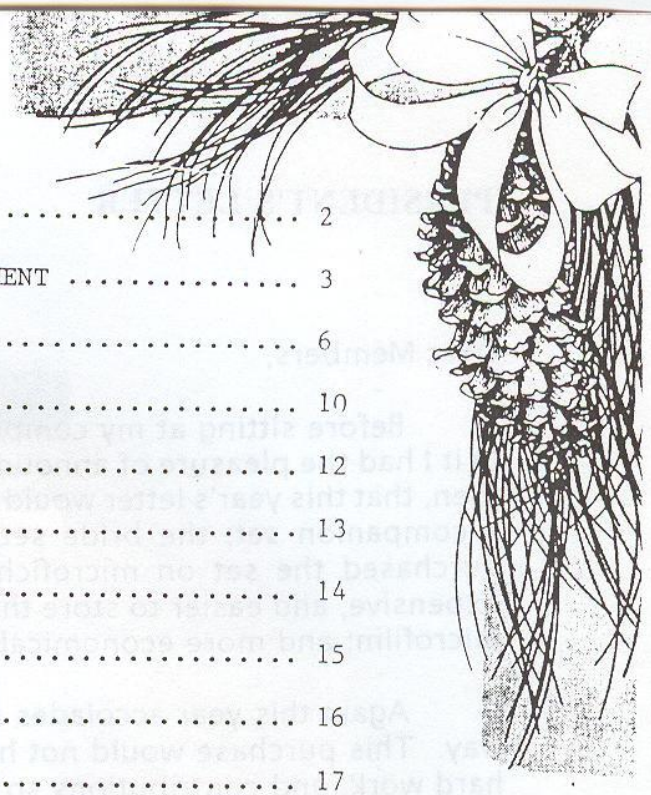

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PRESIDENT'S LETTER

Dear Members,

Before sitting at my computer to compose this letter, I reread last year's letter. In it I had the pleasure of announcing the arrival of our Drouin books. Little did I know then, that this year's letter would include the announcement of the recent acquisition of a companion set: the bride set, organized and listed by name of the brides. We purchased the set on microfiche for several reasons. First is that fiche was less expensive, and easier to store than in printed form. In addition it is easier to use than microfilm; and more economical to replace if damaged.

Again this year accolades need to be given to all who helped the Society in any way. This purchase would not have come about without all the energy, bright ideas, hard work, and contributions so generously given by our members and friends.

This year's major publishing project was the brainchild of one of our members, Rena Cote. In remembrance of the fiftieth anniversary of D-Day, it was decided that our Kermesse theme would be to honor local men and women who served in WWII. Rena with the help of her husband, Raymond, and a few others, gathered pictures and clippings of area servicemen and women. These were arranged into a very moving and memorable display. It was the major attraction in our genealogy tent at the Kermesse.

There were some very touching moments that weekend when visitors came in again and again to view photos of themselves, family members, or friends. One man was poring through the MEMORIES book intently searching. He stopped at a photo, and just stared. In a choked voice, with tears in his eyes, he told me it was the first picture he had ever seen of an uncle killed in action. He had heard many stories from his mother about her brother; but had never seen his face, until that day. The weekend was filled with similar incidents as our visitors all had their own stories of long ago memories; some happy; some tragic.

In addition to creating the display, Rena took the same photos and clippings, indexed all the names, and put them into a book entitled, MEMORIES OF WORLD WAR II. The display has been on exhibit at the McArthur Library since the Kermesse. The book has become a "best seller".

I encourage all our members to think about what the Society has given them; and in turn to think of how they can help the Society. We need the support of all our members to continue to grow. We can all take pride in our Society, and its accomplishments. We can all insure a continuation of this success by giving a little of ourselves. I wish you all a healthy and successful year of research.

Sincerely,

Céleste Nadeau Steele

The Historical Role Of The Carignan Regiment

by Fred Soucy

The Carignan Regiment was created by Prince Thomas Emmanuel Pierre de Savoie, the Prince of Carignan, as an elite company of the famous Prince's guards. The regiment distinguished itself in many battles in the Turkish Wars. It also fought on the side of Louis XIV in the noblemen-led revolt known as "Le Fronde". Following the Peace of the Pyrenees in 1659, the Prince of Carignan gave the regiment to King Louis XIV, who then assigned it to the regular Royal French Army. The regiment was apparently able to maintain its elite status in the French Army, due to the superior physical condition of its soldiers compared to that found in other regiments.

Traditionally, New France was France's major North American colony. From its founding in 1608, it was primarily a private fur trading outpost. Population growth was minimal due to the lack of "royal interest" and the constant harassment attacks mounted by warriors of the Iroquois Indian Confederation.

In the early 1660's, Financial Minister Jean-Claude Colbert convinced King Louis XIV to end the 50 years of disinterest and take control of New France as a new royal colony. Both Louis XIV and Colbert saw New France as an opportunity to create an experimental absolute monarchical colony, whose sole economic purpose was to provide raw materials and goods for the economic benefit of France only. This economic system of exploitation was called mercantilism and made New France a guinea pig.

In order to implement this economic plan, King Louis XIV designated Jean Talon to go to New France as its first Intendant. He was to be the official royal representative in the colony. This was a separate position from that of the Royal Governor who actually governed. Jean Talon was to survey New France's situation. He concluded that none of the new plans for New France could be implemented until the colony's most immediate threat, the Iroquois Confederation, was neutralized.

Talon convinced Louis XIV to send the most elite regiment in the French Army, the Carignan Regiment, to New France to eliminate the Iroquois threat. Once this mission was accomplished, Talon hoped to induce volunteers from the Carignan Regiment to stay in New France as colonists, thereby helping to elevate the colony's second pressing problem, low population growth.

At the time of its dispatch to New France, the Carignan Regiment consisted of 20 companies. Each company had 50 soldiers. In addition, four companies from the Navarre Regiment were attached to the Carignan Regiment. Thus making the effective force 1200 soldiers. The newly enlarged regiment was

then divided up into four companies having 300 soldiers each. The commands were designated for Captains: Chambly, Froment Latour and Petit. These four reported to Colonel Salieres.

The actual departure preparations were finalized during the first three months of 1665. The old port at La Rochelle was chosen as the point of embarkment. In April, Minister Colbert brought the four Navarre companies to the Army encampment on the Ilse of Oleron, just off the coast from La Rochelle. It was decided to send the regiment across the Atlantic Ocean in separate groups. For three weeks, ships left La Rochelle with soldiers and supplies. Some went directly to New France others were re-routed to the southern colonies in the Antilles before re-joining the rest of the regiment in New France.

From mid June to mid August of 1665, the majority of the Carignan Regiment had arrived in Quebec. Shortly after their arrival Mr. Tracy, the new colonial Governor reviewed the regiment in parade through the streets of Quebec. It was a magnificent spectacle with all soldiers in new blue overcoats, and the officers wearing white powdered wigs and carrying new shiny swords. The spirit of the town's populace was restored thanks to the mere presence of the soldiers sent to protect them. They were not the only ones impressed. Spies sent by the Iroquois Confederation were among those who viewed this spectacular display of military might. As a result, three of the five tribes decided to make peace with the French. The Mohawks and the Oneidas, the two most easterly tribes of the Confederation, choose to remain in conflict with the French.

The military objectives assigned to the Carignan Regiment were twofold. Its immediate mission was to invade the Iroquois Indian territory and eliminate the threat to New France. The Regiment was to also build forts and military roads to act as deterents along the main Iroquois invasion routes, the Lake Champlain and the Richlieu River Valley. Given the fact that not all of the expected companies had arrived the decision was made to delay invasion of the Iroquois territory until 1666. Hence the tasks of building forts and roads was begun along with the placement of obstacles on the invasion routes to deter a quick attack from the Indians.

When January of 1666 arrived it was decided to venture out and surprise the Indians in the dead of winter. Winter campaigns in Europe were common so quite possibly it was thought that it would be easier to travel south on the frozen Lake Champlain then to struggle through the wilderness at a later date. The absurdity of this mission was yet to be seen. The Carignan Regiment was taken by complete surprise as they marched unknowingly right into an Iroquois ambush. They were force to leave 60 dead soldiers, supplies, and spare clothing at the site. The survivors wandered aimlessly in the wilderness (presently the Albany area of New York) until a dutchman guided them northwards towards Lake Champlain.

Militarily, the winter campaign against the Iroquois was a failure. The Carignan Regiment was the first group of white men to set foot in the Ticonderoga area, which would become an important military vantage point in the next 100 years in the struggles over the control of northern colonial North America.

Despite the ordeal of that first campaign, the French authorities planned for the next campaign, set to occur within the next 4 to 8 months. They were bound and determined to neutralize the Iroquois. In September the order came to move out. After the southernly march to the region of the Mohawk and Oneidas villages, a few skirmishes were won. The Indians, impressed by the power of the Regiment, decided to avoid bloodshed. They abandoned their villages and fled into the wilderness. In Military terms, the Carignan Regiment was victorious. The enemy had been forced to abandon their villages without a fight.

With the Iroquois threat neutralized for the time being, the men were assigned to the forts to strengthen their defenses. By 1668, a 20 year peace treaty was signed. In the opinion of the French Authorities, the army regulars had performed their required function and were no longer needed. Thus King Louis XIV ordered them home to France. Defense of the colony would be maintained through each town's local militia.

The Intendant Jean Talon, was worried about the thought of having no regular soldiers in the colony. In Talon's mind, the recently signed peace treaty did not constitute a guarantee for New France's security. To calm his concerns, Talon decided it was time to implement the second part of his original plan to strengthen the colony. Talon conveyed his plan to the king in which he hoped to be able to convince members of the Carignan Regiment to stay in New France as new colonists. Surprisingly Louis XIV accepted Talon's plan and ordered implementation to begin immediately along with various inducements to help sway the soldiers decisions.

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NOEL AT VILLE-MARIE

Submitted by
Gilberte Warner

The following is a letter written by Charles du Mousson, a drummer in the Carignan-Salieres regiment, while in winter garrison at Ville-Marie. It was written to his mother, the Marquise of Mousson at La Rochelle, France.

Ville-Marie
25 December 1665

Beautiful Marquise, my Mother,

Mr. Paul de Chomedy of Maisoneuve, founder of Ville-Marie on the eve of embarking at Quebec for Europe this autumn (1665), kindly took care of several letters that I had addressed to you. I thanked him heartily.

I knew de Maisoneuve to be courteous and obliging. I had seen him at Versailles when he came there eight years ago (1657) when I was a page of Her Majesty, the Queen Mother, Anne of Austria.

His vessel must have reached La Rochelle during this current month of December. You have then already read my letters given to you by him.

In these letters, Marquise, I told you how as a page, I left the old Continent for the New on February 25th of that year, 1664. I related in detail all that happened, beautiful Marquise. I am now at Ville-Marie and more-over with the drummers as you will see.

Realizing that I was seventeen years old and that I could not be a page all my life, during the voyage I asked the viceroy several times to give me employment with the Regiment. He would smile and answer, "Young fellow do you wish to be eaten by the Indians? Do you know that the Regiment of Carignan was sent to New France because it is the most seasoned, having fought a campaign in Hungary against the Turks?..." Nevertheless after many requests, he allowed me to enter the Regiment as a drummer and since my company was leaving Quebec on November 4th with our colonel, Mr. De Salieres, for Ville-Marie for the winter, I followed them here where I arrived six days later.

Today is Christmas Day !

I went to Midnight Mass in the chapel of the Hotel-Dieu where the religious ceremonies are held until the parish church is built on the Place d'Armes, a short distance behind the hospital. And it is needed! Ville-Marie now has a population of 625 Frenchmen besides the religious, the soldiers and the Indians.

The chapel was nicely decorated. The tabernacle was beautiful with lights in abundance, and gold and silver flowers nicely disposed on the alter by the Hospitallers. There were linen curtains at the windows, crimson draperies, a few banners and small flags, and what a beautiful lace cloth! All this was marvelously arranged.

The Intendant was here representing the Government and the Army located at Quebec. Mr. Talon, whom you know and have seen at Louvre, is a remarkable man. His Majesty has not a more faithful subject, Marquise. Tell the King this. Our Minister of Finance, Colbert, is already aware of it.

Would you know what notables and colonists attended the solemnity, dressed in their best finery? Yes? Well, I will name some of them. Imagine that you see them and are here yourself.

In front, to the right and left of the Intendant, are Major Dupuy, commanding officer of Ville-Marie, Mr. de Sailly, judge of the royal court, Mr. de Musseaux, judge of the lower court, the Priests of St. Charles Le Moyne.

Besides these, there were Mademoiselle Mance, the first three Hospitallers, Mothers de Bresoles, Mace and Maillet. Also Sisters Marguerite Bourgeoys, Crolo and Raisin of the Congregation.

There were also some Indians dressed in deer-skins, trimmed with porcelain beads and small furs.

All these persons were kneeling and praying very devoutly, the greater number preparing to receive Holy Communion.

Father Stouart, representing the priests of St.Sulpice, feudal lords of the Island, officiated. Pierre Gabois, one of my friends, served Mass wearing a lovely red soutane with a cream silk sash. Father Dubois, our chaplain, was in the sanctuary in a nice surplice.

As for the music, it was well sung by a choir of inhabitants and soldiers with good accompaniment. Mr. De Brassac, the general clerk of the West Indies Company and Mr. Benigne Basset, notary and clerk of the court, both played the lute; two soldiers played viols, the surgeon Bouchard the theorbo and I, the small flute.

A little after half-past eleven, before the Mass, when Father intoned the TE DEUM and the choir answered in parts and with music, the harmony was very agreeable. I think that even Mr. Lulli would not have been displeased at hearing us. It is true that we practiced a great deal before the feast.

The KYRIE and the GLORIA were from a Mass of "Palestrina" and the other parts of the office were sung in four parts without accompaniment as was also the "Salvum Fac Reger". At the offertory, it was your son, Marquise, who sang a lovely motet composed by Mr. Cambert; he had taught it to me when he was superintendent of music of Her Majesty the Queen Mother.

At the masses of dawn and of the day, several hymns were sung in French, and also in Algonquin by Indians who had come from the Ottawa River. I wish, Marquise, that you could have heard them. They sang real well. Besides, they are friends of the French.

The singers and those who played were greatly complimented. All said that it was a long time since they had heard such melodious singing.

After the ceremony, we were invited to a banquet by Father Stouart who received us and several notables at the Sulpician's residence. Father treated us with squad pie. Wild fowl, mother, does not taste better. And I really think that the steward of the Prince of Conde would have liked them. We also had sweetbreads with raisins in it. and candies lemon-peel with wine and beer to drink. Just before leaving, upon Father's invitation, we drank a cup of Spanish wine to the health of the King, of the Queen Mother and all of the Royal family. Then it was the turn of the Government, the ecclesiastical hierarchy, and that of Father Stouart, our host.

Finally, the Intendant raised his glass saying: "To the health of Mr. de Colbert" and we repeated with him, "To the health of Mr. de Colbert and added to the health also of his lieutenant in New France, Mr. Jean Talon".

This was the end of the feast and each went to his lodging after singing "Dieu sauve le Roi" that Mr. Lulli of the court had put to music.

This morning the reveille was not sounded to as to give the soldiers and myself some leisure. Shortly before the High Mass, I with my drums and others from the regiment with flutes, went to play aubades to the Intendant, to the commanding officer, the colonel and the Reverend Father Stouart who represents the priests of St. Suplice.

NOEL! NOEL! NOEL!

It is three o'clock. I just came from the soldiers' quarters where I feasted with the garrison.

I'm writing you this letter from the Hotel-Dieu, thanks to the kindness of Mademoiselle Mance, who loaned me pens and parchment. But I am wondering when you will receive this, Marquise. I certainly do not know because at this season, ice closes the route to the high seas. The month of July? Perhaps much later? It could well be.

I am in the men's ward where there are three patients. One is suffering from a wound in the head made by an Indian who tried to scalp him but he was able to escape. These savages, Marquise, are villains!

Another had a foot frozen. The third has a heavy cold with fever. The surgeon, Mr. Bouchard, has just bled him a little to calm the heat of his blood.

As I am writing these words, I can see from the window, on the other side of the path, the foundress of the hospital, Mademoiselle Mance, leaving Sister Bourgeoys lodging. She has been living above the school which she founded seven years ago, the first one in Ville-Marie.

To the east over the tops of the trees, shines the cross of the chapel which Sister Bourgeoys erected six years ago (1659) under the title of Notre-Dame de Bon Secours. Quite near, the white flag with golden fleur-de-lis floats over the fortifications.

In the distance, is the frozen river, a desert of cold...then...ocean and beyond that the shores of the homeland where I see as through a mist, the castle of my ancestors in the countryside of La Rochelle.

Entering in spirit the large living-room with oak-panelled walls covered with portraits of our ancestors, I contemplate a beautiful marquise with silver hair. She is speaking to her children of their eldest brother who is in the King's service in New France, your son who embraces you all very tenderly.

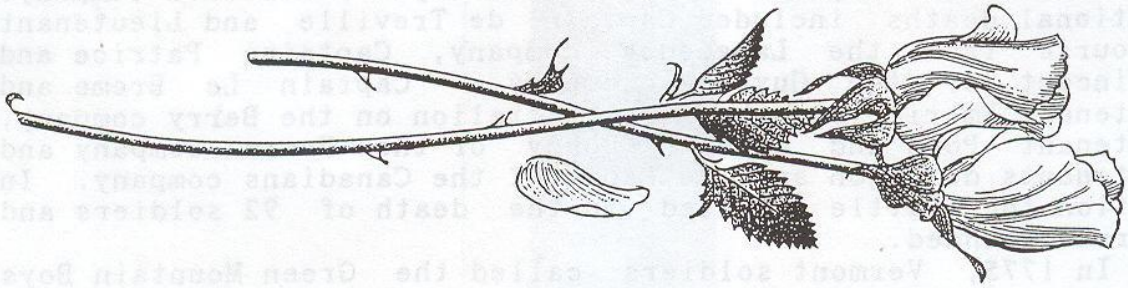
Good-bye, good and dearest Marquise, my Mother.

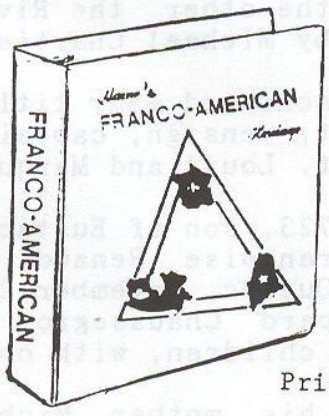
Your son kisses your hands in respect.

Claude du Mousson

Drummer in the Regiment of Carignan-Salieres in the service of His Majesty Louis XIV in New France.

Text by: Louis-Raoul de Lorimier
Published: A L'Oree du Bois (Bulletin of the Boisvert Family Association)





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A MAN AND HIS FORT

Researched by Ralph Courtois

Compiled by Jeannette Caya

Fort Ticonderoga situated in New York on Lake Champlain became famous during the Revolutionary War. The fort was along the water route through which Canada used to invade the British.

Prior to the British capture of Fort Ticonderoga, it was a French fort known as Fort Carillon. In 1756 in was under the command of the Marquis de Montcalm. He was very successful in defeating the British in the first part of the French and Indian War. In 1758 he successfully defended the fort at the Battle of Carillon. This battle resulted in the death of approximately 3000 "English men," most of whom were of Scot descent. The French also experienced the loss of many men. Lieutenant Dodin of the La Reine company was killed. The La Sarre company lost Captains: de Moron and Champrodon, and Major Aide Mineraye. Also killed was Captain Ducoin of the Royal-Roussillon company. Additional deaths included Captain de Treville and Lieutenant Parfouric from the Languedoc company, Captains Patrice and St.Vincent of the Guyenne company, Captain Le Breme and Lieutenant Emeric from the first battalion on the Berry company, Lieutenant Pons and Enseign Doucy of the Bearn company and Lieutenants de Nigon and de Langy of the Canadians company. In addition the battle resulted in the death of 92 soldiers and numerous wounded.

In 1775, Vermont soldiers called the Green Mountain Boys attacked and captured this fort without death to anyone. Today the fort stands rebuilt as a museum.

In the beginning fort Ticonderoga belonged to the French, on French soil and was named fort Carillon. Like all French forts it was star shaped. It was situated on the peninsula of Carillon which consisted of a rocky plateau bordered by lowlands with Lake Champlain to one side and to the other the River Chute. This famous fort was constructed by Michael Chartier, Engineer of the Ritz in 1755.

Michael Chartier could boast of having achieved many titles during his lifetime, namely, that of cadet, ensign, captain, seigneur, military engineer, Cavalier of St. Louis and Marquis of Lotbiniere.

Michel was born in Quebec, April 23, 1723, son of Eustache Chartier de Lotbiniere, and of Marie-Francoise Renaud de Desmeloizes. He married at Notre Dame de Quebec, November 20, 1747 to Louise-Madeleine, daughter of Gaspard Chaussegros de Lery, engineer to the king. They had eight children, with only two, a boy and a girl attaining adulthood.

Orphaned at birth by the death of his mother, Michel Chartier was deprived of the presence of his father, who embraced religious life, three years after the death of his wife, Marie-Francoise.

Young Michel in his early childhood often frequented the College of the Jesuits of Quebec. As a teenager, he entered the

Marine Corps as a Cadet following a familiar French tradition, and possibly with aspirations to attain fame. Making second ensign in 1744, he participated, under this title in the Acadian Military campaigns from 1746 to 1747. Under the command of Jean-Baptiste-Nicolas-Roch de Ramezay, he proved himself by his courage and capabilities.

In 1749, the Commander General of New France, Roland-Michel Barrin de la Galissoniere, in gratitude, named him an Ensign and entrusted him with a delicate mission in the west to gather strategic and scientific information in the territory between Montreal and Michillimakinac (Mackinaw, Michigan).

Upon his return to France in 1750, La Galissoniere had his protege come before him advising that he had acquired a formation of Marine Artillery and Engineers. Three years later, Chartier de Lotbiniere returned to Canada with the title of Engineer of the King and the grade of Lieutenant. He worked at Quebec on the building of the ramparts under the leadership of his father-in-law. Promoted to Captain in 1757, he found he had not been selected to serve for the post of Chief Engineer of New France, which he had requested after the death of his father-in-law in March of 1756. The court, however, preferred Engineer Nicolas Sarrebource Maladre de Pontleroy, of the regular French troops.

In the spring of 1760, he was charged with the fortification of l'Ile aux Noix to prevent the advance of the enemy coming from the south. He had to abandon this post to the troops of Brigadier General William Haviland, and subsquently retreated to Montreal. After this, he returned to France with his son, Michel-Eustache-Gaspard-Alain, leaving his wife and daughter, Marie-Charlotte in Canada. Back and forth from Canada to Britain, from France to Massachusetts, he travelled for a number of years. Finally, while in France, he obtained the Cross of Saint-Louis, a pension (which was later doubled) in 1781, and finally the title of Marquis in 1784, for the sacrifices he had made when he had allied himself to the French cause in 1776.

After an absence of nineteen years, he returned to Canada to find his family and his seigneurie at Villechauve. But this euphoric return was of short duration, and he took the road to banishment after having sold Villechauve to Alexander Ellice on July 30, 1795. As her share of the sale, Mrs. Chartier de Lotbiniere, demanded and received the separation of their combined wealth in June 1796.

After the fall-out with his family, the Marquis, who had distinguished himself among other seigneurs by his boldness, ended his remaining years in New York as a victim of yellow fever. He died at the age of 75, on October 14, 1798. According to F. J. Thorpe and Sylvette Nicoli-Maschino, he had remained away from his wife and children for more than twenty-five years. Lotbiniere papers are scattered in the Archives at Quebec, in the State of New York, and many other places too numerous to mention.

CHARTIER PATERNAL LINE

compiled by Ralph G. Courtois

Joseph Chartier — Marguerite Amelotte

Philippe Chartier (Royal Scribe) — Anne de Maynard (de Blois)
b. 1345 Dijon, France
m. 1374

Alain Chartier (Poet-Writer) — Francoise de Chateau Renaud
b. 1382 Bayeux, Normandy, France
m. 1404
d. 1455 France

Cesar Chartier — Elizabeth (Le) Pelletier
m. 1448

Clement Chartier — Gilette de Chatembourg
b. 1456
m. 1480
d. 1560

Alain Chartier (Counselor) — Madeleine de Chateau Brillant
b. 1496
m. 1525 (cousin)
d. 1536

Pierre Chartier (Military Colonel) — Henriette de Polignac
b. 1527
m. 1560
d. 1582 Rennes, Brittany, France

Alain Chartier (Lawyer) — Victoire de Montfort
b. 1564 Rennes, Brittany, France
m. 1589 Paris, France

Rene Pierre Chartier (Doctor) — Francoise Boursier
m. July 15, 1608 Paris, France

Louis Theadre Chartier — M. Elizabeth D'Amour
(Counselor to the King Louis XIII)
b. 1612 Paris, France — b. 1612-13
m. Aug. 16, 1641 Paris, France
d. Sept.11, 1690 Quebec — d. Nov.9, 1690 Quebec

Rene Louis Chartier (Lt.General) — M. Madeleine Lambert
b. Nov.14, 1641 Paris, France — b. May 11, 1662 Quebec
m. Jan.24, 1678 Notre Dame de Quebec
d. June 4, 1709 Quebec — d. Nov. 15, 1695 Quebec

Eustache Chartier — Francoise Renaud (Dorenne)
(Became a priest after death of wife)
b. Dec. 15, 1688 Quebec — b. Aug. 26, 1693 Quebec
m. April 14, 1711 Quebec
d. Feb. 14, 1749 Quebec — d. April 25, 1723 Quebec

Michel Chartier (Engineer) — Madeleine Louise Chausse-Gros
b. April 12, 1723 Quebec — b. June 7, 1726 Quebec
m. Nov. 20, 1747 Notre Dame de Quebec
d. Oct. 14, 1798 New York

Eustache Gaspard Michel Alain Chartier
b. Aug. 31, 1748
m. (twice)
d. 1822

LA GUIGNOLEE [1]

by Camille L. Bolduc

An old tradition undoubtedly from France, was very popular in the Quebec province where I grew up in the 30's. The event took place on December 31 of each year. Town officials dressed in colorful snowshoers costumes. They each wore a hat called "la tuque" and wrapped bands of wool around their waist. They went from house to house collecting food or money to be distributed to the poor on New Year's Day. They worked in groups of three or four, knocking on doors until they gained admission. Then they danced and sang the following lyrics.

Bonjour le Maitre et la Maitress	Good evening Master and Mistress
Et tout le monde de la maison	And all persons living here
Pour le premier jour de l'annee	For the first day of the year
La Guignolee vous nous devez	The Guignolee you owe us
Si vous n'avez rien a donner	If you have nothing to give
Dites nous le.....	Tell us....
On amenera la fille ainee	we will take your eldest daughter
On lui fera faire bonne chair	We will teach her all aspects of work
Nous lui ferons chausser les pieds	We will warm her feet
On vous demande seulement une echinee	We only ask you for a backbone
De trente pieds de long...si vous voulez	of thirty feet long..if you please
La Guignolee La Guignoloche	La Guignolee La Guignoloche
Mettez du lard dans nos poches	Put some "pork" (food) in our pouches

With traditional French-Canadian hospitality, the group was often treated with a glass of homemade cherry or dandelion wine or maybe with a "shot" of mixture of wine and alcohol known as "Caribou". At the end of the day, not only the bags were full of goods for the needy but the volunteers themselves were not lacking in good spirits!

A few years ago, while visiting St.Genevieve, Missouri, I found out that a similar tradition had survived in that old town, which was formerly part of the Louisiana territory. It also was celebrated on December 31st. A few volunteers, their faces blackened like Negroes or browned like Indians, went door to door. They danced and sang, accompanied by two or three fiddlers. The lyrics they sang were very similar to the traditional Quebec version I was accustomed to. The lyrics they sing now have undergone some slight modifications due to translation into the English and German adaptations. All the same, a tradition of charity and gaiety, one to be admired. After all, their goal was to collect food for the poor to feast at a banquet which was to take place 12 days after Christmas.

At that sumptuous feast they served to all bachelors, part of a large cake in which a bean had been inserted. The one who was lucky enough to find it had the right to choose any girl as his partner at the ball following the feast.

In Quebec, it is sad to note that this tradition has gone by the wayside. A request for the poor still takes place sometime during the month of December. Each individual, assigned to a certain part of the town, puts forth their hands in supplication as the beggars of old.

1. From the root word "guinol" meaning punch (puppet); Punch and Judy show; king post as defined in the Bantam New College French and English Dictionary; Bantam Books @ 1972

HUGUENOTS IN AMERICA

by Jeannette Caya and Raymond Pepin

Under the Edict of Nantes (1598) and under King Henry IV, the Huguenots (French Protestants), in France, had been allowed to worship according to their beliefs. However, with the revocation of the Edict in 1685, and under the capricious rule of Louis XIV, their religious freedoms were completely eliminated. Talk about a major political blunder!

Many wealthy industrialists and artistic Huguenots, together with their families and fortunes, refused to accept the Catholic faith and so made their way to America. They founded colonies in Virginia, New York, South Carolina, Massachusetts, Connecticut, New Hampshire and Rhode Island. As history reveals, France's loss proved to be America's gain.

General Lafayette, against the wishes of his King responded to the desperate American cause for independence by furnishing our soldiers with much needed money, ships, clothing, ammunition, etc.. He was, in his own right, an extremely wealthy man. The richest members of the population could be found in New York, before the War of Independence. They were either refugees or descendants of refugees. They were so numerous that public documents were not only written in English and Dutch, but in French as well. During the War of Independence, three of the seven Presidents of Congress had French blood flowing through their veins. They were John Jay, Henri Laurens and Edias Boudinot.

John Jay distinguished himself by being Secretary of State, Governor of New York, and the first Chief Justice of our highest tribunal, the Supreme Court of the United States.

Henry Laurens exemplified attributes of courage and bravery and was conferred the name of "de Bayard" which meant, knight without fear or reproach.

Edias Boudinot like John Jay also held the position of Secretary of State after the adoption of the Federal Constitution. Upon his death, Princeton University was the recipient of all his valuable public papers.

Other notables were as follows:

Pierre Beaudoin came as a refugee in 1689 and settled in an area known to us as Portland, Maine. His son, Jacques Beaudoin, known in history as James Bowdoin, a very learned and well-educated man, was Massachusetts' second Governor. Prior to

that, he had been elected a member of the Massachusetts' Legislature. He was honored with the title of Principal Author of the Massachusetts Constitution. Bowdoin College, which has been the Alma Mater of many dignitaries, was named in his honor.

Pierre Faneuil is another famous name of that era. He was reknown as having been one of Boston's richest merchants. He may have spent much on himself, but he was also known to have been very generous with the needy people in his vicinity. He was the grandson of another Huguenot refugee.

President Garfield was the grandson of Eliza Ballou, her father having been Gabriel Bernon, a wealthy nobleman from La Rochelle, France.

Pierre Charles L'Enfant, a french major during the American Revolution. He continued after the war, in the endeavor of his architectural and engineering profession by drafting the plans and designs for the Capital in Washington, D.C.. He died in Maryland a forgotten man with not even a monument erected in his memory.

There were many, many more French Huguenots who excelled in various professions. For their contributions to our great country, we owe them a debt of gratitude.

CURRENCY TABLE

1 sou or 1 sol	=	12 deniers or 1 Canadian cent
2 sou or 2 sols	=	1 English penny
20 sous or 20 sols	=	1 livre or 1 English shilling
1 livre	=	1 French franc
3 - 5 livres	=	1 Ecu
5 - 6 livres	=	1 English shilling or 1 Spanish dollar (pieces of eight)
20 - 24 livres	=	1 English pound or 1 Louis d'or

RANK AND PERCENT OF THE TEN LARGEST ETHNIC GROUPS IN THE US AS OF 1990.

ETHNIC GROUP	RANK	NUMBER	PERCENT (OF TOT. POP.)
GERMAN	1	57,985,595	23.3
IRISH	2	44,386,973	17.8
ENGLISH	3	32,655,779	13.1
BLACK AFRICAN	4	29,986,060	12.1
SPANISH	5	21,900,089	8.8
ITALIAN	6	14,714,939	5.9
FRENCH	7	13,172,798	5.3
SCOTCH	8	11,011,354	4.4
POLISH	9	9,366,106	3.8
ORIENTAL	10	7,273,662	2.9

RANK AND PERCENT OF THE FIVE LARGEST ETHNIC GROUPS IN MAINE AS OF 1990.

ETHNIC GROUP	RANK	NUMBER	PERCENT (OF TOT. POP.)
ENGLISH	1	372,044	30.3
FRENCH	2	346,268	28.2
IRISH	3	258,855	21.1
GERMAN	4	108,984	8.9
SCOTCH	5	72,320	5.9

POPULATION OF FRENCH ANCESTRY AS OF 1990 IN YORK COUNTY.

COUNTY/ TOWN	POPULATION TOTAL	POPULATION FRENCH	PERCENT FRENCH
YORK	164,587	58,186	35.4
ACTON	1,727	499	28.9
ALFRED	2,238	768	34.3
ARUNDEL	2,669	1,171	43.9
BERWICK	5,995	2,369	39.5
BIDDEFORD	20,710	13,244	63.9
BUXTON	6,494	1,672	25.7
CORNISH	1,178	226	19.2
DAYTON	1,197	438	36.3
ELIOT	5,329	848	15.9
HOLLIS	3,573	924	25.9
KENNEBUNK	8,004	2,036	25.4
KENNEBUNKPORT	3,356	578	17.2
KITTERY	9,372	1,474	15.7
LEBANON	4,263	1,420	33.3
LIMERICK	1,688	444	26.3
LIMINGTON	2,796	657	23.5
LYMAN	3,390	1,664	49.1
NEWFIELD	1,042	231	22.2
NORTH BERWICK	3,793	1,110	29.3
OGUNQUIT	974	155	15.9
OLD ORCHARD BEACH	7,789	2,881	37.0
PARSONSFIELD	1,472	211	14.3
SACO	15,181	6,868	45.2
SANFORD	20,463	9,480	46.3
SHAPLEIGH	1,911	630	33.0
SOUTH BERWICK	5,877	1,392	23.7
WATERBORO	4,510	1,359	30.1
WELLS	7,778	1,952	25.1
YORK	9,818	1,506	15.3

La Famille Doiron
Story of a Acadian Family - From 1670 to 1994

By Roger (Doiron) Guerin

This narrative is a chronological history of an Acadian Family over a 325-year span from one generation to the next generation. While it is my own family lineage, it really is typical of how an Acadian family settled and developed in the New World. Of particular interest is how the family was affected by the Acadian Deportation and the eventual resettlement. The information was given to me by my mother's first cousin; it has been with the families for years. The author is unknown but I do believe it is the work of Placide Gaudet. I have verified every name, and the majority of dates and occurrences and found it all accurate. Please note the frequency the family name Boudreau is involved by marriage with Doiron for numerous generations.

The Doiron name was originally spelled Douaron in France and was utilized for a number of generations in Acadia. Eventually, the current spelling was utilized and is how the majority of Doirons from around the world spell their name. In the late 1700's, the family name Gould became associated with Doiron. Their are a number of theories as to the origins to this family name. Today, many Goulds are descendants of Doirons. In the late 1800's/early 1900's, the family name Dewire became common in the Sanford, Maine area. The name is an Anglicization of the Doiron name. Today their are numerous families with the name Dewire whose direct ancestors were originally Doiron.

Premier Generation - All Doirons in North America are descendants of Jean Doiron (Douaron). Jean was born around 1649. He departed from Rochefort, France and arrived on the ship L'Orange to Pentagouet (now Castine, Maine) in 1670. Jean married Marie-Anne Canol the same year he arrived to Acadia. The couple eventually resettled to the capital of Acadia, Port Royal (which is now near Annapolis Royal, Nova Scotia). By the 1686 census, the couple had seven children, six being sons. He eventually settled in Pisiguit (Windsor, Nova Scotia) where he became very well established. He married a second time after the death of his first wife to Marie Trahan around 1692. He had a total of 19 children. (Obviously why their are so many Doirons throughout Canada and the United States!) He died around 1735 at Pisiguit. The next four generations of Doirons would have their lives put in a turmoil of misery and flux with the coming of the Acadian Deportation of 1755.

Deuxieme Generation - Pierre Doiron (Douaron) was born in Port Royal in 1680, the son of Jean Douaron and Marie-Anne Canol. He married Madeleine Doucet (Daughter of Pierre Doucet and Henriette Pelletrat) around 1709. The family eventually settled in Menoudy (near Springhill, Nova Scotia). He and his family narrowly escaped the Acadian Deportation of 1755 by hiding into the countryside (near AuLac, New Brunswick).

Troisieme Generation - Pierre Doiron (Douaron), the son of Pierre Douaron and Madeleine Doucet, was born in 1714 in Menoudy. This third generation Acadian married Anne Forest, daughter of Jean Forest and Isabelle Labarre, on November 22, 1733. (Please refer to accompanying article on the World Acadian Congress on the recent book that was published on all the descendants of Pierre Doiron and Anne Forest.) During 1755, the beginning of the deportation, Pierre Douaron and his family fled to Port Lajoie, Ile St. Jean (Charlottetown, Prince Edward Island). Pierre and his family also fled Ile St. Jean prior to the deportation of Acadians on Ile St. Jean in 1758 to the Baie des Chaleurs (near Shippegan, New Brunswick). The family stayed here for three years. In the fall of 1761, Captain McKenzie, Commander of Fort Cumberland (the former French Fort Beausejour near AuLac, New Brunswick), captured and imprisoned to Fort Cumberland close to 700 hundred Acadians living in the Baie des Chaleurs area. Records show Pierre and his family living in or near the Fort while waiting further deportation. The family was temporarily settled in La Butte (Amherst, Nova Scotia). After the Treaty of Paris in 1763, Pierre and his family settled in Napanne (Nova Scotia). He temporarily returned to Menoudy, but spent his final years in Napanne. Pierre died in Napanne approximately in 1795.

Quatriemme Generation - Pierre dit Pitre Doiron (Douaron), son of Pierre Doiron and Anne Forest, was born in Menoudy in 1734. He married Marguerite Leger in Port Lajoie, Ile St. Jean approximately in 1758. Pierre dit Pitre Doiron followed his father throughout most of his father's life. Pierre dit Pitre was living in Amherst (Nova Scotia) in 1770. While living in Napanne during 1791, Pierre dit Pitre Gould (Doiron) is listed as "a poor decrepit old man without property". Pierre dit Pitre Doiron eventually settled and obtained a piece of land in Ruisseau-des-renards on the Peticodiac River (New Brunswick). Pierre dit Pitre and his wife spent their last years in Tediche, (near Cap Pele, New Brunswick). Pierre dit Pitre died July 7, 1825 at the age of 93.

Cinquieme Generation - Joseph Doiron , son of Pierre dit Pitre Doiron and Marguerite Leger, was born in La Butte (Amherst, Nova Scotia) on January 30, 1762. Joseph married Catherine Donnelle, daughter of Denis Donnelle and Dorothee Boudreau, in 1762 at Napanne. He lived for a time near his father in Rivieres-des-renards. Joseph and his family are of the first colonist of Tediche (near Cap Pele, New Brunswick). He died at the age of 101 in 1863. With the passing of Joseph ended the last generation that was directly impacted by the pain and destruction of the family life by the Deportation of Acadians by the British; four consecutive generations of Doirons whose lives were upheaved by this tragedy.

Sixieme Generation - Pierre Doiron, son of Joseph Doiron and Catherine Donelle, was born around 1792 at Ruisseau-des-renards (New Brunswick). He accompanied his parents to Tediche where he married Marie Boudreau, daughter of Joseph Boudreau and Anne Hache dit Gallant, on November 10, 1817 in Grande Digue (New Brunswick). He eventually settled and died in Barachois (New Brunswick). Today, my family considers Barachois as its ancestral family home.

Septieme Generation - Joseph Doiron, son of Pierre Doiron and Marie Boudreau, was baptized at St. Henri Church in Barachois on July 21, 1825. He married Madeleine Leger, daughter of Clement Leger and Luce Boudreau, on August 13 1850. He raised his family in Barachois. He died in Barachois on July 10, 1910. He is the first generation of Doirons to have remained settled all his life in the same community.

Huitieme Generation - Aime Doiron, son of Joseph Doiron and Madeleine Leger, was born in Barachois on February 11, 1854. Aime married Genevieve Boudreau in January, 1883. They had six children. The whole family came to Sanford, Maine in the early 1900's due to the poor farming and the economic crisis in New Brunswick. The Aime Doiron family, as many Acadian and Quebec families, came to make a living working in the woolen mills throughout New England. Genevieve died and is buried at St. Ignatius Cemetery in Sanford. Aime returned with his daughter Delanie and her husband Edmond Gautreau to live his remaining years in Barachois. He was blind in his last years. The oldest of my aunts and uncles remember their grandparents with great fondness. Aime and his family lived a very meager life in terms of wealth, but were rich in the joy they received from their family. He died in Barachois on October 12, 1935.

Neuvieme Generation - August Doiron , the only son of Aime Doiron and Genevieve Boudreau, was born September 1, 1890 in Barachois (New Brunswick). He emigrated with his parents to Sanford, Maine at the turn of the century. This generation was to stay in Sanford and start a new life. He worked in the Goodall mills where he met and married Ernestine Demers, daughter of Ferdinand Demers and Marie Chantigny, on January 20, 1913 at St. Ignatius Church, Sanford. They had 14 children, four who died quite young. The family had a difficult time to survive financially. While they brought their children up with strict discipline, my grandparents were well loved and admired by their children and grandchildren. The family constantly moved in the Sanford/ Springvale area due to the large family. My grandparents eventually settled in Springvale. August Doiron died June 7, 1948 and Ernestine Demers on April 7, 1969.

Dixieme Generation - The ninth child of August Doiron and Ernestine Demers was Aurore Doiron, born August 7, 1928 in Sanford, Maine. She went to Holy Family School, finishing the eighth grade. Like her siblings, she had to go to work to help support the family at the age of 14. She worked at the

Kesslen Shoe Company in Kennebunk, Maine and met my father, Paul (Napoleon) Guerin, son of Arthur Guerin and Florilda Leroux. Aurore Doiron and Paul Guerin were married September 13, 1947 at Holy Family Church, Sanford, Maine. Paul was born in Wotton, Quebec. His family had emigrated to Biddeford, Maine at the turn of the century for the same reasons as the Doiron family had. Both Aurore and Paul spent their working lives in local shoe shops. Paul Guerin died in Biddeford, Maine on December 25, 1972 at the age of 50 and is buried at St. Joseph's Cemetery. Aurore Doiron remarried on April 11, 1975 to Rosaire Normand at St. Joseph's Church, Biddeford, Maine. They currently live in Sanford, Maine.

Onzieme Generation - Aurore Doiron and Paul Guerin had three children: Robert, born September 21, 1948; Roger, born May 13, 1954; and Jacqueline, born March 19, 1959. My brother, sister and I were all born and raised in Biddeford, Maine. We were the first generation to graduate from high school and college. Robert, who resides in Biddeford, is married to Lucille Boutet (June 20, 1972, St .Joseph Church, Biddeford, Maine) and have two daughters, Cheryl and Stacy. Robert is a grocery store manager for Shaw's. Jacqueline lives in South Sanford, Maine and is a Cad-Cam designer for Bath Iron Works. I live in Sanford, Maine and am Comptroller for Sanford Institution for Savings.

Thus, I am known as Roger, a Aurore, a August, a Aime, a Joseph a Pierre, a Joseph, a Pierre dit Pitre, a Pierre, a Pierre, a Jean Doiron Guerin.

SEARCH QUESTIONS / ANSWERS

A. #87 **Pierre Guerin's mother was Marie Simard.**

A. #91 **Ferdinand Gagne was born on 25 April 1849 at St.Bernard, Dorchester; the son of Louis Gagne and Genevieve Gagnon. He died on 23 June 1939, at Victoriaville, P.Q.**

Q. #93 **Searching for parents of LOUIS ROBERGE and ROSALIE LAROSE. They were married on 29 Jan. 1856 at St. Ferdinand.**

Q. #94 **Seeking parents, marriage place, and date of (JEAN?) NOEL DAUPHIN and M. MORISSET. Their son ONESIME NOEL DAUPHIN married MARIE BOURBEAU in Sherbrooke at St. Michel on 26 Jan. 1850.**

Q. #95 Need any information on JOSEPH MARTIN married to HENRIETTE RIVAL-BELLEROSE. A daughter named MATHILDA married ALFRED ROCRAY in Berthier, Canada on September 25, 1865.

Researching at the Acadian Center
University of Moncton

by Roger (Doiron) Guerin

Acadians are not as fortunate as their Quebec cousins in the amount of material available in researching their family tree. The main reason for this is the Acadian Deportation of the 1750's by the British and the 40+ years that the Acadians were in flux. There are considerable number of published genealogical material on Acadians available in the US. Nevertheless, the Acadian genealogist who is having difficulties in researching must make a pilgrimage to the premier center for Acadian genealogical and historical material, Le Centre D'Etude D'Acadie (the Acadian Center) at the University of Moncton, Moncton New Brunswick. This edifice has the largest collection of Acadian material in the world. Much of their collection are originals and most it has not been published. The Acadian Center is a gold mine for sources on Acadian genealogy!

It is impossible to list all the material available. I have compiled a short list of the main Acadian genealogical sources:

- Births, Marriages and Deaths by parish (Acadian) in New Brunswick; From parish founding to various dates (most parish registers go up to 1900); Book form.

- Dictionnaire des Acadiens; by Archange Godbout; List families from founding of Acadia to deportation (1755); Three volumes.

- Family Groups as compiled by Placide Gaudet; list ancestors by family group, by generation.; From founding through deportation to approximately 1900; Ten volumes and eight supplements.

- Collection de A. Goguen; Marriages as compiled by Goguen after 1900; Numerous index cards.

- Marriages In Acadia; Numerous compilers; Individual marriages dated from founding of Acadia through 1900. It does not seem to have many marriages during the deportation; Numerous index cards.

- Acadian Family Sheets; Numerous compilers; Family group sheets as compiled by individual genealogists and donated to Acadian Center. Not all families are represented; From beginning to present; Paper form.

- Les Travails de Aristide Leblanc; Family groups compiled from the Shediac, Barachois, Cap Pele and Shemogue region; From original settlement to 1950's; In copybook form.

-Evangeline; Acadian newspaper for southeast New Brunswick, in French; From 1887 to 1979. On microfilm.

The most important source is the work of Placide Gaudet. A native of Shediac, New Brunswick, Placide is known as the Father of Acadian Genealogy. In the mid-1800's, Placide had foresight in realizing that the lost generation of Acadians (those born, married and died during the deportation and the 40+ years the Acadians were homeless) were all deceased. By the 1850's, the children and grand-children carried the information of the Lost Generation only by memory. Placide spent his life visiting town by town, family by family, compiling a list of Acadian families. Most importantly, the list included the "Lost Generation".

All the personnel of the Acadian Center are very helpful and very knowledgeable. While at the Center, I do hope you have the opportunity to meet Stephen White, the Center's genealogist. He is in the process of compiling a complete list of families by generation from the founding of Acadia to the 1800's.

The Acadian Center is located on the basement floor of the Library of the University of Moncton. The hours are 8:30am to 4:30pm.

WORLD ACADIAN CONGRESS/CONGRES MONDIAL ACADIEN

by Roger (Doiron) Guerin

Once in a lifetime does one get an opportunity to immerse oneself in his/her culture as I recently experienced. For years, Acadians from Southeast New Brunswick have dreamed of organizing a reunion of all Acadians from around the world. That dream came into a reality this past August 12-22, 1994 with the First Congres Mondial Acadien. The festival was called RETROUVAILLES 1994 and was held over 10 days throughout nine communities what is now known as the center of Nouveau Acadie, Southeast New Brunswick. It was anticipated that over 200,000 Acadians would take part in numerous activities taking place. I was overwhelmed by the magnitude and diversity of various cultural, educational, entertainment, and family activities taking place. The official guide was over 100 pages of on-going activities.

Acadians and other Francophones from around the world attended the RETROUVAILLES. They came from all directions: From the host province New Brunswick, the numerous Acadian pockets in Nova Scotia and Prince Edward Island, the Madeleine Islands, Quebec (the descendants of Acadians who emigrated to Quebec after the deportation), throughout New England and other parts of the US., Louisiana and France. It was a thrilled to see and meet so many of our Cajun cousins from Louisiana; many still speak French! There was a special group of Acadians from Belle-Sur-Mer, France. These French Acadians were descendants of Acadians who were deported from Acadia, eventually sent to England and settled in Belle-Sur-Mer after the Treaty of Paris was signed. Acadians from France whose ancestors lived generations in Acadia who originally were from France!

Acadian artists throughout Maritimes, Quebec, New England, Louisiana and France entertained with music, singing, dancing, theater, film and comedy. On the Acadian National Feast, August 15, Acadia provided her best in a spectacular show from Shediac, "L'Acadie Parle Au Monde". This production was seen on international television throughout French-speaking countries. (York County residents fortunate enough to have French television stations on their cable system from Quebec were able to watch live this unique production of Acadian entertainment.) In addition, numerous Acadian artists had their artwork on display throughout the region .

The University of Moncton sponsored a four-day conference on the Acadian population form an historical, current and future prospective. Topics included the Acadian identity as it impacted by: The economy, communications, the arts, history, culture, folklore, language, education, politics, and assimilation. Canadian Prime Minister Jean Chretien and United Nations Secretary General Boutros Ghalos both attended the Acadian Conference.

Of major interests, particularly to the genealogist in us, were the major family reunions that took place in conjunction with the WORLD ACADIAN CONGRESS. Approximately 80 of the largest Acadian families met throughout the nine host communities. Edith Butler commented that there are approximately three million Acadians living today throughout the world. But, those of us who live genealogy know that the Acadian gene pool is not large so a majority of today's Acadians would not have found a problem in finding a family reunion that they belonged to. Some of the families that met were: Allain, Arseneault, Beliveau, Bourque, Comeau, Cormier, Cyr, Daigle, Doucet, Gaudet, Gautreau, Girouard, Hache dit Gallant, Landry, Leblanc, Leger/Legere, Melanson, Michaud, Poirier, Richard, Robichaud, Theriault, and Thibodeau. These family names are very common names that are found in Sanford, Maine!

While my father was born in Quebec, my mother's father, August Doiron, was born in Barachois, New Brunswick. His mother was a Boudreau. I wanted to attend all 80 family reunions, but only could schedule two reunions. I attended the Doiron Family reunion in Cap Pele and the Boudreau family reunion in Shediac.

There was a special Mass for the Doiron family reunion. St. Therese d'Avila Church in Cap Pele was packed full of Doirons; there had been close to 800 Doirons for the special Mass. Three priests with the

family name Doiron concelebrated the Mass. The homily was given by Pere Sylvio Doiron of Caraquet, New Brunswick. Previously, I had the opportunity to read several of Father Sylvio's articles on Acadian history and genealogy. Father Sylvio gave his talk in French (but did have a few words in English for his American Doiron cousins). His opening remarks set the tone for the reunion "Tabarouette, Il y a des Doirons ici!" (WOW, look at all those Doirons!) There had to had been over a 1,000 Doirons who attended the family reunion. It was incredible! Doiron' s from everywhere. The people were just great. The local Doirons who set up the reunion did an excellent job. The native Acadian food that was served was great,; fricot, chiard, poutines rapees, pets de soeur, poutines a pomme and of course, homard (lobster). We were entertained with traditional Acadian music.

I was totally surprised that two genealogists, Allen Doiron and Fidele Theriault, had been working over the last few years compiling all the Doirons' Descendants of our original ancestor's (Jean Doiron, father of all Acadian Doirons) grandson Pierre Doiron, married to Anne Forest. The Doirons were one of the first families to settle Barachois/Cap Pele region of southeast New Brunswick after the British allowed the Acadians to resettle after the Deportation. The majority of Doiron descendants of southeast New Brunswick (and of Sanford, Maine) are descendants of Pierre Doiron. This 500-page book is published by family group and is pretty much complete. The cover has a Doiron crest, three roses a shield of white. In a conversation with the authors, they admitted that while this crest is a legitimate Doiron crest from France, they have not documented the crest to our original ancestor, Jean Doiron. The overall work is an incredible piece of work. It includes a history of the family and numerous pictures. I was very much impressed at the details within the book; it includes my mother's family. (The author's address: Fidele Theriault, 388 rue Broad, Fredericton, New Brunswick, E3A 5M9)

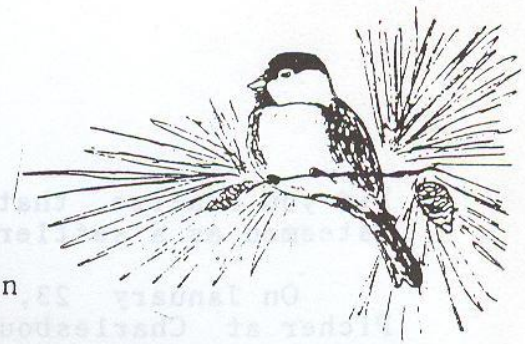
While in Acadia, I had the opportunity to experience a diverse selection of activities. One of the most unique experience was being part of a "tintamarre". This is an old Acadian tradition whereby local townsfolk's would get together to make a lot of noise (bruit) in a parade formation to celebrate. I attended the re-dedication of the Monument Lefebvre in St. Joseph of Memrancook Valley. This edifice, a national historic landmark, is a museum that honors the "Survivance des Acadiens" (the survival of the Acadians). I researched land records and obituaries in old "Moniteur Acadien" (the former Acadian newspapers published in Shediac) at the Centre D'Etudes D'Acadie at the University of Moncton. While at the center, television journalist from France interviewed and filmed the edifice, personnel and the genealogists researching. My family lineage and the back of my head will hopefully be seen by my friends in France this fall!

I had the opportunity to visit Le Pay de la Sagouine and see Viola Leger interpret author Antoine Maillet's famous character "La Sagouine". This site is built on an island, the other side of Boutouche. The village looks like an old Acadian village. "La Sagouine" and the other characters play out the life, trials and tribulations of the general Acadian population from the 1800's. The activity takes place in open-air theater. The conversation is all in French, utilizing old Acadian dialect. The characters are quite comical and the general public really enjoyed the presentation. I had to really give my good ear to completely understand the conversation. This is a must to see! I understand the Pay's dinner theater is good evening of entertainment.

My final tour was to the Acadian Village in Caraquet. The village has approximately 40 historic buildings that have been assembled to show the Acadian village life in the 18th century. This is a working village, all personnel are dressed for the time period; the villagers demonstrate the lifestyle and crafts. The village offers the visitor the opportunity to dine on a typical meal as would be served in the 1700's in one the historic homes. It was a unique experience.

When visiting the Maritimes, do research at the Acadian Center, visit the Acadian sites, taste the local Acadian cuisine but make sure you spend time meeting the friendly Acadians!

It is always a pleasure to return to Acadie, to return home, particularly with so many of my "cousins" visiting from around the world.



PAGEOT NEWS FLASHES

by

Gabrielle Pageau Plamondon

Did you know that your ancestor came from Maine?

Your ancestor, Thomas Pageot, was born in France at St. Aegnan. This town is found in Mans, the ancient province of Maine. St. Aegnan is situated in the district or township of Marolles-les-Broults near Momers in the department of Sarthe. Maine sits to the south of Normandy, France.

Were you aware that your ancestor was born only seven years after the death of Samuel de Champlain, founder of Quebec?

Thomas' birth certificate reads "Thomas, son of Thomas Pageault and Catterine Rouaux, was baptized on August 28, 1642. His godfather, Thomas Lebroy, was from the parish of Marolle. His godmother, Marie Moulard, from this parish witnessed the baptism performed by the vicar. Signed J. Valiquet accompanied by his initials."

It appears that Thomas was the last born into the Pageau family, since they had seven children baptized in this parish between the year 1622-1642.

Do you know when Thomas left France for Canada?

An exact date is not known. The first mention of Thomas Pageot appears on February 2, 1660 when he was confirmed at Chateau-Richer. It can be deducted that he arrived in the summer of 1659 since the St. Laurence is frozen in winter and his arrival had to have occurred before the river froze.

At the age of seventeen, how do you suppose he was able to support himself?

According to the census conducted in February 1666, Thomas was listed as a workman at the Jesuit College. He was 23 years old and practicing his tailoring trade.

Did you realize that Thomas, who led a simple life, was highly esteemed as a settler, a father and a lay church administrator?

On January 23, 1677, Thomas purchased the land of Pierre Picher at Charlesbourg. The following year, Thomas leased a rent to Rene Bruneau.

On May 19, 1675, Thomas had his marriage contract written by the notary, Duquet. He wanted to marry Marie Catherine Roy, daughter of Mathurin and Marguerite Bire from Notre Dame de Cogne in La Rochelle, France. Catherine and her parents had arrived in Canada more than twenty years earlier. Catherine was born on June 10, 1659. Her marriage took place on the 13th of November, 1675 at Notre Dame de Quebec. Each parent was already dead except for Mathurin Roy. Catherine had signed her name as Marie LeRoy.

Thomas, who had settled in Charlesbourg, returned to his home with Marie, where they would two years later purchase their neighbor's land to add to their land holdings. Thomas and Marie had twelve children of which only six reached adulthood and married. Two of them were boys who were to continue the Pageot name after Thomas's death in 1706. He had led a formidable life, clearing his land, tree by tree and building his family domicile all the while in constant watch for the possibility of an Indian raid. A most difficult lifestyle.

Do you know that the Pageau homestead is still owned by members of our family?

To this day, at least to the mid 1940's, our ancestral land situated near the presbytery and in back of the convent of the Sisters of the Good Shepard, is still in the possession of Thomas Pageau's descendants.

And what of Marie, what happened to her?

Marie Catherine survived Thomas by twenty-eight years. During those years she spent several stays at Quebec's hospital called l'Hotel Dieu. She entered one last time on May 17, 1734 and died on the 19th at the age of 78.

A FRANCO-AMERICAN SOLDIER'S STORY

by

Liana P. Morris

Harvey Pageau and his older brother, Robert, were born and raised in Saco, Maine. Life was not easy for the boys. Family problems lead them to leave home as teenagers. When Harvey was a little over eighteen years old, he and his brother joined the Army National Guard. The outfit consisted of men from the same area, so most of Harvey's outfit were Franco-American. Harvey was the youngest soldier in the outfit. They went to basic training at Camp Blanding, Florida, were sent to Shelbe, Mississippi, and then they were shipped out into the Pacific to fight the Japanese.

Harvey started out as an orderly, then he was made a mail clerk, and finally a communications sergeant. Pay was meager. Harvey got nineteen dollars a month, from which he paid fifty cent towards a war bond and fifty cents for laundry.

Harvey's brother Robert, being two years older, took it upon himself to look out for Harvey. Harvey tells the story of the time when at encampment, he asked his brother to take him to town. Robert asked Harvey if he was sure that's what he wanted to do. Harvey said it was, so off they went. They stopped at the first bar, and Robert asked, " Do you want to go in there? " "No." Harvey replied. So, they went to a second place. Harvey's brother asked him the same question, and Robert got the same negative reply. Finally they went to a third establishment where there were curtained off rooms. "What goes on in there?" asked Harvey. "NONE OF YOUR BUSINESS!" reprimanded Robert as he kicked Harvey in the pants on the way out. Harvey got a lecture on the way back to camp, "Next time you want to go out, make sure that's what you want to do. Now we've spent my month's pay, so we have to stay in camp for the rest of the month."

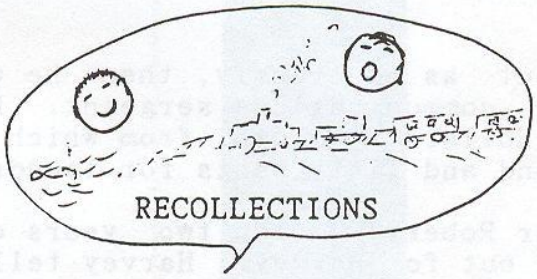
The men had to take the good with the bad. Some men were worse off than others. Some men got fed up with the outfit and put in for transfers. One soldier, upset because he wasn't getting promoted fast enough, put in for a transfer. He was soon transferred to France. Not long after, he was killed in action.

Harvey remembers Hervey Valliere as the first person from his outfit to be killed. But the soldier's death that hurt the most was the death of his brother, Robert. While on patrol in the Phillipines, the men took turns being at the head of the platoon. Robert, the Platoon Sergeant, was the lead man that day in Lauzon, Phillipines. There was a man between Harvey and his brother. The Japanese were up ahead firing. Robert was hit in the cheek and throat. Harvey knowing there was nothing he could do to save his brother, held him in his arms and the men said

prayers. Robert died soon after and he was buried in a mattress cover. He was then moved to a cemetery in the Phillipines. Eventually, Robert was brought back to the states and he now lays to rest at ST. Joseph's Cementery in Biddeford, Maine.

Harvey was wounded and contracted malaria in the following months of his duty. He survived these ordeals and stayed in the service until he was twenty three. He was given just enough money to get back to Biddeford/Saco. Soon after, he married Louise Dutremble.

There are times, Harvey says, when he gets down. During these times, he retreats to his cellar, takes out his scrap book, and remembers.



by Gabrielle Plamondon

Sometimes it seems that I remember very little about my family's life during my childhood years. Indeed, I often wish I could remember more. We gathered to celebrate the past, present and future of the family of Alphonse Pageau this past August in Lubec, I would like to share some of those early memories.

My grandfather, Ferdinand Pageau, was a farmer in the town of St. Sylvestre in the county of Lotbiniere in Canada. My grandfather was also the father of fifteen children.

My father, Alphonse, was born at St. Sylvestre. He later came to Biddeford by way of a train which passed through a little town by the name of Island Pond, Vermont. He often returned to St. Sylvestre with his own children for vacations. I remember the days when transportation was accomplished by horse and buggy or snowshoes, depending on the season.

I often recollect and find comfort in the peaceful and pure surroundings experienced during the summer vacations we spent in St. Sylvestre. I remember spending early mornings collecting eggs, which my Aunt Emma would cook up for breakfast. And I remember hours happily picking strawberries which she would make into a pie. The taste, I remember, was heavenly. I have fond memories of helping my father and my uncles with haying. The scent of a freshly cut hay field often takes me back to a very pleasant time in my life; when my father would, vacation for two weeks "back home", help with the haying, and spend some quiet time trout fishing.

PAGEAU PATERNAL LINE

by

Gabrielle Pageau Plamondon

Thomas Pageot		Catherine Rouaux
Thomas Pageau	m. Nov. 13, 1675	Catherine Roy
Jean-Baptiste Pageau	m. Nov.26, 1703	Marie Paradis
Jean-Baptiste Pageau	m. Jan. 22, 1731	Therese Jobin
Jean Charles Pageau	m. June 16, 1755	Marie Jeanne Philippe
Charles Pageau	m. Nov. 24, 1785	Francoise Bedard
Alexis Pageau	m. Oct. 9, 1822	Marie Louise Roy
Ferdinand Pageau	m. July 28, 1863	Caroline Marcoux
Alphonse Pageau	m. June 19, 1916	Fedelise Audet dit Lapointe

Marie Rose Robert Herve (Harvey) Therese George Rita Gabrielle

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Answers to HOW'S YOUR FRENCH?

1. spouse
2. appearance in court
3. banns (marriage)
4. burial record
5. mid-wife
6. scurvy
7. confined to bed
8. smallpox
9. policeman
10. weaver
11. skeleton
12. wasted
13. fry
14. thrush
15. chicken hearted
16. cinnamon
17. crack or split
18. dowry
19. robin
20. gull

URBAIN J. LEDOUX, "MR. ZERO"

by George Bergeron

"You were thirsty and I gave you water. You were hungry and I gave you food" quoted Mr. Ledoux desiring to hide his identity while feeding the hungry and the "down and outers" of the Bowery during post World War One. "To you I'm nothing but bread and water." A quick-witted Irishman responded; "I've got your number. Why, you're zero. That's nothing." He was known as Mr. Zero from then on.

The 1900 U.S. Census has Urbain Ledoux living on Pine St. in Biddeford with his parents, Joseph and Octavie Ledoux. Also living in the house were his wife Carmeline, daughter of Pierre Painchaud, of Painchaud's Band, and 2 daughters Lucille and Yvette. A son Normand was born in Normandie, France, while he was employed at the American Consul in France.

Urbain Ledoux was born at Ste-Helene de Bagot, August 13,1874 and came to this country at the age of 2. He was educated in Biddeford's parochial schools. He later attended the College of Marieville in Quebec and studied at the College of Marist Fathers in Van Buren, Maine.

At 21, he was appointed by President McKinley to the United States Consulate at Three Rivers, Quebec. He remained at that post for 7 years. After which he was appointed the commercial Consul at Bordeaux and eventually reassigned to a similar post in Prague, then part of the Austro-Hungarian Empire. He was noted as having introduced the first file system Prague had ever seen. Eventually he was ordered to Santos, Brazil when he abruptly decided to leave government service. He then became an executive for a firm producing denatured alcohol. He was the first to import canned heat from Europe.

About this time he began to preach the universal brotherhood of man. He emerged into public eye when the breadlines of jobless ex-service men began to form at the end of the first World War.

He began in earnest on April 2, 1919, when he ladled out oatmeal and soup to "New York's newest and longest bread line" at 44 Bowery and 203 East Ninth St. Of the 800 persons in line 10% were ex-soldiers and 80% were discharged workers of the war industries.

His career reached a climax on the Boston Common, when on September 10, 1921 he conducted a "slave auction" at which members of the jobless army were stripped to the waist and "sold" to the highest bidder for food, clothing and shelter. When he attempted to duplicate the auction in New York, the 20,000 persons who had gathered in front of the Public Library

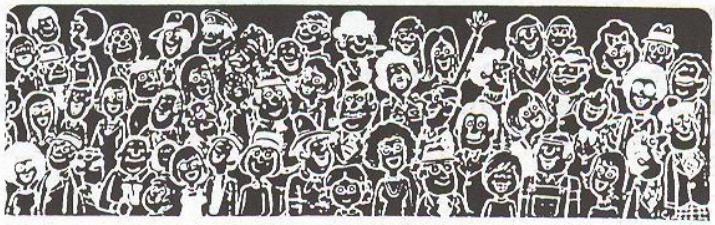
had to be dispersed by the police. He eventually conducted "slave markets" in New York on a much smaller scale. He continued his one-man crusade for nearly 25 years, or until the depression welfare machinery of the New Deal began to function.

Another episode in the life of this remarkable man was the abduction of Miss Farmer from the Cowle's Sanitarium. Mr.Zero was formerly secretary for Edwin Ginn of Boston who was guardian of Miss Framer in Massachusetts. Mr. Ginn caused Miss Farmer to be placed in the sanitarium in Portsmouth, N.H. Being a woman of means, Miss Farmer was not about to be released by Dr. Cowle. However her guardianship was given to George Hannond of Eliot, Maine who had obtained her release. Mr. Zero traveled from Biddeford to Portsmouth to enter the sanitarium under the pretense that he needed treatment but in reality wanted to abduct Miss Farmer and return her to her Greenacre Colony in Eliot. Miss Farmer was found to be in very good health in spite of her age and was held in the sanitarium against her wishes. Mr. Zero abducted Miss Farmer in a taxi on a Saturday afternoon and returned her to her Greenacre Colony.

Mr. Zero died on April 10, 1941 in a French Hospital in New York City. He was sixty-six years old. Mr. Zero died a few hours after his daughter, Mrs. Yvette Malkine had arrived from Europe on the American Export liner, Excalibur. She was a painter and wife of a French soldier. She, not having knowledge of her father's illness arrived too late to report to her father that her husband had escaped from a Nazi prison camp.

Because no requiem mass can be celebrated during the later part of Holy Week, the family arranged to have him remain in the Andrews memorial chapel at 143 East Twenty-ninth Street. That was to enable the thousands of unfortunates he befriended to pay their last respects. A requiem mass was celebrated at St. Margaret's Church in Old Orchard Beach and Mr. Zero was buried in St. Joseph Cemetery in Biddeford.

Amongst the most lasting and successful of his projects were the five cent-a-meal restaurants, the Tub, at 33 St.Mark's Place; the Old Bucks and Lame Ducks Club at 3 Pell St. and the Growlers, a near-beer saloon he opened at 20 St. Mark's Place. In order to combat unemployment he proposed that factories adopt a system of having its employees work five hour days instead of ten hours and have the unemployed work five hours. Thus the manufacturers would still have ten hour work days and double their work force. His plan was seriously considered by the State Department, but remained unresolved.



FRANCO-AMERICANS OF BIDDEFORD AT THE TURN OF THE CENTURY

Researched by Camille L. Bolduc

Joseph BOURASSA was born at St-Philippe de Kinsey in Quebec on December 14, 1851. He was the son of Hercule and Esther Beauchesne. He came to Biddeford in 1879 to practice his blacksmith trade. He was self employed for a while, then an employee for the Saco Lowell Shop. He was a Veteran of the Fenian War serving as a commanding officer. He married Parmelie Lacroix at a place unknown. Joseph died in Biddeford on February 9, 1939. His survivors included four sons and three daughters. Louis A. of New York, Valmore, Emile and Rosario of this city, Parmelie, Sister Clara, and Sister A. Bourassa both Grey nuns. Joseph also had brothers and sisters, Cyril of Montreal, Louis of Schenectady, New York and Mrs. Ephrem Picard of Watton, Quebec. Joseph's wife had died several years before his demise.

Georges BOUTIN was born on September 10, 1860 in Levis, Quebec, son of George and Virginie Picard. He came to Biddeford with his parents in 1873 at the age of 13. He married Leda St-Pierre at St-Joseph in Biddeford on January 11, 1886. Georges worked as a molder at the Saco Lowell Shop. He died at the age of 72 on February 19, 1932. At Georges death his surviving children included, Rene, George, Mrs. Louis (Marie Laura) Sicard, Mrs.Jean-Baptiste (Eva) Deschenes, Regina, Alice and Diana all of Biddeford. Another son was George Wilfrid of Central Falls, Rhode Island. Besides his surviving wife and children Georges left behind a number of siblings including William, Mrs. Thomas (Cecile) Menard and Virginie Picard all of Lawrence, Massachusetts and Joseph of Westbrook.

Jean Noel CYR was born in Coaticook, Quebec in 1865, son of Francois and Eliza Lamontagne. His parents brought him to Biddeford when he was only 3 years old. At 11 he started working at the Pepperell Mfg. Co. and toiled there for 66 years. Jean-Noel married Clarinda Letendre at St-Joseph's in Biddeford on June 18, 1888. They had many children among whom were found: 1) Alphonse married Marguerite Aube at St-Joseph on September 7, 1931. 2) Alcide married Rose Anna Deshais at St-Andre in February 1911. 3) Amedee married Laura Letendre at St-Joseph on May 31, 1920. 4) Joseph (Odias) married Marie Bisson at St-Andre on August 30, 1922. 5) Fresilda married Zepherin Roy at St-Joseph on September 5, 1910. 6) Alice married Henry Noe Deshetre at St-Joseph on July 16, 1817. 7) Laura married Louis Fleurant at St-Joseph on June 30, 1913. And 8) Anna married Simon Forcier at St-Joseph on July 4, 1827.

It appears that Jean-Noel was the only son of Francois and Eliza but he had at least 2 sisters: One was Marie who married Charles Gagne at St-Joseph on January 11, 1883 and the other was Delvina who married Joseph Lambert in the same parish on November 5, 1888.

Jean-Noel died in Biddeford on October 18, 1945. He was 80 years old. His wife had preceded him in April of 1941.

Joseph A. FOURNIER was born at Ste-Louise de l'Islet on August 9, 1882, son of Francois and Marie Belanger. He was self employed all his life, operating first a grocery store at the corner of Smith and Elm Street. Later he founded and managed the Biddeford-Saco Paper Company. Prior to disposing of the paper company Joseph helped the Voltigeur snowshoe club and was an active member for over 24 years. He was also a former President of the American - Canadian Snowshoe Union, a member of the Elks, the Council Chagnon, St-Jean Baptiste Society and the Scared Heart League at Notre Dame de Lourdes in Saco. Joseph married Lea Beaudoin at St-Joseph's on September 4, 1905. Years later he remarried to Berthe Durette, widow of Adelard Chretien, at Notre Dame de Lourdes on September 4, 1954. Several children were born of the first marriage. 1) Armande was born in 1906. She married William Thibaudeau at Saint Joseph's on July 6, 1925. 2) Yvette was born in 1907. She married Rene Octeau at Saint Joseph on June 1, 1925. 3) Laurent was born in Biddeford in 1911. He married first to Irene Dubois at Saint Andre's on June 19, 1937 then to Simone Blais on August 17, 1976. Laurent died in Biddeford on November 16, 1988. 4) Robert Victor was born in Biddeford in 1917. He married Laurette Gobeil at Saint Andre's on September 1, 1939.
Joseph died on a Sunday at a local hospital. The date was May 8, 1955.

Francois LABBE married Emilie Guignard on November 25, 1890 at Riviere-Quelle, Kamouraska, Quebec. They lived there for a while before moving to St-Severin in Beauce county. There they resided for a few years before immigrating to Biddeford in 1900 with several children. Emilie died in this city on October 13, 1927 and Francois in April of 1933. The bearers at his funeral were his six sons:
1) Eugene was born at Riviere-Quelle in 1893. He came here with his parents in 1900 and made his living as a baker. He married Eva Ladebauche at St-Andre's in Biddeford on June 10, 1912. He died at a local hospital on August 7, 1957. He was 64 years old and left behind his wife, a daughter T.H. Rochn of Fort Wayne, Indiana and a son Raymond of Biddeford.
2) Francois Azeal married Ernestine Pruneau at St-Andre's in Biddeford on February 19, 1912. This couple had at least 2 children: Renald and Raoul.
3) Elie born at St-Severin, also coming to this city with his parents in 1900. He journeyed to New York in 1921 and learned the florist business; He later returned to Biddeford and founded the Biddeford Floral Co. He was married three times. His first wife was Bella (Isabelle) Cooney whom he married at St-Mary's in Biddeford on March 21, 1926. He became a widower then married a lady of New York by the name of Anna Larson. Finally married Rose Boissonneault at St-Andre's in Biddeford on May 28, 1934. Elie died at his home at 200 Pool Street May 28, 1945 after a long illness. He left behind 3 sons: Staff Sgt.

Francois Labbe, US Army, Fort Sills, Oklahoma, Theodore and Philippe of this city and a daughter Patricia.
4) Joseph was born at St-Severin married Cleophee Angers at St-Andre's in Biddeford on August 16, 1926. A second marriage to Germaine Lemieux occurred at St-Andre's on November 27, 1933. Joseph died of a heart attack while sawing wood in his back yard on Pool Street on January 20, 1954. He was found by one of his sons two hours later. He was a veteran of World War I. At the time of his death he left behind 4 sons: Roger, Richard, Andre and Donald.
6) Rosaire was born in Biddeford on October 9, 1906. He died at a local hospital on April 28, 1971. He was a veteran of World War II.
At his death, Francois also left behind six daughters.
1) Marie Louise not married in 1945.
2) Julia was born at St-Severin on March 16, 1896 and married Joseph Dion at St-Andre's on September 5, 1921.
3) Ernestine was born February 20, 1898 at St-Severin. She married Philippe Pruneau at St-Andre's on June 1, 1925.
4) Amelia was born in Biddeford on October 28, 1900. She married Oliva Bouthot at St-Andre's on September 5, 1921.
5) Lucia was born in Biddeford on November 4, 1902. She married Edouard Landry at St-Andre's September 5, 1927.
6) Mrs. Joseph Vigue, details unknown.

Alphonse PARE was born in Montreal on August 5, 1840. He was the son of Urbain Pare and Marie Monfait. At the age of 22 he went to New York State. It was 1862. The Civil war had begun. The flag for which Lafayette had fought for was in need of help so Alphonse joined the federal Navy. After being discharged, Alphonse established himself in Biddeford, where his brother Jean-Baptiste and sister Eulalie, later joined him. Alphonse worked in this city for many years as a grocer a collector, an Insurance agent for Metropolitan Life, and a bookkeeper. He was one of the founders of "La St-Jean-Baptiste". Alphonse married Adele Marcille on May 28, 1865. The ceremony took place at the Assumption Church, now known as Saint Mary's. Ten children were born of this union:
1) Jean-Baptiste married Regina Desnoyers in Biddeford on January 5, 1898. They moved to Chicapee, Massachusetts. He was later interred in Biddeford on April 9,1942.
2) Albert was born in Biddeford. He married Delvina Lafleur on June 20, 1910. He was also buried here in 1958.
3) Edward was born here April 20, 1885. He married Delcia Labrecque at St-Joseph's on April 20, 1908 and moved to Amawalk, New York.
4) Alberic married Ellen Farrely in Biddeford on September 7, 1910.
5) Louis married Parmelie Bellerose in Biddeford on January 31, 1905.
6) Alexandre. No trace found.
7) A daughter who became a nun in the Order of the Good Sheppard at Riviere du Loup, Canada.
8) Another daughter, also a nun, in the Order of the Good Sheppard, in Lawrence, Massachusetts.
9) Georgia remained single. She died in Biddeford on November 27, 1918 at the age of 44.
10) Hortense married James Hayes at St-Joseph's August 30, 1897.
Alphonse died in Lowell, Massachusetts on January 9, 1889 following a bad fall on the 30th of the month previous.

LE REGIMENT BOURBONNAIS

by
Ensign D. Michael Ryan

Today's Regiment Bourbonnais is a re-creation of the 18th century "Regiment de Bourbonnais". This unit, formed in 1980 for the purpose of re-enacting the March of the Army de Rochambeau and the Colonial forces of General George Washington from Newport, R.I. to Yorktown, Virginia, is made up of American volunteers. The men and women of this unit spent hours making uniforms and equipment to honor the history of the Regiment Bourbonnais.

The original Regiment formed in 1597 in Provence, France, bore the name of its Colonel, Philbert, Marquis de Merestang. Until 1673 the Regiment bore the names of each successive Colonel, but in this year it assumed the name "Bourbonnais", which it retained until the French Revolution.

In both the 17th and 18th centuries the Regiment fought against the foes of France, and their own countrymen in the civil wars of the 1670's. Frederick the Great, Marlborough, and Prince Eugene were some of the famous opponents faced by the Regiment during the 18th century. The Seven Years War, Blenheim, Malplaquit, and Closter Camp saw the Bourbonnais flag in the thick of the fight.

The Regiment was stationed in Corsica in 1776 when it was commissioned a new Colonel, the Marquis de Laval. In 1780 they were assigned to the First Division of the Army assembling at Brest under Lt. General Comte de Rochambeau.

The Bourbonnais was the senior of five regiments to set sail in April of 1780. They arrived in Newport, R.I. on June 11th, 1780. The other four regiments were: Soissonias, Saint Onge, Royal Deuxpont, and Lauzun.

The regiment embarked on the French ships, Ardent and Jason, on March 16, 1780, heading for Chesapeake Bay. There, they were engaged by the forces of British Admiral Arbuthnot. After fighting to a draw the French returned to Newport.

All five regiments moved out of Newport in the spring of 1781 to join the Colonial Army commanded by General Washington. At that time the Regiment Bourbonnais was selected to be General Rochambeau's Honor Guard. It was also assigned the duty of vanguard of the Army.

During the "Reconnaissance in force" on Manhattan Island in July of 1781. The Regiment was held in reserve and then rejoined the main French force at Philipsburg, N.Y. on July 6th. From there the Regiment headed south towards Yorktown; Crossing

the Hudson at Verplancks, then through Trenton, Philadelphia, Baltimore, Annapolis, finishing their journey to Yorktown by boat.

The Regiment became the first French troop to meet the British when they captured "Pigeon Hill" on September 30, 1781. They spent the winter in Williamsburg. With the arrival of spring in 1782, they started a march north to the Hudson. They continued to Providence, Rhode Island and finally northward to Boston, where in December of 1782, they embarked for the West Indies.

Today's "Regiment Bourbonnais" is a cross-section of Americans, from different national heritages. The unit has traveled to France where they took part in ceremonies celebrating the Treaty of Paris which ended the American Revolution at the Palais des Invalides, Notre Dame Cathedral, and the Arc de Triumph. The Regiment returned to France at the invitation of the people of Vendome to honor General rochambeau in 1988.

The French helped the American Revolution when it needed help the most and the members of 'Rochambeau Regiment Bourbonnais" will continue in their efforts to ensure this contribution is not forgotten.

RABBIT TANNING

by Charles E. Bolduc

Baie Comeau, Canada

A good method of tanning skins is the following;

Take a quart of oatmeal, a half pound of powdered alum, and the same amount of salt;
Mix and add soft water enough to make a paste.
Stretch the skin on a board, flesh side up and apply the paste spreading it on an inch thick.
Let it remain three to four days.
Then remove it and gently work skins between your hands until soft.
They are very tender and must be handled carefully.

The Morins

translated by
Celeste Nadeau Steele

Nouvelle France attracted at least fourteen Frenchmen carrying the name Morin. They came from Poitou, Aunis, Anjou, Bretagne, from Normandy, and L'Ile-de-France. A fifteenth left Autriche around 1756. They all took root in Nouvelle France, but the ancestor best known , Noel, was also the father of the largest founding family possibly still existing in America.

Research carried out in France by Robert LaRoque de Roquebrune allowed him to give to the ancestor the name of Noel Morin de Saint-Luc. Origininally from Brie-Comte-Robert, parish of Saint-Etienne, on l'Ile-de-France, where he was born in 1616, of the marriage of Claude and of Jeanne Moreau. Noel Morin lived in Saint-Germain de Loise, before going to settle in Mortagne in Perche. It was there in 1636, where he was recruited by Robert Giffard, who advised him to try his luck in Canada.

The crossing, installation, and first years on the North American soil remain shadowed. Nevertheless, it is known that Morin lived in Quebec, where he practiced almost immediately the trade of wheelwright. Like so many others, he was a man of many talents, later he became a settler, cooper, and farier, practicing these occupations in the shadow of the settlement built by Samuel de Champlain.

On Tuesday 27 December 1639, the ancestor presented himself at the house of Olivier le Tardif, where already his witnesses were waiting along with the notary, Martial Piraude, who was preparing to acquire knowledge of the clauses of the marriage contract between Morin and Helene Desportes. "For the good wishes" which he brought his future wife, he gave her two hundred pounds, "to take and collect .. for a house situated at Brie-Comte-Robert, where there hangs a signpost, The Blue Horse, in the parish of Saint-Etienne, on the rue Fontaines, near the entrance to the town, which the aforesaid future husband inherited from his mother." As to Helene Desportes, she brought to the union, " the possession of a house to the said Quebec, near the church of Notre-Dame-de-la-Recouvrance, two acres of land near Mont-Carmel, and a garden consisting of forty rods or thereabouts, adjoining the aforesaid house. "

Helene Desportes is not just anyone! She is the first child born of French parents in Nouvelle-France. Her mother, Francoise Langlois, wife of Pierre Desportes, gave birth to her before 1620. Niece of Abraham Martin, neighbor of the Heberts and the Couillards, it is normal that she would mix with these families. A first marriage, celebrated in 1634, united her with Guillaume Hebert, son of Louis. He died in 1639, leaving Helene Desportes with two of the children born to them: Joseph, born in 1636, and Francoise, born in 1638.

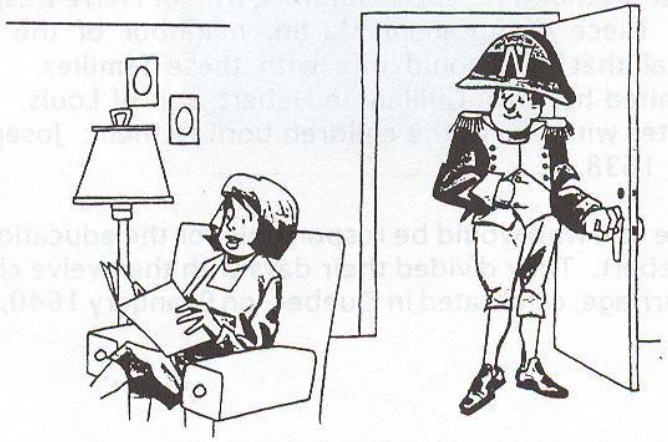
Noel Morin is the one who would be responsible for the education of the last male descendant of Louis Hebert. They divided their days with the twelve children, which his wife bore after their marriage, celebrated in Quebec, on 9 January 1640, by Father Nicolas Adam.

It is probable that they spent the first few years of their marriage in Quebec. Five years later, on 26 April 1645, Noel Morin obtained a parcel of land of 40 acres on the slope of Sainte-Genevieve. He had built, between this date and 1667, "three detatched buildings of which two had a fireplace, cellar, and attic, the third one serving as a workshop, with an attic above, with one barn and two acres, half closed in with posts, and used as a yard." He continued as wheelwright, seeing that he had built a building which served as an "atelier". In 1652, moreover, the widow of Louis Jolliet appealed to Noel Morin to appraise the wheelwright tools left by Jean Boudron and, in 1676, she placed her youngest son, Zacharie, with him as an apprentice at the hill.

In 1663, he became seigneur of a section of the seigneurie of the Riviere-du-Sud, at Pointe a la Caille. The land became known as Saint-Luc, and Noel Morin was henceforth designated with the name Sieur de Saint-Luc. The ancestor perhaps had the intention to himself clear one part of this new land, but it appears he was more disposed to forsake it for the benefit of his children, descendents, and even with his son-in-law through marriage, Guillaume Fournier, who married Francoise Hebert, by parcelling out the fief de Saint-Luc for the benefit of Guillaume Fournier, Jean Groulx, Alphonse Morin, Louis Bosse, Pierre Jolliet, Jean Bailly, Michel Isabel, David Corbin, Charles Bazire, and Jean Rollandeau.

Noel Morin died, at Saint Thomas de Montmagny, where he was buried, 10 February 1680. His wife followed him before 1683, the year the joint lords of Saint-Luc rendered fidelity and homage to the Lady Louise Couillard de Lespinay, and turned over to her their rights of the fief " which were due her because of the transfer coming by the death of the acts of the late Sieur Morin and Helene Desportes, his wife."

This fruitful union, is entered in history thanks to the innumerable descendants which it left, but also equally because the Canadian Church drew two of its pionneers. Marie Morin, born in 1641, was the first Montreal sister born in Nouvelle-France, and Germain Morin, born in 1642, was the first Canadian priest baptized here.



"Hello, dear...What did the genealogist say?"

MORIN PATERNAL LINES

by Rena Payeur Cote

Claude Morin — Jeanne Moreau
M. St-Etienne-le-Compte-Robert
Province of Ile-de-France

Noel Morin — Helene Des Portes
b. — b.
m. Jan. 9, 1640, Quebec

Alphonse Morin — Madeleine Normand
b. — b.
m. Feb. 10, 1670, Quebec

Pierre-Noel Morin — Marguerite Rousseau
b. — b.
m. Sept. 30, 1696, St-Thomas, P.Q.

Joseph Morin — Dorothee Therrien
b. — b.
m. July 11, 1741, St-Jean Isle of Orleans

Augustin Morin — Esther Gagnon
b. — b.
m. Mar. 5, 1821, St-Andre de Kamouraska

Philippe Morin — Edith Chasse
b. — b.
m. Feb. 8,1853, Frenchville, Maine

Denis Morin — Martine Ouellette
b. — b.
m. June 26, 1893, Ste. Agathe, Maine

Vital Morin — Sadie Dube
b.Mar.5, 1906 — b.
Maine
m. June 21, 1927, Ste-Agathe, Maine

Gerald Morin — Suzanne Wales
b. July 3, 1936 — b.
Madawaska, Me.
m. July 30, 1960, Biddeford, Maine

Pierre Morin — Marie Martin
b.Niort Province of Poitou, France
m. around 1661 - Port Royal,Acadia, Nova-Scotia

Pierre Morin — Francoise Chiasson
m. Nov. 8, 1682 Amherst,Nova-Scotia

Pierre Morin — Francoise Roulet
m. Jan. 10, 1907 St.Thomas, P.Q.

Jacques Morin — Therese Kemmeneur-Laflamme
m. July 20, 1733 St-Francois du Sud

Jacques Morin — Marie Gendron
m. Feb. 14, 1765 St-Francois du Sud

Jacques Morin — Marie Louise Morissette
m. Nov. 16, 1790 St-Charles de Bellechasse

Joachim Morin — Marguerite Pepin
m. Jan. 9, 1827 St-Henri de Lauzon

Camille Morin — Luce Cloutier
m. Jan. 18, 1895 Warwick P.Q.

Napoleon Morin — Mathilda Moras
m. Aug. 14, 1888 Ham Nord P.Q.

Wilfrid Morin — Marie Picard
m. June 7, 1921 Ham Nord P.Q.

Roland Morin — Therese Berthiaume
m. Aug. 21,1948 St-Andre, Biddeford

THE GENDRONS

translated by
Celeste Nadeau Steele

Several Gendrons founded families in North America; but the first established was Nicolas Gendron dit Lafontaine from whom all of the Gendrons of our area are descendants.

Nicolas Gendron was born on l'Ile d'Oleron, in the ancestral province of Aunis, now the department of Charente Inferieure, of the marriage of Pierre Gendron and Marie Renault. It is said that one of the ancestors, by the name of Jean added to his name his provenance of Oleron. Instead of saying Jean d'Oleron, it was abbreviated to Jeandron, and later Gendron.

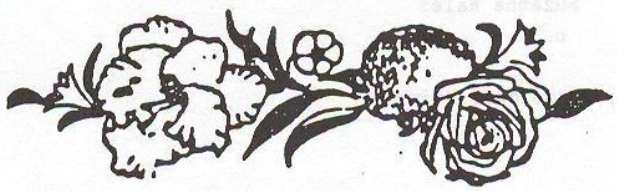
Nicolas Gendron married Marie-Marthe Hubert at Quebec on 19 February 1656; and established himself near the church in the parish of Sainte-Famille, Ile d'Orleans, where he raised a family of nine children. He died 16 January 1671. Madame Gendron was a native of Saint-Pierre from the ancestral province of Champagne. She was the daughter of Toussaint Hubert and Catherine Champagne.

The taste for farming so prevalent in the Gendron family matched the manner of instruction in her home. We know that at Sainte-Famille, Ile d'Orleans, the Congregation Notre-Dame de Montreal had a school in 1685.

After having occupied several pieces of land on l'Ile d'Orleans themselves or by their children, the better settlements became rarer. Several Gendrons emigrated to the cote Sud du St-Laurent; and contributed to forming the parishes of St-Francois and St-Pierre, in the county of Montmagny, parishes remarkable by the fertility of their soil.

Later on, at the end of the eighteenth century, Francois Gendron, already married, went to establish himself in the parish of St-Hyacinthe in the county of the same name; and five of his nephews: Pierre, Ambroise, Thomas, Simon, and Eustache, who were also married, went to establish themselves in the same parish, in the part which later became Ste-Rosalie (County of Bagot). All of this region was covered in forests; and after more than 120 years, we must admire the sure-sightedness and good judgement of those farmers' sons, who chose the best among the good pieces of land in Ste-Rosalie.

For reasons difficult to explain, the name of Gendron was often refined in the registers to the names of Gendreau, Gendras, Jandren, Jandras, Jean-Dro or again to Lafontaine, the nickname of the immigrant ancestor.



GENDRON PATERNAL LINES

by Rena Payeur Cote

Pierre Gendron — Marie Renault
m. Chateau d'Oleron, France

Nicolas Gendron — Marie Marthe Hubert
b.1634 — b.
d.Jan.16,1671 Ste.Famille,I.O. — d.
m. Feb. 19,1656 Quebec

Jacques Gendron — Marie Anne Charlan
b.Nov.26,1662 Chateau Richer — b.
d.Apr.10,1725 Montmagny — d.
m. Nov.28, 1686 Ste.Famille I.O.

Joseph Jacques Gendron — Genevieve Asselin
b.Mar.19,1689 St.Francois I.O. — b.
d.Apr.23, 1761 St.Laurent I.O. — d.
m.Nov.4,1715 St.Francois I.O.

Jacques Gendron — Therese Audet
b. 1716 — b.
m.Nov. 10,1743 Beaumont P.Q.

Jacques Gendron — Marie Angelique Morin
b.Jan. 5,1749 St.Pierre du Sud — b.
m. Jan.10,1774 St.Francois du Sud

Pierre Gendron — Marie Archange Roireau
b.1778 Riviere du sud — b.
d Dec.22,1862 St.Rosalie — d.
m.Jan. 11,1802 St.Hyacinth P.Q.

Hyacinthe Gendron — Emilie Courtemanche
b.Aug.16, 1812 St.Hyacinthe — b.
m. May 21, 1849 St.Barnabe

Louis Gendron — Veronique Charland
b.Aug. 4,1855 St.Hyacinthe — b.
m.Jun 1875 Wotton P.Q.

George Gendron — Aurore Dube
b.Mar.2,1895 Biddeford, Me — b.
m. Aug. 30,1915 St.Jos.Biddeford,Me

Pierre Gendron — Marie Tibierge
b. — b.
m. Nov. 8,1694, Ste.Famille, I.O.

Nicolas Gendron — Madeleine Ratel
b. — b.
m. Jan. 5, 1723, Ile Dupas

Jean-Baptiste Gendron — Therese Bourdon
b. — b.
m. Jan. 7,1754, Lavaltrie,Que.

Jean-Baptiste Gendron — Helene Gyard
b. — b.
m. Sept. 27,1779, Contrecoeur

Francois Gendron — Archange Larose-Chagnan
b. — b.
m. Nov. 21,1814, Verchere

Abdon Gendron — Priscille Desmarais
b. — b.
m. May 21, 1849, St.Dominique,Que

Jean-Baptiste Gendron — Marie Perreault
b. — b.
m. Dec. 27, 1897 Biddeford, Maine

Lucien Gendron — Aurore Colette
b. Jul.31, 1905 Biddeford, Maine — b.
d. Nov. 19, 1952 Biddeford, Maine — d.
m. Sept. 18, 1933 Biddeford, Maine

Ronald Lucien Gendron — Vivian Arlene Rice
b. Jul.9,1934 — b.
m. Jul. 9, 1960 Biddeford, Maine

Cincotta, Lauri - 104 Graham St. Bidd., Me. 04005
Wickett, Joan - 479 Stilwater Ave., Old Town, Me. 04468
Hussey, Claire - 200 Pool St., Bidd. Me. 04005
Trahan, Lee A.- 57 Halifax St. Winslow, Me. 04901
Boure, Jonna - R.R. 5, Box 444, Gorham, Me. 04038
Nadeau, Donald A.- 375 Fort Hill Rd., Gorham, Me. 04038
Carter, Lucille
Carpenter, Anabelle - 12 W.Mirdle St., Bidd.,Me. 04005
Desrocher, Suzanne P. - 9 Old Blue Point Rd. Scarborough, Me
Dube, Rosario - 64 D Four Dr. Quarryville, Pa. 17566
Pelletier, Joyce W. - P.O.Box 5107, Dover, N.H. 03820
Brown, Adelyn M. - P.O.Box 624, Wells, Me. 04090
Stewart, Margaret P. - 131 Frances St., Portland, Me. 04102
Cote, Joseph Jr. - 1655 N.Colony Rd.#10, Meriden, Ct. 06450
Sacco, Diane - 8121 Fordham Rd. Westchester, Ca. 90045
Pollock, Sarah H. - 19 Elmwood Dr. Saco, Me. 04072
Rogers, Diana Lynn - P.O.Box 5218, Ellsworth, Me. 04605
Ouellette, Robert - 106 Florence Ave. Arlington, Ma. 02174
Ouellette,Sarah - 106 Florence, Ave. Arlington, Ma. 02174
Rogus, Raymond - P.O.Box 5218, Ellsworth, Me. 04605
Sirois, Colette M. - 3 West Labonte Ave., Saco, Me. 04072
Walker, - P.O.Box 2066, Santa Cruz, Ca. 95063
LaChance, Rita - 160 Bridge St., Westbrook, Me. 04092
LaChance, Lewis - 160 Bridge St.,Westbrook, Me. 04092
Knapp, Kathy M. - 3697 Iris Dr., Grandville, Mich. 49418
Bergeron, Therese - 34 Hawthorne St., Watertown, Ma. 02172
Roy, Patrice - P.O.Box 9715-338 Portland, Me. 04104
Gilpatrick, Mike - R.F.D. #3 Box 202, Gorham, Me. 04038
Levesque,Monique-13 Greenwood Island.Peaks Island, Me.04108
Bondeson,Carol E. - 6 Surward Lane, Topsham, Me. 04086
Cabana, Ralph - 81 Providence Ave., So. Portland. Me. 04106
Michaud,Andrew A. - 2 Scotton Way, Scarborough, Me. 04074
Gagnon, Donald - 62 Adams St. Biddeford, Me. 04005-2538
Gagnon, Carol - 62 Adams St., Biddeford, Me. 04005-2538
Levesque, Armand - 643 Main St. Saco, Me. 04072
Levesque, Dolores C. - 643 Main St. Saco, Me. 04072
Bellerose, John A. - 14 Belmont Cir. Hampton, N.H.03842-1134
Smith, Edward H. - 48 Candlewick Rd., Portland, Me. 04102
Cincotta, Kevin - 104 Graham St., Biddeford, Me. 04005
Bourque, William R. - 34 Oak St., Springvale, Me. 04083
Beaudoin, Sr.Diane - 1137 Washington Ave., Port., Me. 04103
Labonte, Jeanne - 6 New County Rd., Saco, Me. 04072
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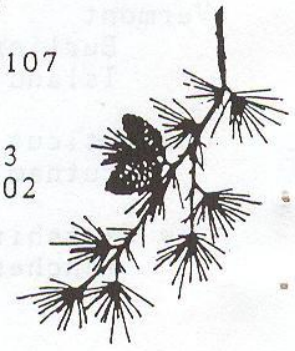


HOW'S YOUR FRENCH?

BY SIMONNE BERGERON

How many of the following words do you know ?

Test yourself.....and find out!

1. conjoint
2. comparution
3. bans
4. actes de sepulture
5. sage-femme
6. scorbut
7. alite
8. verole
9. gendarme
10. tisserand
11. squelette
12. dilapider
13. frire
14. grive
15. poule mouillee
16. cannelle
17. fendre
18. douaire
19. rouge-gorge
20. mouette

For answers, see page 27.

ON THE BOOKSHELVES

New books and marriage repertories added to our collection this past year include:

Maine

City of Biddeford, Marriage records	(1856-1892)
Saco, Most Holy Trinity	(1916-1993)
City of Biddeford, Birth records	(1800-1892)
Old Town, St-Joseph-Marriages	(1860-1960)

Massachusetts

Attleboro, Burials of Franco Amer.	(1911-1985)
Worcester, Notre Dame des Canadiens	(1870-1930)
Brockton, Funeral records	(1911-1987)
Norton, Marriage records	(1850-1950)
Blackstone, Marriage records	(1845-1900)
Swansea, Birth records	(1879-1973)
N.Attleboro, Sacred Heart	(1904-1990)
Blackstone, St-Theresa	(1929-1987)

Rhode Island

Woonsocket,Our Lady Queen of Martyrs	(1953-1986)
Woonsocket, Our Lady of Victory	(1909-1986)
Woonsocket, St-Joseph	(1929-1980)
Woonsocket, St-Agathe	(1953-1986)
Woonsocket, St-Louis	(1902-1987)
Woonsocket, Holy Family	(1902-1987)
Nasonville, St-Theresa	(1923-1986)
West Warwick, Baptism records	(1873-1989)
Pascoag, St-Joseph Marriages records	(1893-1991)
Pascoag, St-Joseph Baptism records	(1893-1991)

Vermont

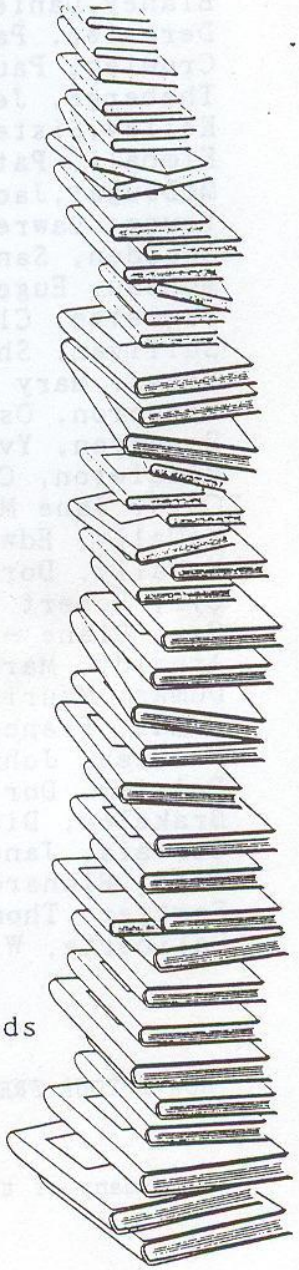
Burlington, Funeral records	(1934-1990)
Island Pond; Birth, marriage, death records	

Connecticut

Putnam and N.Grosvernordale, Death records

New Hampshire

Manchester, St-Jean-Baptiste, Birth & death records



PUBLICATIONS AVAILABLE

Marriages of St. Mary's Parish (1850 - 1989), Biddeford, Maine
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Marriages of St. Margaret's Parish, Old Orchard Beach, Maine
$12.00 + $3.00 postage and handling

Marriages of Notre Dame de Lourdes Parish, Saco, Maine
$12.00 + $3.00 postage and handling

Marriages of St. Joseph (1870 - 1979), Biddeford, Maine
compiled by Youville Labonte
$25.00 + $4.00 postage and handling

Marriages of St. Andre (1899 - 1978), Biddeford, Maine
compiled by Youville Labonte
$25.00 + $4.00 postage and handling

Marriages of Most Holy Trinity (1916 - 1993), Saco, Maine
$15.00 + $3.00 postage and handling

Marriages of Biddeford, Maine, 1854 through 1891
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Births of Biddeford, Maine, 1854 through 1891
$15.00 + $3.00 postage and handling

Obituaries from Biddeford, Maine
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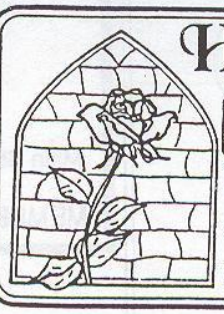

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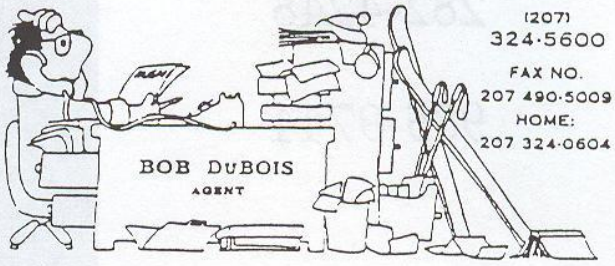

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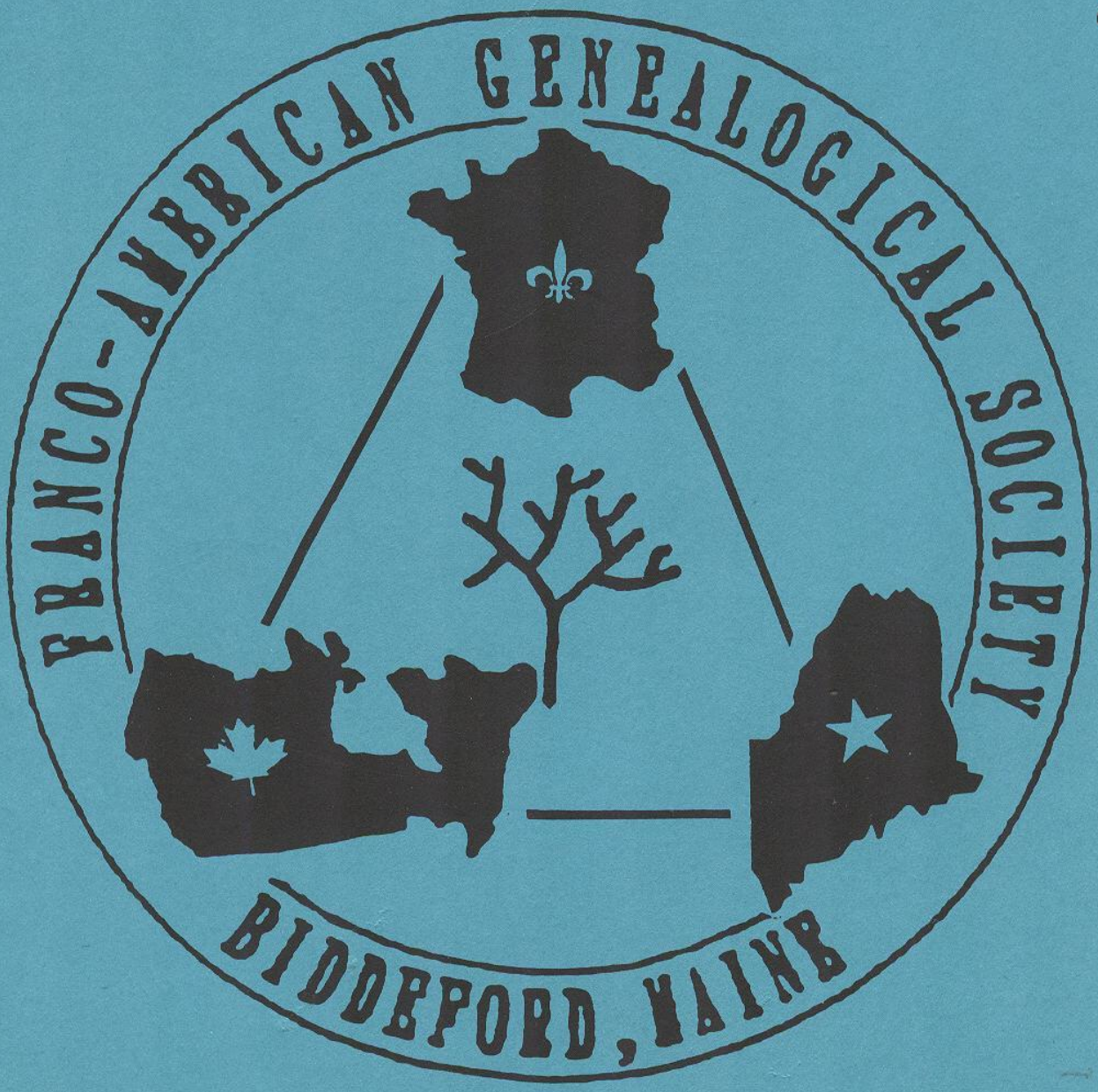

NOVEMBER 1995

VOL. 12

1995 - 96 OFFICERS

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Ralph Courtois	1985
Camille Bolduc	1986
Ralph Courtois	1988
Robert Blais	1989
Celeste Steele	1990-1996

This publication is free to all paid-up members. Our purpose is to keep everyone informed through genealogical data of all types. We also provide a channel through which you can submit your problems and unsolved questions in expectation that someone will see the question and have an answer for you. Please submit your questions and answers for "SEARCH QUESTIONS" to: Franco-American Genealogical Society, P.O. Box 180, Biddeford, Maine 04005. We ask that all replies be directed to the Society so others can benefit from your knowledge.

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President's Letter

Dear Members.

Each year the president's letter looks like a laundry list of the past year's events and accomplishments. While it's nice to see our names in print or receive a public thank you for what we've done, I've chosen to make this year's letter somewhat different.

To forget one's ancestors is to be a brook without a source, a tree without a root.
—Chinese proverb

When I was contemplating the theme of this letter, several ideas came to mind. But one thought struck me; and it kept coming up over and over in conversations with Society members and fellow board members of another group to which I belong. Our hours are filled with commitments to our families, jobs, community service, and religious or social groups. Some of us tend to over commit ourselves, and we end up having to make choices as to how much time we devote to each of our activities.

The problem is that somehow no matter which club or group we look at, there always seems to be a small core group of members who do most of the work for each organization. This is certainly not a complaint about our officers and board members. They are a wonderful group of people who have and continue to give to the Society. What this is, is a call for more of us to become active in the running of the organization.

Our Society has come a long way since its beginning. What started out as a small group of people with a great interest in genealogy and a box of books, has grown to an organization even the founding members did not first envision. It does seem on the surface as if everything is running smoothly and just magically gets done; but in truth, some members are putting in many hours behind the scenes to get all accomplished. As much as we all enjoy what we do in genealogy, we may not always be able to devote as much time or effort in the future.

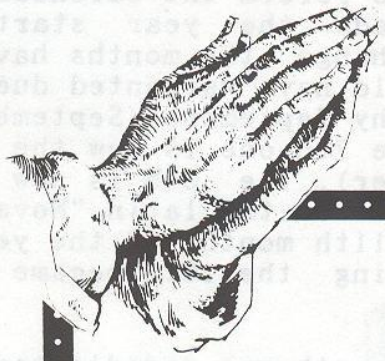
What this means is that we need to continually draw in new people to help out in projects or activities. If we want to continue to grow as a society, we will need to have others do their part, and not solely reap the benefits of past accomplishments. I've had members say they don't feel they can help because they don't have enough genealogy knowledge. This is not so. We can use help in many areas: typing bulletin articles or other material, volunteering to work at the Kermesse, selling ads for the bulletin, fund raising projects and other activities.

Every member who has been able to trace a line, find a long lost name in our Drouin books or Bride set can do so because of someone's hard work. With that in mind, I want to thank everyone for their help this past year; and end by paraphrasing a famous quote. It is time to ask ourselves not what our Society can do for us, but what we can do for our Society.

Sincerely,

Céleste Nadeau Stule

President



WITH SINCERE SYMPATHY

In the name of all the members of the Franco-American Genealogical Society, the officers wish to extend their sincere condolences to the families of:

GILBERTE MANDEVILLE WARNER who was our historian when she died on January 27, 1995. She organized a group of "GAGNE" family members to participate in the "Grand Reunion of 1994", at Ste. Anne de Beaupre in Quebec.

BERTHOL (BERT) BEAULIEU who passed away on August 26, 1995. Bert served as our President in 1987 and Librarian from 1991-93.

WHO INVENTED THE CALENDAR?

translated by Camille L. Bolduc
from: "Ainsi vivaient nos Ancetres" by Jean Louis Beaucarnot

Numa Pompilius, second King of Rome, divided the solar year into 355 days over a period of 12 months. Another month of 22 days was added every second year. He gave names to the first four months and the last two. Lacking imagination he assigned numbers to the rest. The first month he dedicated to the god of war and gave it the name of Mars (March). The second month being the month when the buds open, he called Avril (April) from the latin verb "aperire". The third one he consecrated to the goddess Moia and it became Mai (May). The fourth month, he did the same to the goddess Junon and it became Juin (June). The next six months were designated by numbers only. Evetually inspiration returned and he dedicated the eleventh month to Jenus the god of doors, bridges, and all passages. It became Janvier (January). The god of purification, Februa, gave his name to Fevrier (February). It seems that the "Numa" calendar was in use until Ceasar's time.

Ceasar, then Emperor, decided to reform the calendar by abolishing the 13th month and made the year start in January. Strangely, he did not change the months having numerical numbers as their names would have warranted due to their rank in the year. This is why Septembre (September) from the latin "septen", meaning the 7th one is now the 9th month of the year. Octobre (October), the 8th is now the 10th month, and Novembre (November) from the latin "Novem", meaning the 9th month became the 11th month of the year. Likewise, Decembre (December), meaning the 10th became the 12th month.

After Ceasar's death, the 7th month was rededicated to the honor of his memory, calling it Juillet (July) for Julius. In later years, the 8th month was dedicated to Emperor Augustus by naming it "August", the English term for the month which the French had reduced from Aoust to Aout.

In 1582, Pope Gregory XIII decided to recuperate the 10 days that had accumulated in the civil calendar by comparing it to the solar calendar. He then decreed that a one time skipping of days thus occur. Hence October 4th became October 15th in that year only. The English, not members of the Church of Rome, waited until 1752 to adjust their calendar and the Russians did so in 1918.

After the French Revolution of 1789, the French authorities finding the Gregorian calendar by far too religious adopted a revolution celsian which started on September 22, 1792 Their year was composed of 12 months

each having 30 days. The bissextile period was called "Franciade" and "Revolution Day" was added at the end of every four years. The name of the Autumn months became Vendemaire, Brimaire and Frimaire. These names came from "vent" (wind), "brume" (fog), and "frimas" (frost). The Winter months became Nivose, Pluviose and Ventose from "neige" (snow), "pluie" (rain), and "vents" (winds). For Spring, Germinal, Floreal and Paririal came from germination, flowers, and prairies. For the summer months of Messidor, Thermidor and Fruction came from "moisson" (harvest), "chaleur" (heat), and "fruits" (fruits).

The French returned to the Gregorian calendar on January 1, 1907.

PRESIDENT'S NOTES

by
Celeste Steele

Things are rapidly changing in the field of genealogy with the rapid advancements in computer technology. CD ROMS are making genealogical material more easily accessible. While many of us now have PC's, and much or the Society's business is being conducted on our machines, the Society needs to have its own system.

Many genealogical materials are now being offered on CD ROM. We need to look into having such a system for our library. It is more economical to purchase material on CD's than in book form in some instances; and definitely easier to store.

We need to research which system would best meet our needs. We then need to look into purchasing such a system or better yet, having components donated possibly from businesses updating their machines. Obviously we do not have a lot of space in our present library for a computer; hopefully this will change in the future. If you are interested in choosing a system, or know of a source for components, please contact your president at (207) 324-7267.

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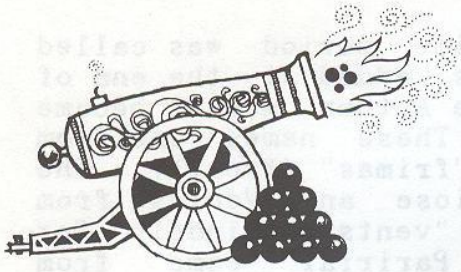


The "Aroostook War"
by Patricia Sansoucy

In February, of 1839, Maine made preparations to go to war with "British" Canada. Governor John Fairfield, ordered 1000 men to be armed and ready for war. The cities of Augusta and Bangor were alive with soldiers clad in uniforms of pea-green jackets and thick red shirts. Provisions were being sent on wagons drawn by horses. Preparations caused a lot of confusion. Rifles arrived and cannon balls were being cast at the foundries. Finally the Maine Legislature granted Governor Fairfield permission for an army of 10,000 strong. Men hurried to sign up, even the 300 man Bangor Fire Department, volunteered.

What had generated this hostile mood, this anticipatory atmosphere? Land of course, a track of some 7.7 million acres, situated between the Aroostook River and the Madawaska River in the St. John basin. Both the United States and Great Britain claimed territorial ownership.

Why the dispute? The American Revolution ended in 1783 when the Treaty of Paris was signed. The content of that treaty was written all too generally. Diplomatic officials who wrote the treaty lacked the geographical knowledge to accurately and decidedly map out the demarcation line. The treaty read: "From the North West Angle of Nova Scotia, viz. That Angle which is formed by a Line drawn due North from the Source of Saint Croix River to the Highlands along the said Highlands which divide those Rivers that empty themselves into the River St. Lawrence, from those which fall into the Atlantic Ocean, to the northwestern-most Head of the Connecticut River..."

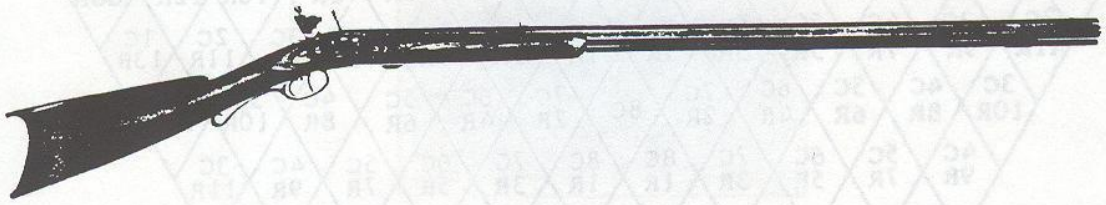
At that time, three rivers were named St. Croix! Where were the Highlands? This was the mark to designate how far north the line was to extend. And so you can appreciate how each country could rightfully claim the disputed region.

Many attempts at resolving this dilemma had been made throughout the years. No consensus was ever obtained. In 1820 when Maine obtained statehood from Massachusetts, both states agreed to co-own the vast territory. They began leasing large tracts of land to lumber companies. Also American settlers were granted deeds to lands whose boundaries abutted with that of British subjects already there. Peace reigned by mere hope. Tensions finally erupted when Ebenezer Greely, a Maine agent, was arrested by New Brunswick officials while conducting a census of the Madawaskan area in 1837.

As the British lumberjacks cut deeper into American forests, Maine officials appointed George Buckmore to investigate the trespassers. His report prompted Governor Fairfield to action. With Legislative approval, Gov. Fairfield appointed Rufus McIntire as head of the militia to round up trespassers. McIntire accompanied by 200 men marched to the mouth of the Madawaska River where they were confronted by 300 British militia men. When McIntire prepared to fire a six pounder, his opponents fled. Shortly thereafter, McIntire's army captured twenty trespassers who were sent to Bangor.

As good fortune is, but transient, so went McIntire's luck. With headquarters set up in Madawaska, McIntire sent a message to James McLaughlan, a New Brunswick land agent. He asked that McLaughlan meet him at Fitzherbert's home. McIntire and his men awoke the morning of the meeting, surrounded by 50 men. The captured Maine soldiers were taken to Wakefield where they were arrested and then sledded to Frederickton where they were imprisoned. This was the event which gained Gov. Fairfield his 1000 militiamen to the front. Word was sent to the President of the United States that the Aroostook War was underway.

On the front, two acres of land were cleared and the troops erected Fort Fairfield, which had two block-houses and headquarters for the officers. Most of the soldiers had to seek shelter among the settlers. Altogether there were approximately 2800 men making up Maine's forces. Shots were heard now and again, but no one was killed. The most blood drawn during this war was in a Houlton barroom. Both American and British patrons were imbibing rather freely when one American proposed a toast to the success of Maine. The subsequent fight turned into quite a brawl!



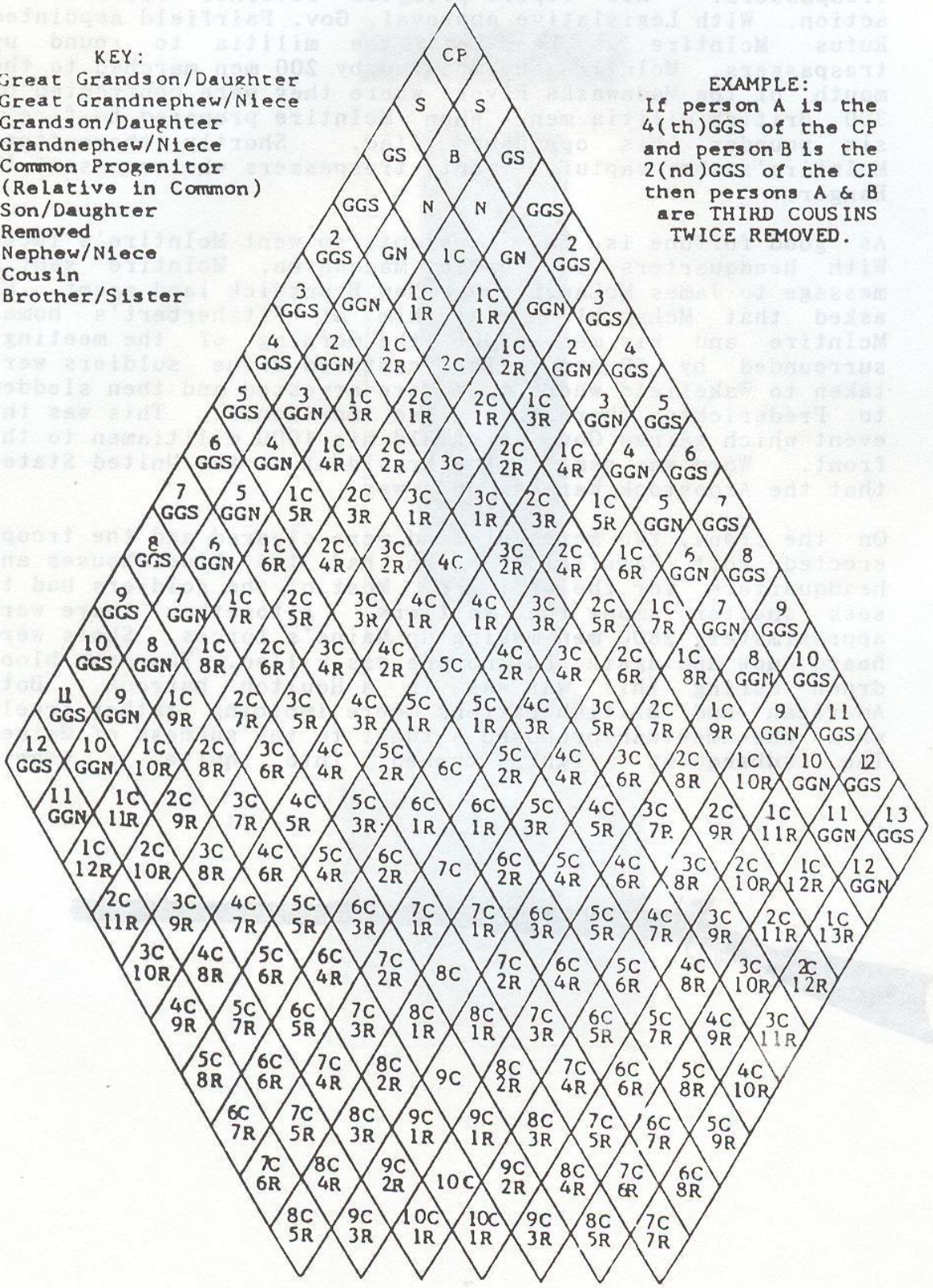
RELATIONSHIP CHART

Canon or Common Law

KEY:

GGS-Great Grandson/Daughter
GGN-Great Grandnephew/Niece
GS-Grandson/Daughter
GN-Grandnephew/Niece
CP-Common Progenitor
(Relative in Common)
S-Son/Daughter
R-Removed
N-Nephew/Niece
C-Cousin
B-Brother/Sister

EXAMPLE:
If person A is the 4(th)GGS of the CP and person B is the 2(nd)GGS of the CP then persons A & B are THIRD COUSINS TWICE REMOVED.



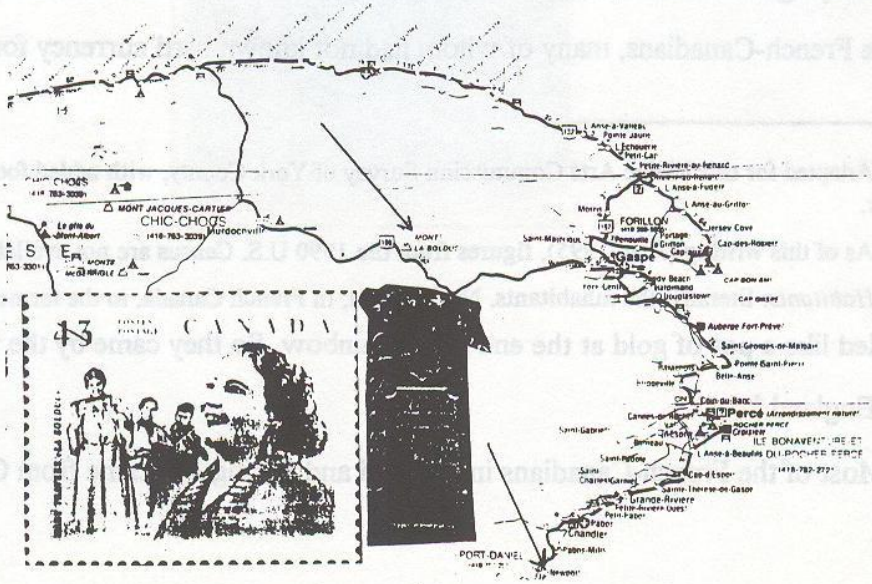
"LA BOLDUC"
by Camille . Bolduc

A little girl was born at Newport, Gaspesia, in 1894 and baptized under the name of Mary (Marie). She was the daughter of Lawrence Travers, (the son of an Irish immigrant) and Adeline Cyr, (an Acadian). At the age of 13, Mary left her native village to seek employment as a house servant in Montreal and later worked in a dress factory.

She was a very talented musician, alternating between violin, harmonica and accordion. She also liked to sing and composed her own songs, always in French even though she was bilingual. In Montreal, on August 17, 1914, she married Edouard Bolduc, a young plumber, who also played the violin. It was not an easy marriage, only four of their twelve children survived and Edouard was often too sick to work.

In December of 1929, at the start of the great depression, Mary paid a Montreal studio to record two of her compositions: "La Cuisiniere" and "Johnny Monfarleau". The radio stations favored her, and in one month alone, she sold 10,000 copies of her record. During her short career, she composed no less than 100 songs. She became well known under the name of "La Bolduc". Her band of seven members performed arduously throughout the province of Quebec as well as in the Franco-American cities of New England, including Biddeford. Often her musical performances were done in church basements when there was no theater in the town.

All through the depression years of the 30's, she made people forget their miseries with her songs full of rhythm and matchless lyrics. It was a great loss for Quebec when Mary died at the young age of 47; it was then that the provincial government named the mountains of Gaspesia after her to perpetuate her great contribution in the French Canadian musical world. It is also no wonder that the Canadian Government saw fit to commemorate her achievement by honoring her with a stamp on the 100th anniversary of her birth. Mary (Travers) Bolduc is now resting in the cemetery of Notre-Dame des Neiges at Montreal, where often visitors decorate her grave.



The Franco-Americans of Sanford and Springvale

by Gerard J. Lamontagne
Sanford Historical Committee
Sanford, Maine[2]

The 1970 U.S. Census shows that the Franco-American population in Sanford and Springvale was over 38%.[3] This was more than one-third of the population of these two towns. However, the voting registration shows that approximately 60% of the population is of French extraction.

To understand the migration of French-Canadians to this community, one has to go back to Canadian history after the French and Indian War of 1763. The defeated French were allowed to keep their religion and language. Unfortunately, they were restricted to the land as *habitants*,[4] a role just above serfdom. They had no voice in the government and no way to improve their living conditions. These people were ill suited for farming; and, as the land became more depleted, poor crops were the result. They experienced the stark existence of a hard life. Many worked from dawn to dusk to meek out a living. The final blow came in 1866 when the British Canadian government told the French *habitants* it would not guarantee the purchase of their products, thus increasing frustration. The *habitants'* only hope was to go south to New England, where the Industrial Revolution was in progress.

Many agents from various mills went to Quebec and offered immediate employment. To the French-Canadians, many of whom had not known hard currency for years, this sounded like a pot of gold at the end of the rainbow. So they came by the thousands to New England.[5]

Most of the French-Canadians in Sanford and Springvale came from Quebec.[6] Some

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[2]Adapted for this Maine Arts Commission Survey of York County, with added footnotes by Julien Olivier.

[3]As of this writing (Aug. 1995), figures from the 1990 U.S. Census are not available for inclusion.

[4]*Habitants*: literally, the inhabitants. Name given, in French Canada, to the farmers.

migrated from New Brunswick and others from the St. John Valley in northern Maine[7]. It is important to note that these persons from Aroostook County were already citizens of the United States, for they had lived in this region of Maine since 1785.[8]

It is believed that the first French-Canadians to establish themselves in the Sanford-Springvale area were Jacques Couture and his family, in 1870. Ten years later, the U.S. Census shows that forty-five French-Canadian families were in Springvale and two in Sanford. One has to remember that Springvale was the industrial section, whereas Sanford was the suburb. Here are the names of Sanford and Springvale's other early settlers of French descent: Asselin, Baron, Beauregard, Bécotte, Beliveau, Bibeau, Binette, Boisvert, Boudreau, Bourque, Charest, Charland, Côté, Dubois, Dupierre, Dupuis, Fortier, Fournier, Fréchette, Gauthier, Gosselin, Guilbault, Guillemette, Larivière, Latulippe, Lavallée, Lavoie, Lussier, Mercier, Monville, Morin, Prince, Pelletier, Pépin, Phillippe, Sanfaçon, Tremblay, Trottier and Turcotte.

The number of children in these early French-Canadian families was numerous. It was not uncommon to find ten, fifteen or more children per family.

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[5]Historian Mason Wade ("French and French Canadians in the U.S.") estimates the number of French-Canadian immigrants to the U.S. between 1820 and 1950 to be slightly over 1 million, but he asserts that "The statistical problem remains unsolvable." Experts put the figure between half a million and 1.5 million. Yolande Lavoie and others have made migration demographics the subject of lengthy study. Author Normand Beaupré, in the section on Biddeford below, quotes the figure 400,000 for the period 1910-20 alone.

[6]Interviews suggest that migration to this area was later that to other "mill towns" because the textile industry got a later start here. For a graphic portrayal of the arrival of one family, see *La femme aux grands rêves, Anna Levasseur Morin Dubé* by Julien Olivier (UNH, Durham, NH: NMDC, 1982).

[7]On the Acadian presence in Sanford, the reader is urged to speak with Gilles Auger of Sanford.

[8]Before Maine itself was even a state!

In 1889 the French-Canadians established the first Catholic church in this area, Notre-Dame parish in Springvale. The building was located on Pleasant Street. Prior to this date, Catholics received spiritual guidance from visiting priests sent from Westbrook, Maine, and Rochester, New Hampshire. By 1890 the French-Canadian[9] population increased rapidly due to the expansion of local industries. In 1892 a new parish was established, this time in Sanford; it was called St. Ignatius. By 1898 parishioners began building a church on Wentworth Street. Today that building is known as the Annex.

Already the immigrants were establishing their roots by buying and building new homes. In 1895 they opened their first school; both French and English were taught. Naturalization classes were held for adults. To become a citizen of the United States was a highlight in their lives. Close ties were nevertheless still maintained with Quebec, not political ties but those involving language customs and culture. Most people still had relatives and friends in Canada. Yet it is evident that their allegiance was with their new country, for here they found what they were looking for--stability. Within one generation this transition was achieved.

The newcomers were very hard workers. It was not uncommon to labor in a factory twelve hours a day, six days a week in conditions that were primitive according to today's standards. Yet, to the French-Cãnadian immigrants, this was an improvement over what they had left behind.[10] It is important to note that around 1900 the prevailing wages for textile workers were about $390.00 per year. Yet, with great personal sacrifice, these people built churches and schools. This is what they wanted.[11]

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[9]Also called by now Franco-American.

[10]The tradeoffs became nevertheless evident: factory regimentation, unhealthy working conditions leading to tuberculosis, lung cancer and industrial accidents, urban problems and more. As recounted in novels of the time, life on the farm had been hard but the soil had an attraction of its own.

[11]The prevailing cultural ethic can be summed up in two slogans: (1) "Qui perd sa langue perd sa foi" (If you lose your native language, you lose your faith); and (2) "Survivance" (cultural and ethnic survival).

The French-Canadians frequently remained together, by themselves, in neighborhoods called *Petits Canadas* (Little Canadas). This lifestyle both reflected and contributed to the maintenance of the homogeneity of the group. In Springvale most lived on the east side of the Mousam River, on Mill Street and other adjacent streets. In Sanford they congregated around the mills and in the State Street area. It is important to realize that in this new country with its "foreign" language and culture, living close to one another was a way to assure their own identity.

We sometimes read that the French-Canadians were a passive people. This is not so; in fact they were very active. To realize this, all one had to do was to sit in their kitchens

and listen to them talk. They knew exactly what they wanted, and their conversations reflected their aspirations and goals: a better life for themselves and, especially, for their children. For this they pledged themselves. They would determine their own destiny.

The Franco-Americans founded many fraternal organizations, most often chapters of other national and international groups, for mutual support. They are still recalled today; to name but a few: L'Union Saint-Jean-Baptiste, L'Ordre des Forestiers Catholiques (The Catholic Order of Foresters), Les Artisans Canadiens Français, Le Club Jacques Cartier, L'Association Canado-Américaine ("Les Canados"), L'Assomption, the Cercles Lacordaire et Sainte-Jeanne-d'Arc.[12]

By 1910, in order to have a greater voice in government, the Franco-Americans of Sanford and Springvale became politically active. From then on they were noted to vote as a bloc. Given that the number of Franco-Americans had grown to the thousands, political candidates soon took notice. And then, in 1911 F.-X. Côté was elected selectman, the first Franco-American to be so honored. From then on a new generation of native-born Francc-Americans was to be very active in politics at the local and state levels.

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[12]The clubs and organizations founded by Franco-Americans differed in nature. Some were social or artistic; others were religious or interested in morals (the temerance league Lacordaire, for example); still others offered fraternal life insurance to members (Union St.-Jean-Baptiste, ACA, the Artisans, etc.)

The influx of French-Canadian immigrants peaked prior to World War I. The occasion for this final migration was the building of the Sanford Mills complex. Mill expansion and French-Canadian immigration were mutually beneficial of course: financial opportunity for the workeres, reliable workers for the owners.

In 1916 the area got its second parochial school: Notre-Dame in Springvale.

During both World Wars Franco-Americans served their country with pride and glory, and many gave up their lives. In World War I, town records attest that the newcomers from Canada often volunteered their services in the armed forces long before they became citizens. As a people, Franco-Americans have been very patriotic and proud of their adopted country.

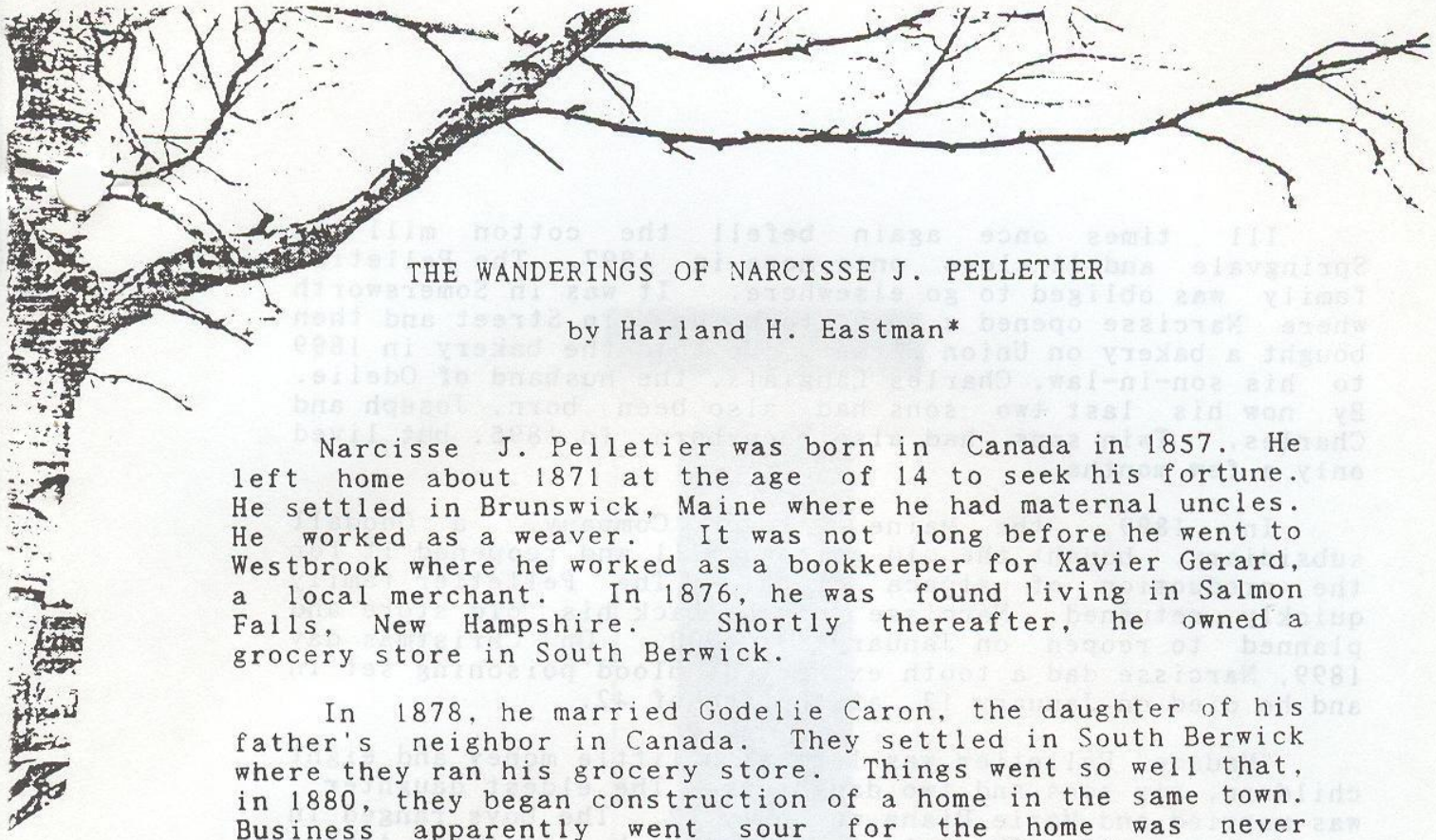
As the Franco-American population increased, a third church and school were established. Holy Family parish was founded in 1923.

Also in 1923 the community founded a commercial two-year high school. In 1940, a four-year Catholic high school, St. Ignatius, became a reality. Moreover, Franco-Americans were not without realizing the value of higher education for their children. Those who were fortunate enough to attend college were often attracted by religious vocations; they became priests, sisters and brothers and served in various religious orders. But they also became doctors, lawyers, teachers, business professionals and politicians elected to both local and state offices: Others became artisans and craftsmen of all kinds. As early as 1910, Franco-Americans started their own businesses; many of these early enterprises live on today. It is therefore true to say that Franco-Americans were not totally dependent on the mills for their livelihood.

Our area has also given rise to religious leaders. Since their arrival in the nineteenth century, Franco-Americans of Maine have wanted a bishop chosen from among their own. Finally, in 1975, their hopes and prayers were answered. Amédée Proulx, a native-born son of humble Franco-American parents, was appointed by Pope Paul VI as auxiliary bishop of Portland. Nearly twenty years later, on November 22, 1993, having faithfully served the people of Maine for a lifetime, Bishop Proulx passed away. But recently, another Franco-American priest from Sanford was chosen to walk in his footsteps. In July, 1995, Rev. Michael R. Cote was ordained and appointed auxiliary bishop of Portland.

Today Franco-Americans are well integrated into all aspects of our community. They have accomplished what they set out to do. They built a better life for themselves and their descendants. Their contributions to the Sanford-Springvale area should not be taken for granted.

Notre histoire est une épopée des plus brillants exploits.



THE WANDERINGS OF NARCISSE J. PELLETIER

by Harland H. Eastman*

Narcisse J. Pelletier was born in Canada in 1857. He left home about 1871 at the age of 14 to seek his fortune. He settled in Brunswick, Maine where he had maternal uncles. He worked as a weaver. It was not long before he went to Westbrook where he worked as a bookkeeper for Xavier Gerard, a local merchant. In 1876, he was found living in Salmon Falls, New Hampshire. Shortly thereafter, he owned a grocery store in South Berwick.

In 1878, he married Godelie Caron, the daughter of his father's neighbor in Canada. They settled in South Berwick where they ran his grocery store. Things went so well that, in 1880, they began construction of a home in the same town. Business apparently went sour for the home was never finished and they closed the store. By 1882, they were in Springvale, Maine where Narcisse went to work as a clerk in the store owned by Sam Valliere at the corner of Bridge and Water Streets. The cotton mill closed down the following year and Narcisse found himself once again out of work. He brought his family to Westbrook in 1883 where he once again went to work for Xavier Gerard.

In 1884 the cotton mill in Springvale reopened and Narcissse relocated his family. By this time they had a daughter and a son, Odelie and Georges. Two other children had died as infants. Narcisse reopened Sam Valliere's old store in his own name. In addition, he found work at a factory that made boxes for shoes. The box factory was located near the railroad station. Everything went well until 1892 when the cotton mill closed again. By this time there were four more children: Samuel, Marie Diana, David and Louis-Philippe. Another child had died in infancy.

Narcisse yearned for Canada, in 1892 he decided to move back. He settled in the town of Sainte Anne-de-la-Pocatiere, Kamouraska county. The family stayed only a short time for Narcisse soon realized there were limited opportunities to earn a living and his savings would not last long. By 1895, the family was back in Springvale. His old store on Bridge Street now belonged to his cousin, Georges Lizotte. He entered into a partnership with Georges. Narcisse operated the shop in Springvale while Georges ran a store in Sanford. It is not clear whether this was opened as a result of the partnership or whether Georges was already operating two stores.

Ill times once again befell the cotton mill in Springvale and it close once more in 1897. The Pelletier family was obliged to go elsewhere. It was in Somersworth where Narcisse opened a show store on Main Street and then bought a bakery on Union Street. He sold the bakery in 1899 to his son-in-law, Charles Langlais, the husband of Odelie. By now his last two sons had also been born, Joseph and Charles. Twin sons had also been born in 1895, but lived only a few months.

In 1899, the Maine Alpaca Company, a Goodall subsidiary, bought the old cotton mill and reopened it for the production of alpaca cloth. The Pelletier family quickly returned. Narcisse bought back his old store and planned to reopen on January 1, 1900. On Christmas day 1899, Narcisse dad a tooth extracted, blood poisoning set in and he died on January 13, at the age of 42.

"Madame" Pelletier was left with little money and eight children, six sons and two daughters. The eldest daughter was married and Marie Diana was only 12. The boys ranged in age from 4 to 17. She sold the store to her brother, Arthur Caron, for $1,000. From 1900 to 1904 the store was successively in the hands of Arthur, Georges Lizotte, August Gauthier and Wilfrid Thibault. In 1904, Madame Pelletier in partnership with her son Georges, now 21, bought back the business. It remained in the Pelletier family for the next 50 years. Three years later they purchased from her brother the building as well.

In 1911, her son, Georges left Springvale for Farmington and Samuel, the second son, replaced him as his mother's partner. Eventually two more sons joined the business: David and Joseph. Madame Pelletier and Samuel left the business in 1921. David and Joseph as partners, continued the store and in 1922 bought the building. Their partnership lasted until 1943 when their youngest brother Charles took it over. David and Joseph, however, continued to own the building.

The history of the Pelletier store ends here, suggesting that Louis-Philippe probably wrote the family history in the mid 1940s.

* Summarized from Louis-Philippe Pelletier's "Histoire de la Famille".

The Catholic Churches in Sanford and Springvale Maine.

Gerard J. Cormier.

The establishment and growth of the Catholic Church in New England was intimately associated with the industrial revolution. Settlements and villages began to grow when mills were built. Progress was soon manifested by the need for larger mills which in turn created more jobs and the need for more workers.

Like many other towns and cities, the residents of Sanford and Springvale were blessed with an important shoe manufacturing industry and textile mills. As these businesses grew and expanded, the need for people to fill the newly created jobs became a problem. Recruiters were sent to the Province of Quebec as well as to the Canadian Maritimes. The Madawaska Valley of Northern Maine was also an important contributor to the much needed manpower. Workers were needed not only to run the mills but to staff the commercial enterprises that flourished as a consequence of the industrial growth.

The people that came from Canada and Northern Maine were of French ancestry. The great majority spoke only French and were Roman Catholics. They were proud , devout and honest people. Close family ties and loyalty to their faith were the primary values in their culture. They were very dependable and gave their employers a long and honest days work. Many began working at the age of twelve years old. The working hours were from six in the morning to six at night.

The industrial surge in Sanford and Springvale began when Thomas Goodall erected the first building of what was called the Goodall-Sanford Mills. Business flourished so by the early 1900 larger mills were built. Jobs were plentiful and people migrated by the hundreds to fill them.

As the number of catholics grew, the louder the cry for priests to serve their religious needs. The Most Rev. James A. Healy, the bishop of Portland at the time, sent a priest by the name of Fr. Cournoyer to investigate and make inquiries. As a result, the parish of Our Lady of the Rosary in Rochester, N.H. was created and Fr. Urbain Lamay was appointed pastor. This is not surprising because at the time, New Hampshire and Maine were one and the same diocese with the Bishop living in Portland, Maine. Therefore the catholics of Sanford and Springvale were shepherded by Fr. Lamay who resided in Rochester.

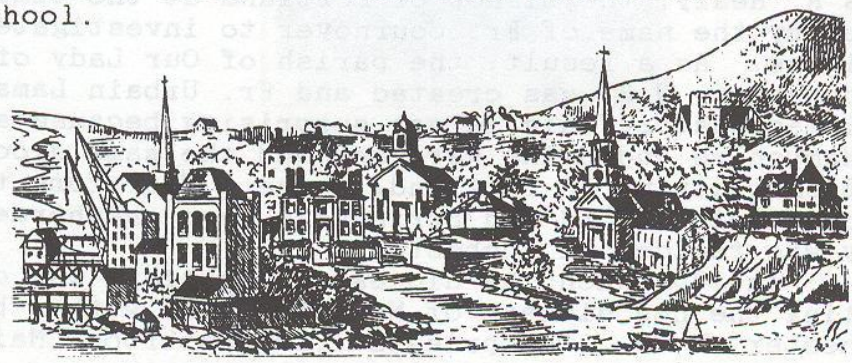
In 1884 when the diocese of Portland was divided, creating the new diocese of New Hampshire with a bishop in Manchester, N. H., the priests from Westbrook, Maine who had access to Springvale by railroad, became the new spiritual servants of the catholics in Sanford and Springvale.

At this time mass in Sanford was celebrated in the home of Mr Henri Gauthier who lived on Main street near Lebanon street. In Springvale, a house on Oak street, the site now occupied by the fire station was the place of worship for the catholics there. The Rev. Moise Denancourt was the first resident priest to be assigned to the area, arriving in 1887, but according to the records of the time he was only acting in this capacity as administrator. The first official pastor was the Rev. Alexandre Dugre who was appointed in 1889. He immediately began planning for a church building. Generously seconded by everyone, he was able to find the necessary funds, so by October of the same year,mass was celebrated in the new church on Paine street in Springvale. On Thanksgiving day 28 November 1889, Bishop Healy officially blessed the new church called Notre Dame.

While Springvale was being established, the catholics in Sanford were also making progress in their quest for a distinct parish. The Sanford congregation was already leasing an old Baptist church building where regular masses were held since May 1889. Two years later, in October of 1891 this same building was purchased for the sum of $1,500.. Fr. Dugre served the spiritual needs of both parishes but St. Ignatius in Sanford was yearning to have their own resident priest. In April of 1892 a delegation of four men were chosen to present a petition to the Bishop asking for a priest. In October of the same year the Rev. Michael J. Healy was appointed the first resident pastor at St. Ignatius. He was succeeded in 1895 by the Rev. John J. McGinnis. The parish continued to grow and prosper, so in 1898 a house and parcel of land was purchased on Wentworth street and a new church building was started and completed the same year.

By the year 1923, St. Ignatius parish had over 1,000 families. The church built in 1898 was too small, so Fr. McGinnis approached the Bishop for Permission to build a new and larger church. The Bishop decided to solve the problem by creating a new parish on the east side of the Mousam River. In March of 1923 the bishop announced the formation of the new parish called Holy Family, and Fr. Joseph Kalen was appointed the first pastor. The first parish mass was celebrated on April 8, 1923 in the Town Hall. Construction for a church was started on the 12 of April and completed in October of the same year.

It is interesting to note that in the time span of about 35 years, a sufficient number of catholics migrated and settled in Sanford and Springvale to establish three parishes, and build three churches each supporting its own parochial school.



MAINE'S FIRST FRANCO-AMERICAN BISHOP
by Gerard J. Lamontagne

Sanford native son, Reverend Amedee Proulx, was elevated to the Episcopacy of the Diocese on November 12,, 1975 by Pope Paul VI. He was the youngest priest, at the age of 43, to be consecrated at the Cathedral of the Immaculate Conception in Portland.

Bishop-elect Amedee Proulx was the son of Francis and Rose (Sevigny) Proulx. His father was a mill worker for many years and his mother was a homemaker. Amedee was born August 31, 1932, one of the youngest of seven children. He was an altar boy at Holy Family Church, and attended Holy Family School. He prepared for the priesthood at St. Hyacinth Seminary, Quebec, and St. Paul's Seminary, Ottawa.

Bishop Proulx must have been predestined for the religious life. At a very young age, he would set up his father's desk as an altar and according to his sister, Theresa, Amedee would be the celebrant and she was his altar boy. He had a missal and he'd follow it to the letter. She even had to respond in Latin. He took this matter very seriously. She loved to ring the bell and "receive communion", because they used Necco wafers as hosts and grape juice for wine.

Religious vocations were a family habit. His family includes three brothers, the Rev. Roger Proulx, a pastor at Holy Family Parish in Lewiston; Dr. Harvey Proulx, a physician, specializing in nose and throat medicine in Lewiston; and Andre Proulx, who lives in California. He also has three sisters, Miss Eva Proulx, a secretary for Dr. Proulx; Sister Agnes OSU, mother superior of the Ursuline nuns in Sanford; and Sister Theresa SSA, an instructor at Anna Maria College in Paxton Massachusetts. The new Bishop has a cousin who was ordained a priest in Rome by Pope Paul VI, the Rev. Michael Cote of Springvale, Maine. Rev. Michael Cote has recently been elevated to Auxilliary Bishop of Maine.

Bishop Proulx was ordained a priest on May 31, 1958 and served as assistant Pastor in the Parishes of Portland, Caribou, Fort Kent and Auburn. On October 2, 1966 he was sent to Catholic University in Washington D.C., where he received his Licentiate in Canon Law. After returning to the Diocese of Portland, he was appointed on June 21, 1968 as Secretary of the Tribunal, and was also assistant Vicar for the Religious.

The Proulx' were a very close knit family. In their home, God was revered, and the children were encouraged to work hard to reach their full potential. They were taught

to be considerate of one another. The French language was always spoken at home. This was evident for at his ordination, Bishop Proulx, spoke to the congregation for several minutes in the language of his ancestors. To those who did not understand the language, it served as an interlude, not an interruption. "The French language and traditions" he said, "have given us inumerable examples of holiness and apostolic zeal".

In October of 1992, the most Rev. Amedee Proulx was hospitalized for aggresive treatment of tumors. A year later, on November 22, 1993, Bishop Proulx passed away. It was a great loss to the diocese and especially to the Franco-Americans of Maine. Bishop Proulx in his lifetime was a great role model, who lived by his motto: "Live life in all its fullness".

Proulx Family Line

by Camille L. Bolduc

Jean Prou — Louise Vallee
Residents of the Parish of Notre-Dame-de Nantilly, Province of Anjou, Department of Maine et Loire, France

Jean Prou — Jacquette Fournier
m. June 4, 1673 Quebec

Thomas Prou — Catherine Caron
m. Nov. 5, 1714 St-Thomas, P.Que.

Louis Proulx — Rose Laflamme (Kemmener)
m. June 22, 1761 St-Francois du Sud

Joseph Proulx — Genevieve Parenteau
m. Oct. 26, 1801 St.Michel, P.Que.

Francois Proulx — Marie Pare
m. Nov. 22, 1836 St-David, P.Que.

Cyprien Proulx — Arline Bergeron
m. Jan. 13, 1863 Stanfold, P. Que.

Joseph Francois Proulx — Calrina Ducharme
m. Oct. 14, 1889 St-Remi de Tingwick, P.Que.

Francois Proulx — Rosanna Sevigny
m. Apr. 2, 1918 Springvale, Me.

PAROCHIAL SCHOOLS IN SANFORD AND SPRINGVALE

by Gerard J. Cormier

The first Parochial school in the town of Sanford-Springvale was organized in 1895 under the direction of Father John J. McGinnis who was the pastor of St. Ignatius parish at the time. The classes were taught in French by a Miss D. Bourbeau who came here from Lewiston, Maine. She was the only teacher until 1897, when she was succeeded by a Miss Bourque from the Province of New Brunswick, and the Misses Marguerite and Clara Bissonnette, and Anna Labreque. Classes were first held in rooms over the store in the Leavitt Theater building on Main Street, then in the old church on Church Street and then in a building on Mechanic Street. Finally, the classes were held in the lower level of the new church on Wentworth Street which had been completed in 1898.

In 1903 more teachers were required, due to the constant influx of new families into the parish. A decision to teach both French and English prompted Fr. McGinnis to contract with the Sisters of Mercy to staff the school. In September of 1903, six Sisters arrived from Portland and settled into the new convent situated on the corner of Wentworth and Riverside Avenue. The Sisters of Mercy labored for sixteen years of St. Ignatius. They were eventually recalled to serve elsewhere. In 1919 twelve Ursuline Nuns took over the task of directing and teaching, in the excellent school instituted by their predecessors.

The remarkable growth was constant and pupils became so numerous that the Sisters had to employ lay teachers to help. they were Misses Helene Nadaire, Josephine Levesque, Cecile Ouellette and Elizabeth Belanger. Amid all this progress Fr. McGinnis had another dream, he wanted to complete the grammar school with a two year commercial high school. His dream was realized in 1923 for the eight grade graduates. This was the fore-runner of the High School.

The second parochial school was established in Springvale in 1916 at Notre-Dame to educate the children of its parish. Classes were held in the combined church and school building on Paine Street built that same year. The direction and staffing of this school was taken over by the Ursuline Nuns upon their arrival in the area in 1919

In 1923, when the parish of St. Ignatius was divided and the new parish of Holy Family established, a third parochial school was formed. It was housed in the new combined church and school building at the corner of Cottage Street and North Avenue. The Ursuline Sisters also directed and staffed this school, moving into the former rectory on Cottage Street in 1924 after the new rectory was built.

By 1926, St. Ignatius was experiencing a shortage of space, in both the church and in the classrooms which were scattered in various buildings. A combined church and school building was constructed, with the church on the lower level and two upper stories for 18 class rooms.

1941 saw the formation of a standard High School for both boys and girls approved by the Department of Education in Augusta. The Brothers of Christian Instruction were contracted to teach the boys from the sixth grade right up through High School. The girls remained under the tutelage of the Sisters.

In 1968, due to severe economic conditions, the High School was force to close. The three individual parochial schools continued to operate, but in the early seventies, due to declining registrations and a shortage of religious teachers, a decision was made by the three parishes to consolidate the tree schools. In 1972 a regional parochial school called St. Thomas, was organized and house in the Holy Family school building. Both nuns and lay teachers staffed the school. The last teaching Ursuline left the school in 1991. Nuns from other religious orders have joined the mostly lay faculty from time to time. The three principals who served the school since its consolidation are, Sister Therese Berube, Brother Eugene Belisle, and Normand Provost. The 1995 enrollment is 236 students. The school still maintains one of the highest academic standard, in the State of Maine.

IMPORTANT!!

Pitch in!

YARD SALE

This past May, we had our annual yard sale at Camille and Suzy Bolduc's home on Pool Street. Over the years, the yard sale has netted the society thousands of dollars. Camille told us on sale day, that this would be his last year as "yard sale host".

If we want to continue with this fundraiser, we need a new home for our annual yard sale. If you are interested in holding it at your residence, please contact on of our Board members. On behalf of the Society, we want to thank the Bolduc's for letting us use their home for so many years.

The Bouchers

Translated by
Celeste Steele

Gaspard Boucher, a carpenter, and Martin Boucher, a bricklayer, born at the end of the XVI century in Mortagne in Perche were among the first who were recruited by Robert Giffard. They are the origin of two lines carrying this name. We believe they were brothers, or father and son. Sadly no documents prove that they were near one to the other. One thing is certain: they are related; but undetermined as to the degree. For the Quebecois, they were linked by their name and by the same desire to adopt an unknown land, and this same enthusiasm which pushed them to cross the Atlantic, at the same time, says that way down deep they were brothers.

The genealogist Archange Godbout, believed that Gaspard Boucher was the son of Jacques and of Francoise Paigner. If this is the case, the family owned a seigneurie in the parish of Loise, in Perche. We believe that we recognize the signature of Gaspard Boucher in a contract signed 30 July 1611, in which the family property was deeded from the Boucher heirs to Jean Saugeon.

Around 1620, Gaspard Boucher married Nicole LeMere. In fourteen years, the young woman gave him seven children, of which only three survived. The couple lived in Mortagne, in the parish of Notre-Dame, which is where he was seduced by Giffard's project. In March 1634, Mortagne and Tourouve became impoverished because of several inhabitants who came to enrich Quebec and its surroundings. Tradition says that Gaspard Boucher was part of this first contingent. It is possible, but nevertheless, he had returned to France at the end of that same summer to straighten out his affairs and to accompany his wife. On 19 March 1635, Nicole LeMere and her husband sold the last of their goods which tied them to Mortagne. They were ready for the grand departure. They were there at the beginning of the journey in the spring of 1635. The family included Pierre, Nicolas, Marie, and Marguerite. They were six went they boarded the ship, but the were seven at the disembarkation ..... Madeleine, the youngest daughter, was born during the crossing.

Arriving in Canada, the group established itself in the seigneurie of Notre-Dame-des-Anges, where the father was engaged by the Jesuits. The following year, Pierre, who was 14 years old, became a student of the Jesuits. He accompanied them on their missions, learned the Huron language, and became educated. He became, later, governor of Trois-Rivieres and, among other things, seigneur of Boucherville.

On 21 March 1646, the ancestor became the grantee of a piece of land of 24 "arpents" at Trois-Rivieres. And. after 1662, we no longer hear talk of Nicole LeMere nor of Gaspard Boucher, neither of whom do we know of where, when, or how they died. Their blood runs today in the veins of the descendants of Marie and of Etienne

de Lafond, of Marguerite and of Toussaint Toupin, and of Madeleine and of Urbain Baudry. As for Pierre Boucher married to Jeanne Crevier, he left his name to Bouchers and also families the majority of which are extinct: les Niverville, Montarville, Montbrun, Grosbois, Boucherville, LaPerriere, de Grandpre, Montizambert de la Bruyere and others, formed by the marriages and by the custom of choosing beautiful patronyms!

Marin Boucher was born in Mortagne in 1587 or in 1589. He was married on 7 February 1611, with Julienne Baril or Barry who gave him seven children of whom six died at an early age. On 15 December 1627, the mother in turn died, leaving Marin Boucher alone with his son, Francois. Near 1629, Marin Boucher remarried Perrine Malet and their first child, Louis-Marin, was born at the end of the month of August 1630. In 1634, as the couple let themselves, be conquered by the idea of Nouvelle France, Jean Galleran was born. They were five to make the crossing, in 1635, at the same time as the family of Gaspard Boucher and that ofThomas Giroux. Marin, in effect, was asked to be witness in the in the trouble which opposed "his relative" and Giroux. Since he was able to speak of the events surrounding the theft, he must have been a witness.

If he practiced the occupation of carpentry, farming the land was not a mystery for him, since he devoted himself from his arrival in Quebec, in the cultivation of a piece of land belonging to the Recollets. "Later on," wrote Archange Godbout, "he took up farming, with his brother in law Thomas Hayot, the home of the Jesuits at Beauport." The 11 of June (1646) reported the Journal of the Jesuits, the two farmers separated. Hayot kept the farm, and Boucher went to take a concession in Chateau-Richer. The events which landmarked the privileged life of this couple are not known to us. We see later on Marin Boucher signed contracts, sold or bought land before making, around 1655, a series of donations which in effect enlarged the holdings of his sons and sons in law. An act of sepulture registered 21 March 1671 revealed that the principal ancestor of the Boucher family died "after having lived as a good Christian and received the holy sacraments (...) and was buried in the cemetery of Chateau-Richer". His widow survived him for sixteen years. She was buried, at Quebec, on 25 August 1687.

The number of descendants of Marin Boucher is incalculable. Francois, son of his first marriage, had twelve children from his marriage to Florence Gareman. Jean-Galleran and Marie Leclerc had eight, while Pierre Boucher dit Pitoche and Marie Saint-Denis had twelve. The children of Francoise and Jean Plante, of Madeleine and Louis Houde and of Marie and Charles Godin are equally in the number of descendants of Marin Boucher and of Pierre Malet. They were equal in the origin of the families Deroches and Derochers, originally of the region of Lotbiniere, near Quebec.

Boucher Paternal Lines

by Rena Payeur Cote

Marin Boucher — Julienne Barry
He was a native of Langy
Province of Perche, France

Francois Boucher — Florence Gareman
m. Sept. 3, 1641 Quebec

Denis Boucher — Jeanne Miville
m. Nov. 21, 1689 Quebec

Nicolas Boucher — Josette Lambert
m. Sept. 3, 1726 St-Nicolas

Louis Boucher — Charlotte Bourgoin
m. April 4, 1758 St-Nicolas

Louis Boucher — Marie Boure
m. Nov. 7, 1796 St-Charles

Marcel Boucher — Louise Roy
m. July 31, 1820 St-Charles

Marcel Boucher — Louise Basinet
m. Nov. 11, 1851 County St-Hyacinthe

Gelas Boucher — Malvina Tellier - Lafortune
m. Upton P. Que.

Ephrem Boucher — Albertine Lemire
m. Aug. 24, 1914 St. Andre, Biddeford

Edmond Boucher — Therese Dubuc
m. May 18, 1946 St-joseph, Biddeford

Herve Lionel Boucher — Therese Lambert
m. July 1, 1961 Notre Dame de Lourdes, Saco

Quatrin Boucher — Jeanne Denis
Residents of St-Etienne,
Province of Poitou, France

Jean Boucher — Madeleine Pare
m. Nov. 12, 1678 Ste-Anne de Beaupre

Pierre Boucher — Francoise Allaire
m. June 8, 1711 Jacob Contract

Pierre Boucher — Genevieve Gagnon
m. Nov. 22, 1740 St-Joachim

Auguste Boucher — Madeleine Caron
m. Feb. 20, 1775 St-Joachim

Auguste Boucher — Marguerite Marion
m. July 12, 1802 St-Nicolas

Auguste Boucher — Basilice Guerin dit St-Hilaire
m. Feb. 24, 1824 St-Nicolas

Auguste Boucher — Adele Cote
m. Jan. 12, 1947 St-Nicolas

Arcade Boucher — Marie Michel
m. July 28, 1873 St-Ferdinand, Megantic Co.

Alexandre Boucher — Amanda Croteau
m. Sept. 16, 1907 St-Fortunat, Wolfe Co.

Lionel Boucher — Fleurette Dubois
m. July 26, 1941 St-Joseph, Biddeford

Richard Fernand Boucher — Camille Leclair
m. June 20, 1964 St-Joseph, Biddeford

The Landrys

Translated by
Celeste Nadeau Steele

Guillaume Landry was baptized on Thursday, 23 February 1623. He was accompanied to the baptismal font by Noel Desavis, his uncle, and Francoise Chamboy from Tourouve. Guillaume was the son of Mathurin Landry, a master tailor, who hailed from Neuilli-sur-Eure and Damiane Desavis. Damiane, a citizen of La Ventrouve, was the daughter of the late Guillaume Desavis.

Guillaume had two brothers and a sister. Sebastienne, his sister, was baptized on 13 March 1624. His brother Robert was baptized on 18 March 1630, and Jean on 25 March 1636. This information was discovered by Father Archange Godbout. There is evidence which shows that Mathurin, Guillaume's father explored the banks of the Saint Lawrence River, a number of years before his son crossed the Atlantic. The religious registries of Trois-Rivieres list the name of Mathurin Landry as godfather on two separate occasions. Mathurin probably came as a servant of the Jesuits in 1630. He did not remain in New France. It is presumed that he returned to France in the autumn of 1643. It would be ten years before his son would see the shores of the Saint Lawrence.

Guillaume was one of the first pioneers on l'Ile d'Orleans. He settled in the parish of Sainte-Famille founded in 1661. We do not know Guillaume's exact date of arrival; but we know that on 2 April 1656, Guillaume and his friend, Robert Gagnon, also from La Tourouve, were in Quebec, at the home of Charles de Lauzon obtaining land grants. Guillaume obtained three arpents of frontal land on the Saint Lawrence. Gabrielle Barre was the maidservant of Marie Couillard, wife of Francois Bissot, the Sieur of La Riviere. On 11 November 1658, Gabrielle and Pierre Labrecque, from Dieppe, went to notary Audouart for approval of a marriage contract. The agreement was later annulled. Gabrielle was the daughter of Jacques and Judith Dubaut from Saint-Nicolas in La Rochelle. Later Gabrielle met Guillaume. They were united in the Bissot home, again before notary Audouart, on 24 August 1659. Their marriage was blessed by Abbot Jean Torquapel on the following 14 October.

After the marriage contract, Pierre Labrecque met Guillaume and demanded fifty French livres in damages. Guillaume loved Gabrielle; and he promised before the notary on 21 September 1659, that he would pay the requested amount.
The Landrys brought three children into the world. Two of them would ensure the

continuation of the Barre-Landry lines. The eldest Marguerite, was born about 1660. On 26 November 1672, at about the age of twelve, Marguerite married Esprit Carbonneau dit Provencal. There were ten Carbonneau children to fill their home. Claude Landry joined the family on 22 June 1662 at Sainte-Famille. It was only on the following 20 July that he was baptized. When grown, Claude became a sailor. There are records of contracts regarding his journeys. He gave up his life at sea, and on Tuesday, 17 August 1688, he married Angelique Verieul or Veilleux at Sainte-Famille. Like his parents, the couple lived on l'Ile d'Orleans; and eventually had thirteen children. We know that at least nine married, producing seventy-eight new "branches on the Barre-Veilleux-Landry family tree".

Barthelemi, the youngest, was born on 12 April 1666; and was baptized the same day by missionary Thomas Morel. His was the first baptism listed in the new parish of Sainte-Famille. Two months after attending his brother, Claude's, wedding, at the age of twenty-two, Barthelemi died.

1688 was a hard year for the Landry family. On 4 July, sixty year old Gabrielle was buried at Sainte Famille. Two months later, 13 October, marked the date of Barthelemi's funeral. Guillaume was soon to follow. On 8 January 1689, he also left this world to "rejoin his loved ones in Paradise".

Male Names

Ab-	Abraham	Frs	Francois
Nap	Napoleon	Alex.-	Alexandre
Gab	Gabriel	Naz.	Nazaire
Ant	Antoine	Geo	Georges
Nic	Nicolas	Barth	Barthelemy
Guil	Guillaume	Ph.	Philippe
Benj	Benjamin	Ir	Irenee
Pre	Pierre	Chs	Charles
Jacq	Jacques	Ser	Seraphin
Dom	Dominique		
Jn-Bte	Jean-Baptiste		
Ed	Edouard	Jn	Jean
Ths	Thomas	Etne	Etienne
Jos	Joseph	WM	William
Ls.	Louis	Zeph	Zephirin

Female Names

Alph.-Alphonsine	Eliz.-Elizabeth
Jos. Josephte or Josette	
Am.-Amanda	Eug.-Eugenie
Leoc.-Leocadie	Ang.-Angelique
Euph.-Euphrosine	Lse.-Louise
Ant.-Antoinerre	Fel.-Felicite
Mad.-Madeleine	Arth.-Arthemise
Frse.-Francoise	Marc.-Marquerite
Bern.-Bernadette	Gen.-Genevieve
M.-Marie	Car.-Caroline
Geo.-Georgina	Math.-Mathilde
Cath.-Catherine	Germ.-Germaine
Nic.-Nicole	Cel.-Celanire
Gert.-Gertrude	Sch.-Scholastique
Charl.-Charlotte	Henr.-Henriette
Suz.-Suzanne	Dom.-Domitile
Jne.-Jeannie	Ther.-Therese

Landry Paternal Lines

by Rena Payeur Cote

Rene Landry — Perine Bourg
m. Around 1645 Province of Poitou, France

Rene Landry — Marie Bernard
m. Around 1662 Port-Royal, Nova-Scotia

Antoine Landry — Marie Thibaudeau
m. Around 1681 Port-Royal, Nova-Scotia

Jean Landry — Madeleine Melancon
m. Around 1720 Grand Pre, Nova Scotia

Charles Landry — Marie Hebert
m. Around 1760 Grand Pre, Nova Scotia

Pierre Landry — Marie Blais
m. Aug. 2, 1799 Yamachiche, P.Que.

Jean Baptiste Landry — Lucie Charon
m. Oct. 23, 1832 St-Valentin, P.Que.

Jean Baptiste Landry — Octavie Bisaillon
m. June 30, 1873 St-Venant de Hereford, P.Que.

Josaphat Landry — Cordelia Binette
m. Jan. 14, 1920 St-Joseph, Biddeford

Renald Landry — Juliette Tardif
m. Apr. 16, 1947 St-Andre, Biddeford

Richard Landry — Diane Pepin
m. June 6, 1970 St-Joseph, Biddeford

Mathurin Landry — Damiane Desavis
m. La Ventrouse, Province of Perche

Guillaume Landry — Gabrielle Barre
m. Oct. 14, 1659 Quebec

Claude Landry — Angelique Veilleux
m. Aug. 17, 1688 Ste-Famille, Isle of Orleans

Augustin Landry — Angelique Guyon
m. Nov. 25, 1729 St-Francois, Isle of Orleans

Augustin Landry — Thecle Lachance
m. Aug. 20, 1764 St-Francois, Isle of Or[illegible]s

Augustin Landry — Helene Landry
m. July 27, 1802 Ste-Marie de Beauce

Olivier Landry — Marie Anne Walsh
m. Sept. 17, 1833 Ste-Marie de Beauce

Charles Landry — Aurelie Fortier
m. July 15, 1879 St-Sylvestre de Lotbiniere

Rosaire Landry — Florida Jarry
m. Nov. 22, 1920 St-Joseph, Biddeford

Raymond Landry — Anna Dolan
m. Oct. 3, 1953 Westbrook, Me.

SANFORD NATIVE PROMOTED TO BRIGADIER GENERAL
by Gerard J. Lamontagne

Many people have associated Franco-Americans with blue collar workers. This may have been true of our forefathers. However, many Francos have distinguished themselves in business, commerce and professional fields. Once in awhile someone will rise beyond all expectations which not only give pride and honor to his/her family, but also to the Franco community. Donald Lamontagne is one such example. In December 1993, he was promoted to the rank of Brigadier General in the US Air Force.

Donald was born in Sanford on July 2, 1947, the eldest son of Leo and Viola (Picard) Lamontagne. He had three brothers, Richard, Roger and Thomas. He attended local catholic schools and graduated in 1965 from St. Ignatius High School. He was an honor student and excelled in all sports.

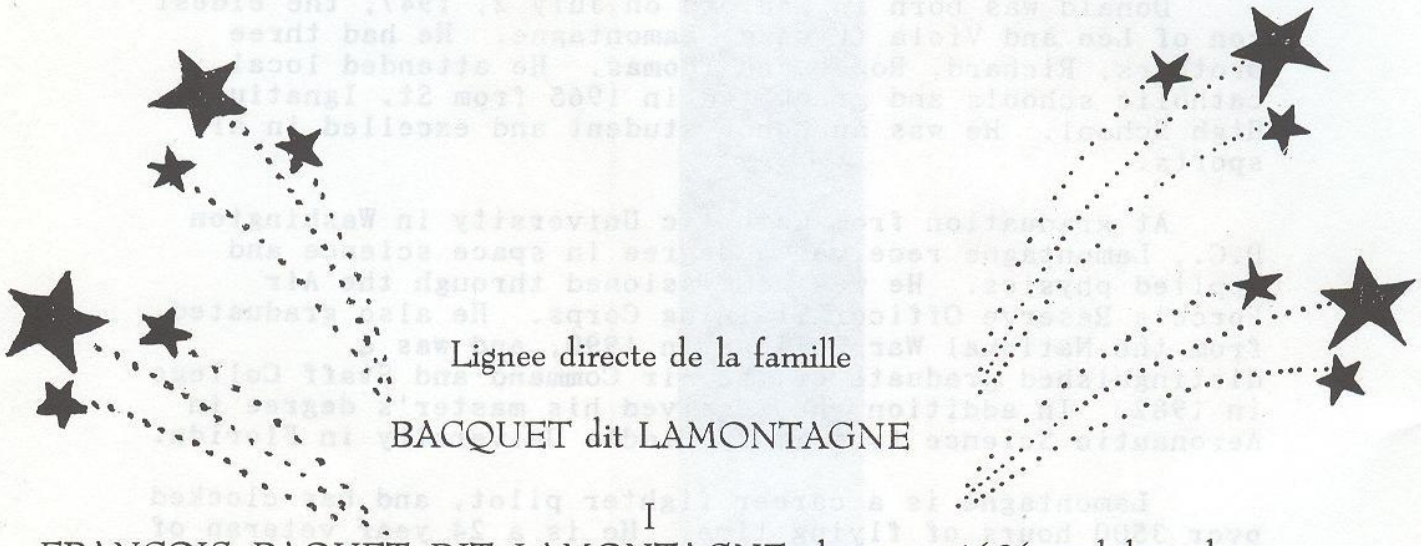
At graduation from Catholic University in Washington D.C., Lamontagne received a degree in space science and applied physics. He was commissioned through the Air Force's Reserve Officer Training Corps. He also graduated from the National War College in 1990, and was a distinguished graduate of the Air Command and Staff College in 1982. In addition, he received his master's degree in Aeronautic Science from Embry Riddle University in Florida.

Lamontagne is a career fighter pilot, and has clocked over 3500 hours of flying time. He is a 24 year veteran of the Air Force. He has also been a flight instructor, but during his career his real joy was flying.

Lamontagne has been stationed in England and Germany. In May 1993, he completed a three year tour at Common Air Force in New Mexico, where he served as vice Commander of the 2000 member 27th Operation Group. The group flew and maintained the 105 F-111 aircraft assigned to the wing. He orchestrated all flight operations, including air traffic control. Currently, Donald is on the Joint Chiefs of Staff in the Pentagon.

He lives in Springfield, Va. with his wife the former Karen Schmidt of Stanford Conn. and their four children. They were married on June 21, 1969. John, their eldest son, is following in his father's footsteps. He is a fighter pilot in the US Air Force. When not involved in military affairs, Donald enjoys playing golf. His interest in the game was passed onto him from his parents. He also has future plans. Donald has informed his mother, Viola, that he intends to build a plane from scratch once he does retire.

Lamontagne's ancestry can be traced to Francois Bacquet (dit) Lamontagne born in 1636 and buried at Quebec on April 10, 1701, son of Renaud and of Jeanne Monsus from Montjoie, Diocese of Bordeaux, Department of Gironde, France. He was married at Notre Dame of Quebec on November 24, 1671 to Anne Philippe, daughter of Jacque Philippe and Anne Audige of Nogent-sur-Seine, Diocese of Troyes in Champagne, France. Francois was a soldier in the Carignan Regiment and Anne was a "King's Daughters". For further information on the Carignan Regiment see Maine's Franco-American Heritage, volume 11,, November 1994. For information on the King's Daughters see Maine's Franco-American Heritage, volume 7, November 1990.



Lignee directe de la famille

BACQUET dit LAMONTAGNE

I

FRANCOIS BAQUET DIT LAMONTAGNE, born in 1636 and buried at Quebec on 10 April 1701, son of Renaud and Jeanne Monsus, from Montoye, diocese of Bordeaux, Department of Gironde, France -- married at Notre-Dame de Quebec on 24 November 1671 to ANNE PHILIPPE, daughter of Jacques Philippe and of Anne Audige, of Nogent-sur-Seine, Diocese of Troyes, in Champagne, France. Anne Philippe remarried to Francois Marquet on 20 January 1709.

II

FRANCOIS LAMONTAGNE, born 1680, died 18 October 1744, son of Francois Bacquet dit Lamontagne and of Anne Philippe -- married at St-Michel on 25 May 1710 to ELISABETH GUENETTE, born 1692, and died 1 March 1734, daughter of Pierre and Elisabeth Pasquet. Married under the name Basquet.

III

PIERRE LAMONTAGNE, born 21 September 1712, son of Francois Lamontagne and of Elisabeth Guenette -- married at St-Michel on 16 January 1741 to MARGUERITE MONTMINY, born 1722, daughter of Joseph Montminy and of Marie-Angelique Forgues.

IV

MICHEL LAMONTAGNE, born 22 April 1751, son of Pierre Lamontagne and of Marguerite Montminy -- married at St-Nicolas on 19 June 1775 to ANGELIQUE DEMERS, daughter of Michel and Marie-Anne Gingras.

V

MICHEL LAMONTAGNE, son of Michel Lamontagne and of Angelique Demers -- married at St-Nicolas on 12 July 1802 to MADELEINE MARION, daughter of Louis-Etienne and of Marie-Madeleine Frechette.

VI

SIMON LAMONTAGNE, son of Michel Lamontagne and of Madeleine Marion -- married at St-Antoine-de-Tilly on 22 November 1842 to MARGUERITE LEGENDRE, daughter of Charles and of Madeleine Bergeron.

VII

JANVIER LAMONTAGNE, son of Simon Lamontagne and of Marie Legendre -- married at St-Julien on 28 November 1871 to MARGUERITE PELLETIER, daughter of Hector Pelletier and of Marguerite Pailleur. They had fourteen children.

VIII

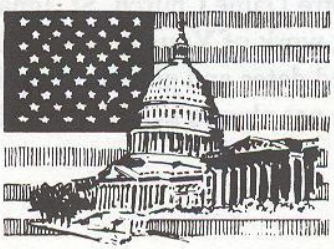
ARSENE LAMONTAGNE, son of Janvier Lamontagne and Marguerite Pelletier from St-Fortunat -- married at St-Julien on 20 October 1898 to EXILIA HOUDE, daughter of Clement Houde and Flavie Gosselin.

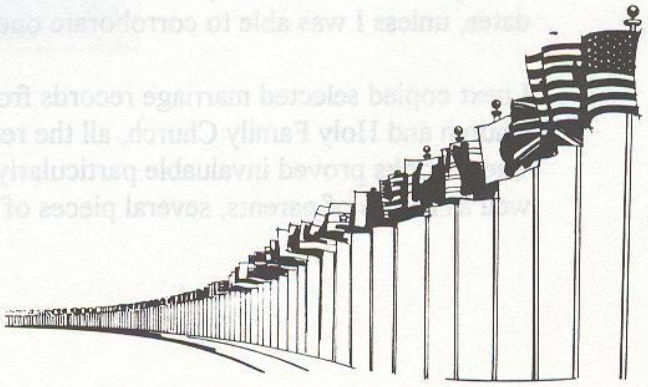
IX

EMILE LAMONTAGNE, son of Arsene Lamontagne and Exilia Houde -- married to DELIA LAPIERRE, daughter of Amedee Lapierre and Adeline Baron in 1922 in Sanford, Maine.

X

LEO LAMONTAGNE, son of Emile Lamontagne and Delia Lapierre -- married VIOLA PICARD, daughter of Norbert Picard and Malvina Plante, on 22 October 1946 in Springvale, Maine.





Compiling Records on Sanford Families

by
Frederick R. Boyle, C.G.

To a genealogist anything unknown is usually a challenge. To this genealogist beginning a book of Sanford genealogy, particularly one that would end up with a heavy emphasis upon Franco-American families, was a real awakening to many insights into the make-up and character of the people who came to Sanford and Springvale around the turn of the century. It also was an opportunity to learn many new genealogical resources and, especially, to learn of the excellent books and tools at the Franco-American Genealogical Society of York Co., Maine Library at MacArthur Library in Biddeford.

At first I was not sure how many families I would include in the book I was to call Later Families of Sanford-Springvale Maine. I did feel that my choice should reflect the families who still are living in town today and whose ancestors settled in either Sanford or Springvale before 1910 when I had an index of sorts, the federal census. Actually I ended up with 175 family names and with 275 separate families. I also have many files of families for whom I had incomplete records. For the Franco-American families I consulted with Gerry Lamontagne, a colleague on the Sanford Historical Committee. Gerry and I decided which Franco-American families for me to research, and with only a few exceptions, I stayed committed to those families throughout the seven years I worked on the project. However, with hind-sight there are more families which I could have included in my research.

I first began with abstracts of the federal censuses of 1900 and 1910, which I then organized alphabetically on the word processor in proper genealogical form. [I used Wordperfect as my word processor.] For anyone who has worked on 1900 and 1910 census records he or she knows how invaluable these records are. Not only did the 1900 records provide me with a full family listing [spellings were something else!], but also the month and year of birth for every family member, approximate date of marriage, number of marriages and for women and the number of children she had borne. Further there was information about occupation, the year of arrival in the United States and whether or not individuals were citizens of the United States. The 1910 census provided some of the same data and, in some cases, street addresses. In some cases the census record was the most accurate date of birth that I was able to find for some individuals. For those who have gathered data from Soundex cards you may be missing much valuable data on an ancestor by not looking at the full record from which the Soundex abstract is based.

I then went to more records which were accessible to me; i.e., cemetery records of Oakdale, Riverside and Notre Dame Cemeteries, all transcribed by Amanda Pelletier Bond, a treasured friend who died while I was working on this new book. In many cases the cemetery inscriptions provided fuller birth dates as well as the dates of death. However, the accuracy of these inscriptions was not always reliable. Where I found definite discrepancies I usually indicated both dates, unless I was able to corroborate one date through other sources.

I next copied selected marriage records from the abstracts of Notre Dame Church, St. Ignatius Church and Holy Family Church, all the result of the painstaking work of Youville Labonte. These books proved invaluable particularly because they provided dates and places of baptism as well as names of parents, several pieces of information that were not always available in other

sources. Where I never found a date of birth I used the baptism date as the closest possible record. Although place of birth and place of baptism are usually the same there are a number of instances where parish churches may have been located in another town from where a birth occurred and so I gave both place locations.

Still working from accessible records I turned to one of the most valuable parts of the Springvale Public Library's genealogy library - the Voter Registration Card collection of outdated records of the Sanford Town Clerk and Voter Registrar. These cards were completed by voters who are now deceased or have moved away from Sanford. They are invaluable because they provide names, birth dates, and birthplaces of many people born away from Sanford or born in Sanford before the keeping of birth records were obligatory by the State of Maine. In many cases they provide a name of father and a date of naturalization, too.

By the time that I had completed the Voter Registration Cards my interest in Franco-American families had really piqued. The Springvale Library had a number of Franco-American resources [far fewer than today] but there were none to compare with those at MacArthur Library. It was at this time that I joined the York Co. Franco-American Genealogical Society and began to learn of the remarkable records available in their private library. I began by scouring the Loiselle records for marriage records of the older settlers to Sanford-Springvale. Later I was to get into individual parish books. In some, but rare cases, because of time, I read Quebec census records available at the New England Historic Genealogical Society library in Boston. While in the Boston area I also worked on New England naturalization records at the Waltham branch of the National Archives.

Throughout my work for Later Families of Sanford-Springvale, Maine I made the decision that wherever possible I would try to personalize the family histories which I was writing. As I owned a copy of Sanford's Town Directory for 1925 I went though my files adding information about the location of the family in that year and occupations of members of the family. Later I used directories for other years to update families. Remarkably, I have found that many families once they had set down roots did not move from that residence.

The reliability of name spellings became a problem, especially with Franco-American names. Between misspellings by non-French town clerk and census personnel and the emphasis on French spellings by local priests there was often a conflict about the actual name - both first and surname. Where conflicts appeared to be frequent I chose to give all spellings found for those names. In many cases it was apparent that some people over a period of time, for a variety of reasons, changed the spelling of their names.

Several years into my research and writing I found that I was missing the greatest source available in the town of Sanford - the vital records themselves. When I had researched my first book, Early Families of Sanford-Springvale, Maine, I had received permission from the then town clerk, Raymond J. Nadeau, to work from the original death records. The new town clerk, Claire Morrison gave me the same privilege. However, I had an equally great need to work also from

birth and marriage records. Through much effort and persistence I was able to finally get Ellen Naor, State Registrar and Director, Office of Data Research and Vital Statistics, to authorize access to all Sanford town vital records. Claire and her staff were very accommodating to me once they had permission from the state that I had authority to use records which were previously denied to the general public. My special space was a corner of the town clerk's own desk. I must admit that most of the records I read in Sanford would have been available to me on microfilm at the State Archives in Augusta. However, it would have been almost impossible for me to have put in the same amount of time [usually 4-6 hours a week for almost two years] if I had to make the trip to Augusta and to have worked solely from microfilm.

The value of the early vital records was inestimable. Just as with the 1900 census records there were many facets to the records. Birth records, for example, gave not only names of parents but also their birthplaces as well. [It is so disappointing to find that more recent birth records do not always provide this information.] The earliest marriage records also provided a depth of information; e.g., names and ages of the couple, their places of birth, the names of their parents and the places of birth of parents, as well. Working on records from 1892 to ca 1940 I gained a sad perspective on the thoroughness of vital records over that period of time. In 1892 clerks extracted a depth of information from informants. In most cases the exact place of birth was given for parents of children and prospective married couples. This provided some of the best knowledge of place of origin for both Franco-American and English families. At a later time the single entry "Canada" or "England" was the most common notation for place of birth outside the United States.

Towards the end of my work I found myself relying heavily on newspaper obituaries from the newspaper collection at the Springvale Public Library, the index to obituary notices at Goodall Library and the chronicle of obituary dates compiled by Ronald L. Stuart of Waterboro, ME, a copy of which is at the Springvale Public Library. I also drew much information from the Heald Funeral Home records through the obliging help of Eileen Heald and from LaFrance Funeral Home through Linda and Normand Lambert..

The last six months of work were the most concentrated. It was at this time that I did my greatest editing, eliminating many family files from my text. It was also a time for working on gaps of knowledge for individual families. Much of my time was spent either in family visits or on the telephone. Some families arranged to bring a number of realties together so that we had the advantage of multiple memories in gathering the data that was needed to complete family records. Others felt free to speak by phone to me, a complete stranger, providing many vital records which I was lacking. It was at this time that many written family records were also brought out. It is amazing the vast amount of genealogical data that is available in drawers and attics. People of earlier generations have often taken the time to write down complete genealogies on small scraps of paper or little journals. It is an absolute joy to suddenly uncover one of these gems. As I begin my next book of local genealogy, Shapleigh and Acton, Maine Families, I am reversing the order of my work. I am now beginning by going to older members of the respective communities first. The public records will always be there. However, the memories of the elderly will not.

In comparison to my work for my first book my research into York Co. land and probate records was very limited, as was my research of divorce records. With the latter I did examine those in the York Co. Clerk of Courts office for the period prior to 1900. However, given the movement of the records from Alfred and the frequency of divorce after 1900 I chose not to research twentieth century divorces, although I am sure that some of them might have provided me another valuable piece of family history.

Given the ground rules for inclusion in Later Families it is apparent that I could not include many Franco-American families who are very prominent in town and yet moved into Sanford-Springvale after 1910. It is significant, however, the number of Franco-American families that were her in town before 1910. The first family to put down roots was that of Henri and Elmire/Ellen (Tournbaum) Lavallee who settled in Springvale as early as 1879 when two of their children were married in town. The listing of Sanford births in 1892 includes 27 children born to Franco-American couples, half of which families continued to reside in Sanford. Later the Porell family gathered here from New Brunswick and New Hampshire in the early 1890s, eventually bringing along the matriarch, Apoline/Pauline (Hebert) Porell who was to die in Sanford in 1914 at the age of 100. Odias Demers was born in Sanford in 1894, the last child of Telesphore and Henriette (Lamontagne) Demers, whose descendants were to develop a name for themselves as local druggists. A few Sanford Franco-Americans , such as the Bouchers, Gendrons, Guertins and Roussins, were earlier in Biddeford. A number, such as the Theodore Berniers, Binettes, George Camires, Carignans, Philip Demers, Duros, Guays, Lachances, Laroses, Lizottes, Proulxs and Stebbinses came to Sanford from New Hampshire. A few, such as the Denis Lessards and Alfred Beaudoins settled first in Michigan, the Letourneaus in Minnesota and the L'Heureux family in Connecticut. However, for the most part families made the move to Sanford directly from the Canadian provinces of Quebec and New Brunswick.

The blend of family names in Later Families is unique, just as Sanford and Springvale are unique. Besides the strong influence of Franco-American names there are also many names of English mill families who made the journey to the United States at the same time the French Canadians were coming. There is a small scattering of other ethnic names, Jewish, Greek, Lebanese and Italian. There are also the more numerous Anglo-American names of families who moved into Sanford from the surrounding rural towns towards the turn of the century. Along with the families of the earliest settlers they create the mosaic of a Maine town's twentieth century origins.

Fred Boyle is a retired high school teacher who as a professional genealogist has completed three books of genealogy since his retirement in 1985. A copy of his book, Later Families of Sanford-Springvale, Maine, may be obtained from the author at 16 Joy Street, Springvale, ME 04083 [tel. (207) 324-4360], for $50.00 plus $3.00 tax and an additional $3.50 for postage and handling. It is also available for sale at the Goodall and Springvale Libraries, Bookland in Sanford and The Upper Story Bookstore in Springvale.

Ronald C. Marcotte
Franco-American Brigadier General from Sanford
by Roger Guerin (Information provided by Leonel Marcotte)

Franco-Americans of Sanford, Maine are honored to have two of its sons who currently serving as generals in the United States Air Force. In addition to Donald Lamontagne (see accompanying article), Ronald C. Marcotte (formerly of Sanford) was promoted to the rank of General on July 1, 1993. General Marcotte is Commander of the 509th Bomb Wing, Whiteman Air Force Base, Missouri.

General Marcotte was born March 8, 1947, the son of Leonel and Edith (Hache-Gallant) Marcotte. He has two sisters, Diane and Susan. Leonel and Edith Marcotte are the former owners of Leedy's Restaurant (named after Lee & Edie), Alfred, Maine. Leonel Marcotte retired in 1989 as President of Sanford Institution for Savings, Sanford, Maine.

He graduated from Sanford (Maine) High School and the U.S. Air Force Academy, Colorado Springs, Colorado. He was appointed to the Air Force Academy by former U.S. Senator Edmund S. Muskie. Marcotte has earned a master's degree from the Air Force Institute of Technology in 1976.

General Marcotte is a command Pilot with more than 3,000 flying hours. He has previously been stationed overseas in Thailand and Philippines. He has been awarded the Legion of Merit, Bronze Star Medal and the Air Force Commendation Medal, among others.

General Marcotte is the first B-2 wing commander. Whiteman Air Force Base was chosen to receive the first B-2 "stealth" Bomber. In addition to his responsibility as base commander, General Marcotte was responsible for establishing a base infrastructure for the maintenance and operations of the B-2 Bomber. The B-2 Bomber was first flown outside the United States to the 1995 Paris Air Show by General Marcotte. The plane landed from Whiteman Air Force Base to Paris in a record 11 1/2 hours.

General Marcotte is married to the former Ruth Ann Young of Walworth, Wisconsin and have two sons, Ryan and Randy.

Ancestral Line of General Ronald C. Marcotte

I	Marcotte, Jacques		Sale, Isabelle
	m. 1671	France	
II	Marcotte, Jean Francois		Morrisette, Genevieve Anne
	m. 4/6/1717	Cap Sante, Quebec	
III	Marcotte, Alexis		Germain, Elizabeth
	m. 10/20/1764	Cap Sante, Quebec	
IV	Marcotte, Joseph		Cuillerier, Josephte
	m. 11/10/1795	Cap Sante, Quebec	
V	Marcotte, Ignace		Descoteaux, Marie Genevieve
	m. 1/25/1813	St. Michel D'Yamaska, Quebec	
VI	Marcotte, Isidore		Rousseau, Marie
	m. 1/16/1847	Kinsey, Quebec	
VII	Marcotte, Frederick		Leblanc, Lumina
	m. 2/13/1888	Rochester, New Hampshire	
VIII	Marcotte, Edouard Sylvio		Roy, Marie Valeda
	m. 5/18/1920	Manchester, New Hampshire	
IX	Marcotte, Leonel F.		Hache, Edith
	m. 8/18/1945	Manchester, New Hampshire	
X	Marcotte, Ronald C.		Young, Ruth Ann
	m. 10/25/1969	Walworth, Wisconsin	

FREDERICK ALFRED PARENT

by Raymond & Maurice Pepin

Sanford,s outstanding sports' figure. Fred Parent was the star shortstop for the Boston Red Sox from 1901 to 1907. Fred loved baseball, and after playing for several years as a young man in the Sanford area, he broke into organized baseball with the New Haven club in the Connecticut League in 1898. He moved from there to the Providence club in the International League, and joined the Red Sox in 1901.

The Red Sox won the American League pennant in 1903. Arrangements were made for the first World Series with Pittsburgh Pirates. The Red Sox led the American League in batting with a 292 average. Left fielder Pat Dougherty was the leading hitter in the club with a 332 average, while Freddy was the next best hitter with a 304 average. There were the only "300 hitters" in the club. Freddy continued his hitting into the series and was batting star for the Red Sox who won five games to three.

He had an average of 281 for the series, more than 50 points above the famous Honus Wagner the star for the Pirates. Freddy boasted that he out-played the famous Honus Wagner in that series, both at bat and in the field. Freddy was one of the best ball players of his time. Garry Herman, manager of the Cincinnati Reds, called him the best shortstop in the major leagues.

Fred played four more years for Boston, and was traded to the Chicago White Sox in 1908 where he played through 1911. In 1912 he was traded to the Baltimore Orioles. While there, he recommended a young pitcher called "Babe Ruth" to Bill Carrigan, then manager of the Red Sox. He left Baltimore in 1914 and in 1915 he was engaged by the Goodall Mills as field captain for the newly organized Goodall Textiles baseball team. This team proved to be one of the best semi-pro ball team in New England. Fred played for the Textiles for several years. He coached Colby College baseball for many years, playing for the textiles during the summer. He also coached at Harvard. For a number of years, Freddy was the last surviving player from the first World Series of 1903. He became a charter member of Maine's Baseball Hall of Fame in 1969.

Freddy died on November 2, 1972 in Sanford.

STORY OF J. EVARISTE BERGERON
and
HISTORY OF BERGERON'S SHOE STORE

by Roger Guerin

Joseph Evariste Bergeron was born on December 9, 1887 at St. Flavien, Co.Lotbiniere, Quebec, son of Eleusippe, "cardonnier" (shoe maker by hand) and Anna Boisvert. His mother died when he was three years old, and he and his two older sisters were brought up by their individual godparents. Evariste's godparents were Barthelemi Moffat, "cultivateur" (farmer) and his spouse Ceraree Frechette Moffat. His father married a second time and lived nearby.

At the age of 18, Evariste came to Lawrence Massachusetts with two cousins (Alex and Telesphore Mailloux) to fine work. They travelled on the Grand Trunk R.R. and Boston and Maine R.R. which passed through Island Pond, Vermont. (A memorial plaque describing this service between the two countries has been installed near the former railroad depot, now a travel bureau).

The May 1910 census of Lawrence, Mass. showed that Evariste "crossed the border" in 1905 and his employment was a "stitcher in a shoe shop." He was 22, single, and lived at the boarding house of Mr. Desire Faucher, (a name which his children heard quite often in their home). However, his naturalization papers show that he crossed February 22, 1906.

On September 8, 1913, Evariste married Aurore Ouellette at the Sacred Heart Church in So. Lawrence, Mass. Aurore was born in Lawrence, daughter of Stanislas Ouellette and Celina Boule. The couple came to Sanford, Maine by train via Kennebunkport ans Springvale on their honeymoon to visit his aunt and uncle, Adele Boisvert (sister of his mother Anna Boisvert) and Philias Rivard, who also had marries at St. Flavien but had emigrated to Sanford. Evariste and Aurore decided to join them in Sanford to establish their home. His naturalization papers from the U.S. District Court of Maine, Portland, Maine, dated March 5, 1920, show him as having lived in Sanford, Maine from May 6, 1914, and that his occupation was shoemaker.

In the Sanford - Springvale directories starting in 1915 thru 1920, it showed Evariste"s employment as a shoeworker at the Sears Roebuck Shoe Factory in Springvale, and that he lived at 48 river Street, Sanford. The location was convenient to the trolley which travelled on River Street from Sanford to Springvale.

In 1921, the directory listed him as working as a weaver in the Sanford Mills. The 1927 directory also listed

the same employment, but living at 21 Cottage Street, Sanford. The 1928 thru 1931 directories were missing, but family members know that during the depression which started in 1929, their father had learned to repair shoes with a Mr. Cloutier on High Street (near Brook Street). His son Maurice, said that his father wanted to return to the shoe factory but could not do so because of his age. In 1932 Evariste had an opportunity to take over the shoe repair shop at 41 Lebanon Street (corner of Nason Street) from a Mr. Bourre. However, according to Maurice, the economic situation of the depression got so bad that his father along with two other shoe repairers in town lost their machinery, and had to close their shops.

Between 1932 and 1935, Evariste opened his shop in a vacant building on his own property at 21 Cottage Street. He had bought this property on November 22, 1921. It included a barn and meat store. He converted the barn into a rent and the first tenant was Philias Rivard"s daughter, Ida, married to Philip Beaudoin. The vacant meat store became a playhouse for his children as well as neighborhood children. His son Maurice said that Evariste rented the equipment until he could afford to buy it.

Up to that time, Evariste and Aurore had eight children (2 boys, 6 girls). But on July 4th, 1936, twins were added to the family, a boy Richard and a girl Rachel. By then the older children, Robert, Lucille and Maurice, had started working; and gave their pay checks to their parents to help support the family, as was the custom of French-Canadian families.

Around 1941, Maurice started working with his father. By 1954, Evariste retired and Maurice took over. In 1957, Maurice moved the business to 191 Main Street, (where the Salvation Army Headquarters is located.

In 1967, Maurice again moved his business, this time to a larger store at 251 Main Street since his business was increasing. The following year, the building was up for sale, and Evariste encouraged his son to buy it. He was a frequent visitor to the store, both to encourage his son, and to enjoy the success Maurice was having.

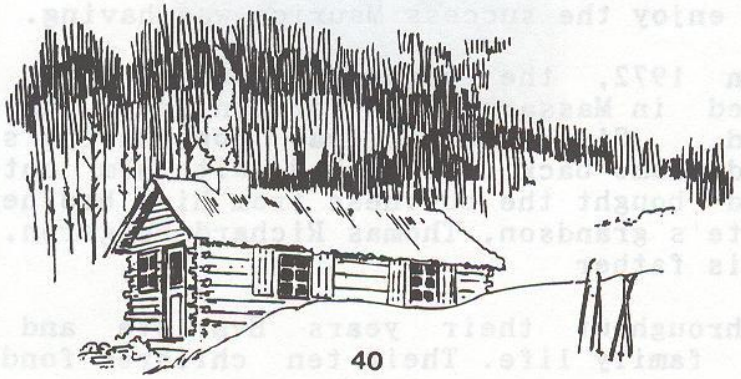
In 1972, the youngest son Richard, who had been employed in Massachusetts for ten years wanted to return to Sanford. Since Maurice was considering semi-retirement, Richard came back and worked with him until 1975. Then Richard bought the business from his brother Now in 1995, Evariste's grandson, Thomas Richard Bergeron, is now working with his father .

Throughout their years Evariste and Aurore had an active family life. Their ten children fondly remember the

good times while growing up. Their mother played piano and sang, and their father played the violin. Many Sunday afternoon were spent singing both French and English traditional songs. Church life was also an important part of their family life, with both Evariste and Aurore very active in St. Ignatius parish. So even though we were poor, we had some very good times.

BERGERON'S ANCESTRAL LINE

Pierre Bergeron	Catherine Marchand
France	
Andre Bergeron	Marguerite Dumets (Demers)
m. July 9, 1673	
Jean Bergeron	Marie Louise Huard
m. Aug. 11, 1733	Lauzon, Cte. Levis
Francois Bergeron	M. Elizabeth Houde
m. July 5, 1773	Ste-Croix
Joseph Bergeron	Genevieve Houde
m. Jan. 26, 1807	Ste-Croix
Bathazar Bergeron	Eliase Garneau
m. Feb. 17, 1849	Ste-Croix
Eleusippe Bergeron	Anna Boisvert
m. Apr. 2, 1883	St-Flavien
Evariste Bergeron	Aurore Ouellette
m. Sept. 8, 1913	So.Lawrence, Ma.



A Franco Pioneer: TELESPHORES DEMERS (1847-1950)

by Gerard J. Lamontagne

Telesphore Demers, centenarian was born at St. Agapit on August 23, 1847, the son of Damase and Euphrasie Lamontagne Demers. His ancestors were from la paroisse St. Jacque in Dieppe, France (1632). As a young man Telesphores accompanied his father to St. Fortunat, Quebec, where they cleared the land for tilling. Telesphores was a farmer and a carpenter by trade. On January 15, 1869, he married Henriette Lamontagne and enjoyed a marriage of fifty-three years. They were blessed with thirteen children.

The family moved to Springvale, Maine in 1890. At that time there were only thirty-three French Canadian families in Springvale and twelve in Sanford. Those living in Sanford were the families of J. Provencher, Delphis LeBrun, Alphonse Brochu, Joseph Benoit, Doviques Houle, Victor Ricard, Victor LeFebvre, Joseph Bourassa, Delphis Porell, Dosithe Porell, Jules Frechette, and Honore Demers his brother.

In 1891, Telesphores purchased a home in Sanford and continued his trade as a carpenter. He worked on such historic homes as the Goodall mansion, the Allen house and many other fine edifaces. He was a fine wood craftsman.

Being a fervent Catholic it was no wonder that he immediately set out to work for his faith. By 1892 a great many French Canadians had migrated to Sanford. He saw the need of a priest in the community. Therefore, he, his brother Honore Demers, Mathias Laliberte, and M. Guillemette, met with Bishop Healy in Portland and asked for a resident priest. A month later Rev. Michael J. Healy arrived to become pastor of St. Ignatius, which grew to be the largest of the three parishes in Sanford and Springvale. He was instrumental in the foundation of parochial societies such as La Ligue du Sacre Coeur, Les Dame de Ste. Anne, Les Enfants de Marie and La Societe de St. Vincent de Paul. He also encouraged school societies for the children.

The first parochial school opened in 1895 and was a feather in his cap because he encouraged education and saw the need of young Francos to be educated in both French and English. To him language, faith, and culture were to be handed down from one generation to the next.

In 1902, Telesphores, Delphis LeBrun and Adolphe Ducharme successfully obtained a parcel of land from the Goodall family. This parcel became the St. Ignatius Cemetery. Today this cemetery serves both parishes of St. Ignatius and Holy Family.

During the year of 1903 he helped to organize La Societe de St. Jean-Baptiste in Sanford and was one of the thirteen charter members. Later it incorporated with l'Union de St. Jean-Baptiste d'Amerique. He was the first live member to collect the insurance at the age of ninety-nine and later became the oldest member in the history of the society.

Telesphores was an avid supporter of Franco Fraternal Organizations. Among them were: The Catholic Order of Foresters, Le Club de Naturalisation, Le Club Jacques Cartier, Les Canados, Les Artisants Canadien Francais, later Les Assomptionist, Les Cercles l'Accordaire and Ste. Jeanne d'Arc. He worked fervently to preserve the Franco culture, always within the framework of the church.

In 1908 Mr. and Mrs. Demers undertook a four and a half month trip to his native Canada. He visited his birthplace and his former farm, which still stood in 1982. On their journey, he kept a daily journal. He recorded information about the people and places they visited. He gave descriptions of various villages, homes, and even the flowers in the fields. Today this book is read by many residents of Sanford and Springvale. Telesphores wrote other books, and many papers and letters which are treasured by his descendants. He was methodical and strove for authenticity and accuracy.

A story his wife related to her grand-children concerning the time years ago when the family left Canada goes as follows. Their animals were sold at an auction. As the herd of sheep was driven away, in the distance they could hear the baaing of small lambs. This touched the family very deeply, because it reminded them of small babies crying for their mothers. The family cried, for they were very sad about leaving their homeland, familiar surroundings and friends. Their destination was a new country with a different language, culture, and many unknowns. How many of our ancestors faced similar situations? This took courage and perseverance.

Telesphores was known as a strong advocate for higher education. In Canada, two of his daughters were school teachers before his departure for Maine. One of his sons, Phildelem, broke many social barriers. Phildelem was the first Franco to graduate from Sanford-Springvale High School in 1908. He was the first Franco from this area to serve in the State Legislature, the first Franco to become president of the Maine Commission of Pharmacy, the first Franco to serve on the Sanford-Springvale School Board, and the first Franco to be admitted to the Rotary Club. Several of Telesphores' sons became pharmacists in this area.

Years later my great-grand uncle, Telesphores, would often encourage his fellow Francos to become citizens of the

United States. He urged them to be politically involved so they would have a voice in their government, thus be masters of their own destiny.

Though he retired in 1916, he continued to be very active in his community and parish. He preferred to remain in the background, but was often consulted by the younger generation.

In 1919, Telesphores and Henriette celebrated their golden wedding anniversary. In 1923 she died at the age of seventy-three. He remained a widower for she was his one love!

Telesphores was a well-mannered, good-natured gentleman. When provoked, he debated at length, especially if he knew he was right. He always respected the dignity and integrity of his opponent. This gave him the respect of all.

Great-grand-uncle enjoyed life to its fullest. He enjoyed people and was blessed with a photographic memory, thus making him a most interesting person to listen to. His stories of the past were most fascinating to us young adults.

This tall man, for he was over six feet in height, loved children. In his book of 1908, he described seeing baby, twin girls: "What beautiful angels laying in the crib. What priceless jewels for the proud parents and what a treasure for the lucky grandparents." All the children called him grand-pere and he remembered our names.

On his frequent, walks he was often observed talking to young mothers and admiring their children. This man would talk to all people he met. Even in his nineties he would be seen taking long walks, always taking the time to speak with the people he met. He was most admired for his congeniality.

Playing cards was his great pastime and he had a sense of humor for he loved to laugh. I remember a story of his which went like this: While living in Canada, the Grand Trunk built a railroad through our community. One morning my sister, who lived on the farm next to his, came running through the field shouting, "Telesphores, Telesphores, quick, let us embrace and make our adieu for the end of the world is upon us. I can hear Gabriel blowing his horn!" All the time she was hearing the whistle of the train. He never forgot that incident.

Being very religious he attended mass every morning and was seen taking long walks on Main Street. He frequently visited his relatives, always on foot. After formalities were over they would play cards, "le soisante et trois". Many serious games were held at my grandparents home and we children were told not to disturb "grand-pere Demers."

Great-grand-uncle enjoyed many a soiree at his home with his visiting relatives and friends. Singing and reminiscing was the order of activities, followed by card games at several tables. The evenings were concluded by "la priere en famille avec le chapelet". But most impressive was New Year's day when the families would gather at his home for the traditional "souhait de la bonne heureuse annee" and his blessing. This moved him deeply.

On many occasions he was honored for his service toward others and his church. During the early years of the parish, he always gave of his time, effort and energy for fund-raising projects such as bazaars, fairs, whist parties, and the French plays he loved so much. During St, Ignatius' 50th Golden Jubilee, the elderly gentleman was honored as one of the founders who lived in this parish since its foundation in 1892.

Telesphore was blessed with good health all of his life. However, in his later years, in order not to be a burden to his family, he took up residence at the Marcotte Nursing Home in Lewiston. According to Sister Ste. Alexis, he was a model patient, an inspiration and encouragement to his fellow residents, for he was many years their senior. At the home he spent long hours in the chapel and was often seen in the hallway with his prayer beads, for he was very close to his maker.

For his 100th birthday a small gathering of his family included one great-great-grandchild. He was heard singing with the group. His attitude on life was positive and his memory was sharp. According to a grand-daughter, he knew the name and birth dates of all those present. At that memorable occasion, he had thirty-five grandchildren, including the Rev. Romeo Doiron, once assistant pastor at the Notre Dame Church in Springvale, and Sister Ste. Anne de Marie (Lydia Demers) of Montreal, fifty great-grandchildren, and two great-great-grandchildren.

During his lifetime, he witnessed the formation of three parochial grade schools in Sanford and Springvale, and a Catholic High School. However, today the three schools are now consolidated into one, St Thomas, where it is sad to acknowledge that the French language is seldom heard. The High School closed its doors in 1969 due to economic conditions. The three French Churches changed their names to English and the French mass is now a part of the past much to the chagrin of many parishioners. Some dare call these changes progress. Were he alive today, Telesphores would have another name for this. It is important to note that all his life he spoke French. He knew English, but was strong and proud of his heritage.

On his 100th birthday, a reporter asked to what did he attribute his longevity. This in part was his reply: "To live in moderation and not to worry about things to come." His philosophy was to accept the joys and sorrows as they come and enjoy life to the fullest.

"Que sa memoire demeure avec nous pour toujours."

The French Pioneers of Sanford

by Roger Guerin

The majority of Francos in the United States are first, second or subsequent generation born-American. I am a first generation Franco-American. My father, Paul (Napoleon) Guerin was born in Quebec. My mother's (Aurore Doiron) parents were also born in Canada. Unfortunately, my dad and all my grandparents have passed away. The stories we know have been handed down and I know of it second-hand. We American-born Franco's have not lived in Canada. We are only familiar with the American experience.

As I look at my community of Sanford, I see the number of people born and emigrated from Acadia/Quebec dwindling very quickly. The number of Canadian born Franco-Americans will be dying out in the next 10-15 years. Everyday, I read the obituaries and see more and more of our "Pioneers" dying. These "Pioneers" were born and raised in Acadia and Quebec. They emigrated to this country with nothing but their way of life and a dream. They came to a live in a foreign culture, with a different language and customs. They were poor and had no one to depend upon but themselves.

The story of the Franco "Pioneers" is what I want to preserve. I have identified a number of individuals these Franco "Pioneers", who were born and brought up in Acadia or Quebec and who were willing to talk about their personal lives. I have focused on their lives in Canada, their emigration experience and their experience in adjusting to their new American lives.

I have taped the stories of these individuals. While I have focused on these individuals, their stories of their lives are typical of the lives of all the Franco "Pioneers" to Sanford and to all communities throughout New England. I want to thank them for assisting me in preserving a very important part of the Franco-American history - Our Beginning!

Emma Leblanc Belanger - Acadian Pioneer

by Roger Guerin

Emma Leblanc was born in 1907 in Amherst, Nova Scotia (Acadia). She is the daughter of Alphee Leblanc (born in Amherst, Nova Scotia, son of Maxim Leblanc and Sylvia Cormier) and Suzanne Melanson (born in Cap Pele, New Brunswick, daughter of Jacques Melanson and Charlotte Bourque). Alphee and Suzanne Leblanc had their first two children in Amherst, Nova Scotia, had their third child in Painsec, New Brunswick and had Emma in Amherst before returning to Painsec. Emma was born in Amherst because her mother was not pleased that the house in Painsec was not finished. Emma said 'c'etait pas platerai' (it was not plastered).

The Alphee Leblanc family moved to Painsec, New Brunswick (a small settlement 7 miles from Moncton) after the birth of Emma. Maxim Leblanc originally cleared the property and built a home on the property. This was no easy task, according to his granddaughter, Emma. Emma's family moved into the house her grandfather built. In Painsec, Emma's father, Alphee Leblanc was a carpenter, and her grandfather, Maxim Leblanc was a stone quarry worker .

Emma knew her grandfather, Maxim Leblanc, as he lived with her family. Her grandmother Sylvia Cormier Leblanc had passed away prior to her birth. Her grandfather Jacques Melanson passed away prior to the marriage of Emma's parents. Alphee Leblanc met his wife, Suzanne Melanson in Amherst. Suzanne Melanson worked for English people who owned a 'moulin-a-scie' (sawmill) for $6 a month. She did all the cooking for the workers, more than 20 men

worked at the sawmill. Emma stated that her mother was a great cook. Emma stated that she preferred Painsec to Amherst. Amherst was very English.

Alphee and Suzanne Melanson Leblanc, their seven children and Alphee's father, Maxim Leblanc all lived at the Painsec farm. Alphee Leblanc would go to work in Moncton and Shediac. He would walk the seven miles, to and from work, year round. Suzanne Leblanc would tend the household and farm. The farm had 'deux puits, un pour l'eau dur et un pour boire' (two wells, one for hard water and one for drinking). The hard water was used for churning butter.

Mrs. Leblanc would tend the large vegetable garden, milk the cows, and take care of the other animals. Suzanne Leblanc grew 'les naveau' (turnip), 'les oignons' (onions), 'les chous' (cabbage), carrots, cucumbers and green tomatoes. Emma remembers that her mother would throw away the tomatoes when they turned red. It was thought that red tomatoes were not good. Green tomatoes were used for piccalilli. Emma also states that when her family came to the states, it was a shock to see people buying red tomatoes that they threw out in Canada!

Picking 'les fraises' (strawberries) was a family tradition. She remembers one time that her siblings had forgotten her after a day of picking because she lay hidden in the tall grass fields. Emma and her siblings were required to stay in their own yard. Her mother didn't visit neighbors. Emma states that her mother told her "that if you stay home and mind your business you won't get into trouble". It is a tradition that Emma still follows to this day. But Emma states that her mother was generous in helping her neighbors in times of need.

Emma talked about her mother's cooking. She made Acadian dishes such as 'poutines rapees, poutine-au-trou and des pets des soeurs' (pork cooked in potatoes, apple/cranberry/raisin cooked in puff pastry with a hole on top, and brown sugar dough in a pinwheel shape). Emma stated that her mother made very good 'boudin' (blood sausage). (These and many other Acadian favorites are available at several Acadian bakeries in southeast New Brunswick). There was no electricity. Meats were 'sale' (salted) for preservation. Emma said that her mother 'sale les cosses de faillou (sp?)' (salted string beans) to preserve. Emma said they had all the lobsters they wanted.

Emma remembers Christmas' in Painsec. Midnight Mass was for the adults only. She stated that there were no tradition of 'Reveillon' (After Midnight Mass get-together) in Painsec as there was in Sanford. A Christmas meal tradition included a pork dish made with cubed pork, a little bit of onions, salt and pepper served in a pate. There was a family tradition of the family blessing being given to younger family members by the father of the house at New Years.

The rosary was said every night in Emma's home in Painsec at 6 pm, at the time when the church bells would ring for L'Angelus. She laughingly remembers that she and her siblings would often laugh and would be placed on their knees in the corner!

As a side business, Alphee and Suzanne Leblanc made caskets. In their summer kitchen, Alphee made the wooden caskets and Suzanne draped the insides of the caskets with satin material. Emma states that her mother draped so many caskets that at times her mother was scared to go into the kitchen. Numerous people died from 'les grandes fievres' (high fever). No one knew exactly what people actually had for a sickness.

Emma remembers what a funeral was like in Painsec. The body would be exposed at the home. All shades would be drawn down. Emma stated that she wasn't afraid of the dead but was afraid of the bow (flowers) placed on the door. The wake took place for a couple of nights. On the day of the funeral, the body was taken to the funeral Mass by wagon or sleigh. As children, Emma was not allowed to go to the funeral.

Winters in Painsec were quite severe. Emma recalls that snow removal on the dirt roads was completed by putting a large board behind a wagon, and two large horse would drag the wagon and plow the roads.

The Alphee Leblanc family spoke Acadian French at home. But everyone could speak English. Although the family was had a stronger command of the French language. Emma hints that speaking English was a requirement. The school in Painsec was an old shed. There were only 10-12 students in attendance. Classes were bilingual.

The Alphee Leblanc family emigrated to Sanford in 1917. Suzanne Melanson's brother, Arthur Melanson, previously had moved to Sanford. (His descendants currently operate Melanson's Garage, Main Street, Sanford). Arthur Melanson's wife was ill and he wrote his sister and brother-in-law to come to Sanford to help take care of her. He had told Alphee and Suzanne that there was work in the mills for everyone. The family came to Sanford with only their 'hairdos' (clothes). Nothing else from Painsec was brought to Sanford.

Aside from Suzanne Melanson Leblanc and her brother Arthur, her brother Francois (Frank) Melanson and his wife Marie Ouellette and her sister Phelanese (first married to a Grant) and her second husband Willie Doiron (from Cap Pele) came to Sanford. Suzanne's brother Willie Melanson and her sister Elizabeth stayed in New Brunswick. Alphee Leblanc and his brother Angus Leblanc and his wife Belon Sournier from Amherst, Nova Scotia came to Sanford. Other siblings of Alphee Leblanc went to Waltham, Massachusetts and to Connecticut. Many of these Leblanc eventually changed their names to White. All of Alphee Leblanc's siblings left Acadia. His only sister, who married Emile Cousineau, settled in New Bedford, Massachusetts.

Alphee Leblanc did not sell his farm. The family came by train from Moncton, New Brunswick to Portland, Maine. Emma was 10 years old when she emigrated to the 'States'. The trip was Emma's first train ride. For she and her siblings it was a major undertaking. The emigrationwas during World War I. Emma recalls that the custom agents at the border were strict at the border crossing. Her mother Suzanne told her seven children to remain quiet. Emma laughingly states that her father Alphee carried a bottle of whiskey with him. Alphee brought the conductor with him to the men's room where they drank. Emma states that the family cross the border without difficulties. From Portland, the family took another train to the Springvale, Maine depot. The family walked from the depot to her uncle's house.

The family temporarily lived for a year with Suzanne Leblanc's brother, Arthur Melanson, on Harris Street, Springvale. Emma states that one big change in life in the 'states' was that there was an indoor bathroom. In Painsec, the 'becosse' (bathroom) was behind the barn. The relatively new house at Harris Street had shiny, hardwood floors. Emma and her younger siblings went to Lincoln public school, Springvale.

Alphee Leblanc and the older children immediately obtained work in the cotton/woolen mills. Soon after Alphee Leblanc worked in constructing barracks at Fort Devens, Massachusetts. As it cost Alphee nothing to live on base, he was able to send to his wife Suzanne all his pay for savings. Emma's brother George was born in the Harris Street house. The children of Alphee and Suzanne Leblanc included: Camille, Eva, Mamie, Emma, Arthur, Angus, Anna and George.

In 1918, The Alphee Leblanc family rented a house on 4 Frost Street, Springvale. The family lived here for several years. The children went to the Hammond public school, right behind their Frost Street home. The Arthur Melanson and Alphee Leblanc families both moved to Hammond Street. The two families remained quite close. After World War I, Alphee Leblanc returned to Sanford from Fort Devens to temporarily work in the mills. He later became a carpenter and helped build many homes in Sanford and Springvale. Emma remembers that neither of her parents had any education. Her father could write his name and do the required mathematics for his carpentry business, but that her mother could not read or write.

In 1922, Alphee Leblanc moved on Weeman Street, Springvale. Emma Leblanc Belanger still lives in this same house, for 73 years!

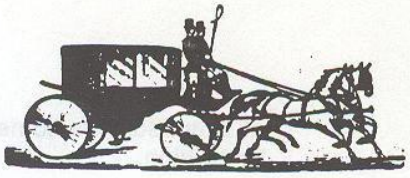
Emma stated that being accepted by the English community was not a problem for her or her family. Although, the majority of the people surrounding her were French speaking.

At the age of 15, Emma worked two and one-half days in the mills; but she quit because she didn't like the boss. 'Il parlais ci mal' (His vocabulary was too unacceptable). She worked at several shop shops in Springvale, including Sears and Thomas. Emma was not allowed to go very far as a teenager. She went to see the movies once in a while, but was not allowed to go to dances. Her mother was very strict with the children. Emma and her siblings were required to stay at home, no sleep-overs at friends' homes. Emma remembers that the Acadians of Sanford played considerable amount of cards. Emma remembers that she often had to whole the yarn for her mother hooking rugs. Suzanne Leblanc died in 1954 at the age of 75 and Alphee Leblanc died in 1962 at the age of 87. Emma fondly remembers her mother saying "Pour l'amour du Saint Bon Dieu' (for the good,saintly Lord's sake).

Emma met her future husband, Wilfred Belanger, in Springvale. Wilfred Belanger mentioned to Emma's brother that he had an eye on her where Emma responded that "she had two eyes on him (Wilfred)". They were married in 1930 at Notre Dame Church, Springvale. Emma called her husband, 'Bonhomme' (good man). The family lived in Rochester for a while until her only child, Norman, was born. The Wilfred Belanger family moved back to Springvale so Emma's mother, Suzanne, could take care of her baby. Emma eventually worked at the Universal Shoe shop in Sanford for 40 years. She bound the top of shoes. Emma retired at 65, after 50 years working in shoe shops. Emma said she liked to work, she liked her job. (On the day of this interview, Emma had washed windows all day for spring cleaning, at the age of 88!) She laughingly stated that she still drinks (one drink from time to time).

Emma and her family went back to Painsec, New Brunswick in 1938 by car. All went but Emma's father, who didn't care to go back. She remembers the roads being quite difficult to drive on. The whole family enjoyed their trip. When Emma took her mother to visit her aunt, it was a surprise. Emma's aunt was so shocked to see her sister that she had not seen in 21 years. Emma states that her aunt hollered "Goddamned Suzanne", and all her pastry rolls that she was working went up in the air and fell on the floor. Her aunt was so happy to see her sister Suzanne and her family. Emma laughingly stated that it was the way the Acadians talked.

Emma is the last remaining child of her family, the others have all predeceased her. She makes no pretense about herself as she states "I like what I was". Emma maintains her strong Acadian accent, after 78 years living in Sanford. Emma has no regrets for having left Acadia to come to Sanford. Emma is truly a pioneer! This writer wants to thank Emma Leblanc Belanger and her son and daughter-in-law Norman and Rachel Bergeron Belanger for taking the time to taling about her life.



Antoine Legere - Acadian Pioneer

by Roger Guerin

Antoine Legere was born in 1909 in Caraquet, New Brunswick (Acadia). He is the son of Pierre a Raphael Legere and Rose Gaudin. Antoine is one of seven children (the others being Lumina, Edmund, Achille, Camille, Jean Paul, Caiuus). Two of the middle children, Achille and Camille Legere were born in Berlin, New Hampshire and the remaining children in Caraquet. Antoine never knew his grandparents. The Pierre Legere family temporarily lived in Berlin while Pierre work on the railroad lines.

Antoine's father, Pierre, was a fisherman and mason. Antoine lived in Caraquet until the age of 9. Antoine remembers quite well life in Caraquet. Everyone was a fishermen, each had his own small lot to live on. Fathers and their oldest sons went out to sea for a week at a time to fish for their livelihood. Antoine was too young to go out in such long fishing trips. Antoine remembers his father to be a very quiet man, and his mother being just the opposite. Pierre Legere worked in Ottawa prior to his marriage and had the opportunity to learn English. Pierre Legere died July 7, 1948 in Sanford, at the age of 81. Rose Gaudin Legere was a caretaker for the local rectory prior to her marriage. Her English comprehension was stronger than her speaking abilities.

The Legere's lived near the church in Caraquet. Antoine served as an altar boy at Masses. Life in Caraquet was quite poor. It was typical for the Acadian wives of Caraquet, including Antoine's mother Rose, to take care of the vegetable garden. Garden favorites included the potato, carrots, turnip and cabbage. Fish was always plentiful. Antoine remembers that there was always food on the table. He remembers 'poutines a l'ors' that his mother use to make. Antoine remembers an incident when he went into a neighbor's 'pommier' (apple orchard) and took a few apples; unfortunately, he got caught! His mother was a good seamtress and took care of all the 'hardes' (clothing).

The house that Antoine grew up in was an old house that had been in the family for a number of generations. The house was heated by wood. It did have an inside pump for water but an outdoor 'becosse' (outhouse). There was no electricity, everything was lit by candles. Antoine remembers the winters to be very severe. Antoine's father had a wagon and horse for transportation.

As a family, the Pierre Legere family life revolved around Caraquet. They seldom ventured outside of town. As children, they played happily outside. Antoine and his siblings went to a local school.

The Acadian Christmas was quite sparse. There were no major gifts. Antoine remembers his father would bring in a bag of apples and oranges - that was there Christmas gifts. He stated that it was the only time of the year that they had fruit! He doesn't remember any Christmas trees or any Christmas decorations during his youth in Caraquet. There was the traditional 'Messe de Minuit' (Midnight Mass) and the 'Reveillon' (Christmas get-together/feast after Midnight Mass). Antoine remembers his mother making pates for the 'Reveillon'. Pierre Legere was a member of the church chorus and sang at the Midnight Mass. Antoine remembers vividly that his father gave his annual New Year's blessing to his children (which Antoine stated that he still practices for his own children). The Legere family was quite musical. Antoine played the fiddle.

Pierre Legere and all his siblings emigrated to Sanford, Maine in the 1910's. There was considerable work available in Sanford. Antoine recalls that the family was quite thrilled to be coming to the 'States'. The family came by train; passed the border at Van Buren, Maine. The trip went by fast and the family had no difficulties crossing the border. They arrived at the Springvale, Maine railroad depot. The only belongings they brought were their 'hardes'. Pierre

Legere sold his home, furniture and animals. Obviously, the Legere family were not intending of returning.

Numerous Acadian families from Caraquet emigrated to Sanford/Springvale. Antoine remembers of his first impression of Sanford - that it was quite pretty, the roads were paved (roads in Caraquet were all dirt) and that there were bathrooms in the homes! What made the move easy was that the Pierre Legere family had considerable amount of family already residing in Sanford/Springvale. Although Antoine could only speak French when he arrived in 1918, he felt comfortable because of the large French speaking population in the area. The Pierre Legere family lived with Antoine's uncle for the first year of their new life in Sanford. While there was discrimination against French Canadians by the Americans, Antoine was able to survive and make a living.

Pierre Legere first work was a mason and day worker in the building of numerous residential buildings in the local area. The majority of French-Canadians who emigrated worked in the woolen/cotton mills. Antoine Legere attended Sanford schools taught by the Ursiline Sisters for two years. Antoine remembers that he had naturally curly hair, which chuckingly, he stated that one of the Sisters found unacceptable. Later, Antoine, Jean Paul and Caiuss were sent by their parents to a commercial school taught by the Sacred Heart Brothers in Danville, Quebec during a three-year period. The boys came home only at Christmas and summer. Antoine enjoyed his stay at the boarding school. Very few Franco-Americans had such an opportunity to attend a boarding school.

Pierre Legere made cement blocks. At the age of 15, Antoine helped his father deliver the blocks to various locations. Antoine drove his father's Ford truck to deliver the cement blocks. Antoine first went to work at the age of 16 at a local shoe shop, owned by Sear & Roebuck (formerly located where the current Sanford Shop 'N' Save is located).

Numerous cement block vendors spring up in the 1920's, driving down the price of cement blocks. The biggest competitor in the cement business was the Genest family (Genest Concrete remains one of Sanford's viable corporations to this day). Pierre Legere sold his cement block business.

The Pierre Legere family bought their first home on High Street, Sanford. Rose Legere remained a homemaker in their Sanford home. Antoine remembers his mother to be always happy and always sang, she loved to sing! He doesn't remember a major difference in family lifestyle routines between life in Caraquet and Sanford. Antoine enjoyed as a teenager playing baseball, hockey (as a goalie) and skating.

Antoine stated that he net his wife, Antoinette Roy, at a church whist party. They were married at Holy Family Church, Sanford on June 27, 1932. Antoinette Roy is the daughter of Edmund Roy and DesNeiges Bison, originally of Compton, Quebec. Edmund opened a store and was a butcher in Sanford. He delivered meats to customers throughout the Sanford. As a young man, Edmund went to the Klondike in the Canadian Yukon during the gold rush in the late 1800's. He went with a Mr. Genest, with provisions for two years. It was an adventurous but difficult venture. The whole trip was done on foot! He returned without any gold!

Antoinette was born in Compton and came to Sanford as a young girl. While Antoine worked first shift at the shoe shop, Antoinette work second shift in the spinning room at the Goodall Mills. Antoine and Antoinette Legere had seven children (Robert, Rachel, Germaine, Simonne, Armand, Monique, Daniel - who died at birth). All the children were born at home, with the exception of Daniel. Family life was every important for the Antoine Legere family. Because of the musical talent, the Legere's had numerous old style 'Soiree Canadienne'. As in Caraquet, family life evolved around Sanford. The family traveled little outside Sanford.

Antoine worked in the shoe shops until the age of 65. He worked over 50 years. Antoine stated that he never returned to Caraquet until 1981, 62 years after he first left. Antoine had thought that Caraquet had change considerably during the years since his departure. Antoine still has a number of cousins in Caraquet, but all the rest of the family have departed. After all the years living in Sanford, Antoine has lost his Acadian accent in his French. But Antoine stated that the Caraquet Acadians did not have as distinguished an Acadian accent as Acadians from southeast New Brunswick.

Antoine and Antoinette Roy Legere have a considerable extended family in the Sanford area. It amazes this writer that this family has so many relatives in the area. It appears that wherever you go in Sanford one will run into a member of this large family. With their six surviving children, the Legere's have 27 grand-children (half who live in Sanford and half who live throughout other parts of the United States) and 28 great-grand children (as of May 2, 1995). The spirit of pioneering continues as subsequent generations continue the tradition emigrating in search of improving one's economic life. Two of Antoine and Antoinette children married Acadians - a Doiron and a Forest.

Antoine has no regrets in leaving Caraquet and emigrating to Sanford. Antoine Legere summed up his life as being a good life, not rich, but quite good! Antoine and the numerous other Acadians and Quebecois were truly pioneers! This writer gratefully thank Antoine and Antoinette Roy Legere and their son and his wife Robert and Beatrice Plante Legere for their cooperation in talking about their lives.

Leger

Jacques Leger dit La Rozette m. Madeleine Trahan (Guill. &
b. France, d. 1751, m. Before 1693. Madeleine Brun).

Jacques Leger dit Le Jeune m. Anne Admirault (Frs. & Marie
b. Cir. 1695, P.R., d. ? m. 12 Jan. 1717.P.R. Pitre).

Olivier Leger m. Marie Josephte Hebert (Ant. & Jne.Corporon
b. Cir. 1734 P.R., d. 10 June 1818, m. Cir 1745 Restigouch

Jean-Bte. Legere m. Claire Felicite Robichaud (Jne.-Bte &
b. Cir. 1761, d. 19 Apr. 1818, m.23/7/1794. Felicite Cyr).

Pierre Legere m. Victoire Boudreau (Sylvain & Judith
b. 10 Jan.1811, d. 3 June 1890, m.2 Jan.1832. Blanchard).

Raphael Legere m. Vitaline Blanchard (Tranquil & Agathe
b.Cir. 1843, d. 13 Sept. 1900, m. 13 Jan.1868. Cormier).

Joseph Pierre Legere m. Rose Delima Godin (David Arsene &
b. 29 Oct. 1868, d. Sanford, m. 10 Nov. 1893. Henriette
Blanchard).

Antoine Legere m. Antoinette Roy (Edmond & Deneiges Bisson).
Chr. 14 Feb. 1909 Caraquet. m. 27 June 1932 Sanford, Me.

Robert Legere m. Beatrice Plante (Ovila & Corinne Lehouillier
Chr. 12 July 1933, Sanford, m. 12 June 1954 Sanford.

Richard Legere m. Linda Lee Johnson (Harlan & Mary Emerson).
Chr. 27 Apr. 1958, m. 7 June 1980, Sanford.

ARE WE LOSING OUR ETHNIC IDENTITY

by

Gerard J. Lamontagne

When our parents came to this country, they handed down to us their precious religion, a cherished language, and pride in their heritage. These gifts were taught in our homes, and nourished in our schools and churches. Our homes were the center of our lives; and all our activities evolved around them.

Sadly today the french language is seldom heard in our homes. The churches founded by our Franco-American forefathers have anglicized their names; and in most of them, the french mass has become obsolete.

Once our heritage was reinforced. Now it seems to be a thing of the past. Does that mean that we should throw up our hands and say, "It's the changing times"?

All is not yet lost. We still have our festivals, our "soirees", reunions, family gatherings, and "reveillions". These are good and fun. But we need more. Unless we take our destiny in our hands, our traditions will go the way of the latin language. We have to make our presence known in our communities. Most of all, we have to educate our young people about our history, and instill in them a sense pride in their Franco-American heritage.

Our Franco-American Genealogical Society is creating an interest in our roots, how we came there to here, and also our traditions. We have to work hard to make ourselves available to speak about this history to groups such as: the Elks, Rotary, Moose, as well as parochial and public schools. We should write articles in our newspapers, and be willing to appear on the radio or TV. Free time is available for that purpose. We could also look to creating Franco-American displays in public places. These attract much attention and interest.

In one generation, we were able to come out of the factories and shoe shops and successfully enter the world of commerce and business, the arts, and other professional fields. Some of us went into politics so we could have a voice in our future. How about you? What can you do to preserve our ethnic identity? Now is the time to speak up and get involved.

A few people may be fortunate to be a beacon of light; but all of us in one way or another, can shine some rays of hope.

Comment mouraient nos Ancêtres
par Camille L Bolduc

"Monsieur le Curé s'en va donner le Bon Dieu".Tout le village est au courant. Devant lui l'enfant de choeur tient la croix et agite une clochette d'argent, les gens l'entendant s'arrêtent de travailler et se signent. Tout chacun sait que l'un des membres de la communauté est sur son lit de mort

Il est entouré de parents et amis qui recitent des prières en commun tandis que brûle le cierge de la Chandeleur que chaque famille apporte à l'église et rapporte chez-elle après l'avoir fait benir par le prêtre le 2 février, fête commémorative de la présentation de Jesus au temple et de la purification de la Vierge.

Après que le moribond se soit éteint, on évite le mot "mort",on dit plutôt qu'il est passé ou trépassé. A la ferme ou à l'atelier on arrête tout travail, on dételle les boeufs ou les chevaux, on va informer les abeilles du drame et on couvre le sommet de la ruche avec un voile noire qui les empêchera de butiner afin de participer au deuil.

A la maison on arrête les balanciers d'horloges,on voile les miroirs afin que l'âme du défunt ne puisse y voir son reflet. On vide toute eau contenue dans des récipients pensant que l'âme aurait pu y laver ses péchés, quelquefois on ôte une tuile au toit pour lui laisser une sortie vers le ciel, on se garde de balayer la pièce pour ne pas emporter l'âme avec le balai.

On dépose près du lit un récipient d'eau bénite qu'on avait rapporte de l'église le samedi saint et sur la meme table un rameau beni le dimanche avant Pâques et le défilé des voisins commence, chacun à son tour asperge le défunt.

On se charge d'envoyer un voisin pour faire sonner le glas au clocher de l'église; 3 fois 3 coups pour annoncer le décès d'un homme et 3 fois deux coups pour celui d'une femme. Le soir,tout le monde autour du lit mortuaire, récitent par coeur les litanies.

Le cercueil étant autrefois cher, le mort était revêtu de ses plus beaux vêtements et roulé dans un drap qui était cousu à l'aiguille avant l'enterrement. Le défunt était souvent accompagné dans son dernier voyage de quelques objets familiers: un outil,une bouteille,une médaille,une pièce de monnaie,etc,etc.

On inhume dans l'après-midi les morts du matin et le lendemain ceux de la nuit. La dépouille est transportée sur un char à boeufs dont les sabots ont été soigneusement noircis. Sur le seuil de l'église le prêtre accueille le corps du défunt et célèbre l'office des morts.

Apr ès l'inhumation, parents,amis et voisins regagnent la maison mortuaire pour le traditionnel repas d'enterrement. Après s'être lavé les mains et avoir remis les pendules en marche, on se met à la table pour un maigre repas. Il est strictement défendu de rire, il ne faut pas oublier que l'âme du disparu erre pendant 40 jours avant d'être fixée sur son sort.

Les parents portent des vêtements noirs depuis qu'Anne de Bretagne en décida ainsi à la mort du roi Charles Vlll. Auparavant le blanc était la couleur de deuil.

Bibliographie: "Ainsi vivaient nos Ancêtres "
Jean-Louis Beaucarnot

Search Answers

A. # 93 LOUIS ROBERGE was the son of JOSEPH ROBERGE and THERESE SIMONEAU. They were married on 8 Feb 1825 at Lauzon (Levis) PQ. ROSALIE LAROSE (BELLEAU) was the daughter of Pierre Larose Belleau and Marie Gagnon. They were married on 23 Aug 1831 at Ste-Marie (County?). (Answered by Ted & Rita Gagne, #363 &364)

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Search Questions

Q. # 87 In Bulletin #10 (Nov. 93) information was sought on the mother of PIERRE GUERIN who married ADELINE MORIN on 5/9/1859 at Chicoutimi. The marriage record lists Pierre's father as Pierre Guerin dit St. Hilaire. Parents of Adeline are Francois Morin and Henriette Tremblay. Information was received that Pierre's mother was Marie Simard, and reported in the Nov. 94 bulletin. Unfortunately, source material was misplaced. It would be very much appreciated, if the person who previously submitted the response, would again send us the information and sources. Thank you.

Q. #96 Seeking parents, date and place of marriage, and grandparents of MARCEL MICHAUD and FANNY BUTTERFIELD. Their son, FRANCOIS MICHAUD married MARIE VIOLETTE on 5 - 11 - 1860 in Van Buren, Maine.

Q. # 97 Searching date and place om marriage of ETIENNE PERREAULT and PHILOMENE BEAUDOIN. Their son ARTHUR was married in Biddeford in 1901.

Q. #98 Looking for date and place of marriage and parents of DESIRE DUBOIS and EXILDA COTE. Their son Arthur married ELISE-ANN DROLET at Ste. Anne de Danville on 5 May 1891.

Q. #99 Need date and place of marriage and parents of NAPOLEON DUBOIS and ELISE ROUSSEAU. Their son Joseph was baptized at Lewiston, Maine in 1891.

Q. #100 Searching for date and place of marriage and parents of HENRI DUBOIS and DELIA NOLETTE. Their daughters Leontine and Ernestine were baptized at Ham Nord PQ in 1904 and 1905. Henri was born in Hartford, CT on 2 Feb 1883, and died there on 28 Feb 1969.

Q. #101 Seeking date and place of marriage and parents of JOSEPH DUBOIS and MARIE RACINE. Their son married ALICE BROCHU on 27 Aug 1919 at St.Philemon (Stoke) PQ.

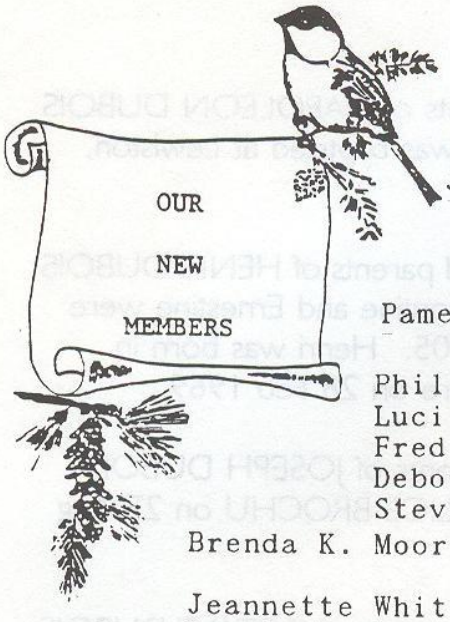
Q. #102 Looking for date and place of marriage and parents of OCTAVE DUBOIS and ANGELIQUE, ARTHEMISE MAILHOT. Six of their children married at St. Joseph in Biddeford between 1891 and 1909. Octave was born in Canada, and his father's name was Alfred.

Q. #103 GEORGE DUBOIS married PHILOMENE TURGEON at St-Ferdinand PQ on 20 Oct 1890. Seeking his parents, their marriage place and date. George had been previously married to Virginie Heroux and Albertine Breton.

Q. #104 Seeking marriage date and parents of HENRY GOUIN and MARY WHITMORE. They were supposedly married in Massachusetts.

Q. #105 Looking for marriage date and parents of NARSISS EDWARD ST. GERMAIN and BEULAH M. MANSON. They were supposedly married in Massachusetts.

Q. #106 Searching for marriage date and parents of ALBERT GAGNON and LILIANE GUILLEMETTE.



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ON THE BOOKSHELVES

New books and marriage repertories added to our collection this past year include:

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Comte L'Assomption	to 1960
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St. Methode de Frontenac B.M.S.	1889-1992
St. Antoine de Pontbriand, Conte de Megantic B.M.S.	1898-1991
St. Black Lake (St-Desire) Conte de Megantic B.M.S.	1890-1992
St. Jean Baptiste de Nicolet (births)	1716-1984
Ste. Monique de Nicolet (includes births & deaths)	1844-1982
Ste. Perpetue de Nicolet B.M.S.	1874-1981

Repertoire des Marriages de la Beauce

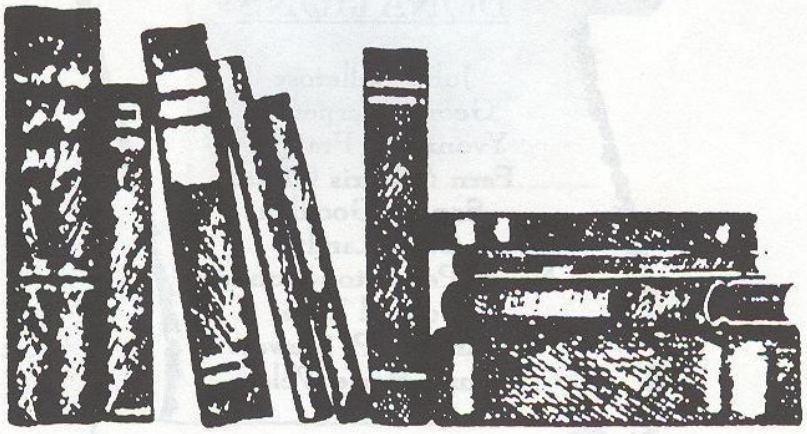
Volume I...Men	1740-1992
Volume II Women	1740-1992

Maine

Biddeford, St-Andre (marriages)	1978-1995
Mexico, Ste-Theresa	1927-1939
Rumford, St-John	1886-1939

Massachusetts

Lowell, St. Jean Baptiste	1869-1910



PUBLICATIONS AVAILABLE

Marriages of St. Mary's Parish (1850 - 1989), Biddeford, Maine -- $22.00 + $4.00 P/H

Marriages of St. Margaret's Parish, Old Orchard Beach, Maine -- $12.00 + $3.00 P/H

Marriages of Notre Dame de Lourdes Parish, Saco, Maine -- $12.00 + $3.00 P/H

Marriages of St. Joseph (1870 - 1979), Biddeford, Maine
compiled by Youville Labonte --$25.00 + $4.00 P/H

Marriages of St. Andre (1899 - 1978), Biddeford, Maine
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Marriages of St. Andre (1978 - 1995), Biddeford, Maine -- $15.00 + P/H

Marriages of Most Holy Trinity (1916 - 1993), Saco, Maine --$15.00 + $3.00 P/H

Marriages of Biddeford, Maine, 1854 through 1891 --$30.00 (includes P/H)

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Obituaries from Biddeford, Maine
Volume I: 1884-1946 -- Volume II: 1947-1975 -- $70.00 for both volumes + $5.50 P/H

Memories of WW II -- A collection of photos and stories of servicemen and women from Biddeford & Saco, Maine -- $25.00 + $4.00 P/H

The Ancestry & Descendance of Marcel Audet dit Lapointe & Marie Lucie Therrien by Patricia Lapointe Sansoucy -- $30.00 + $4.00 P/H

Memere's Cuisine -- cookbook $5.95 + P/H

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DONATIONS

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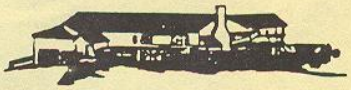

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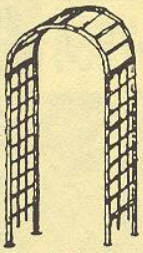

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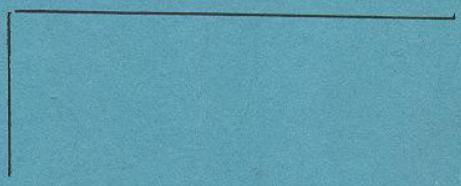

Maine's

FRANCO-AMERICAN

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NOVEMBER 1996
VOL. 13

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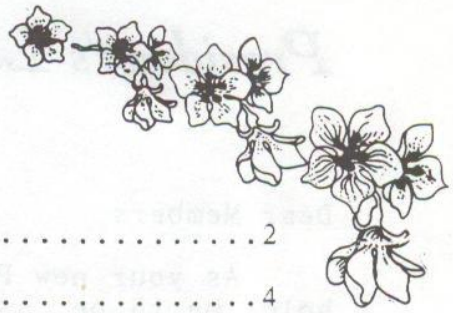
This publication is free to all paid-up members. Our purpose is to keep everyone informed through genealogical data of all types. We also provide a channel through which you can submit your problems and unsolved questions in expectation that someone will see the question and have an answer for you. Please submit your questions and answers for "SEARCH QUESTIONS" to: Franco-American Genealogical Society, P.O. Box 180, Biddeford, Maine 04005. We ask that all replies be directed to the Society so others can benefit from your knowledge.



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President's Letter

Dear Members

As your new President, I sincerely hope that you do not hold me to be as efficient as Celeste Steele who has been president for the last six years. No one can replace her. Her presence will still be felt, for she is now Co-Editor of the bulletin with Rena Cote. Another person who needs a special thank-you is Patricia Sansoucy who has been editor and co-editor for the last twelve years. Like Celeste, she also made a difference in our Society. Rena Cote also makes a difference, for those who attend "la Kermesse," can see her work, researching a theme, cutting, cutting and etc. which has been displayed in the genealogy tent for the past few years. These three ladies, Celeste, Patricia and Rena have also produced two cook books.

I do not want to omit Camille Bolduc, who research lines for the Kermesse, besides doing all the corresponding pertaining to genealogy and keeping the president and board members abreast of the latest books available to the society. With the addition of so many new books to our library this past year, our librarian, Fern Girard has been hard at work getting them catalogued and on the shelves. Fern's done a great job keeping our library organized. It would be a great help to him, if members made an effort to put books and other materials in their proper place. our new Vice-President, John Vacari, did a tremendous job of co-ordinating the volunteers at the tent this past year. It was very well organized.

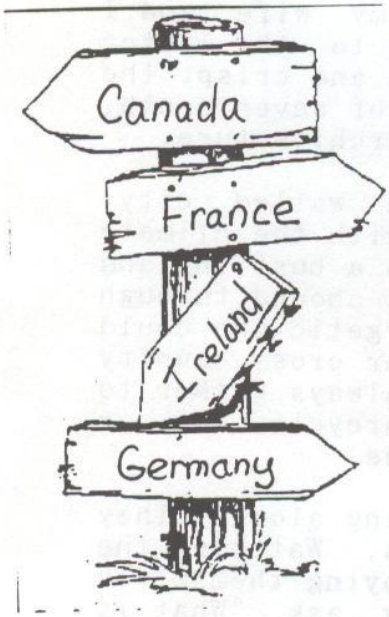
This year, we did very well at the Kermesse; but I believe that next year will still be better. Our theme for next year will be " Emigrants of our local area." Anyone who is interested, should get in touch with Rena Cote 210 West Street, Biddeford, Maine. Tel.207-282-9173: or Celeste Steele at 207-324-7267. A book will also be published on the Immigrants: Orders are coming in not knowing how big or the cost of it. Next year the society will be honoring at the Kermesse are Lambert and Martel. Camille is already working on the lines.

As your new President. I will do my utmost to keep the tradition of Franco American Genealogy Society alive and as prosperous as my predecessors. I believe we have the best library in the State; in Franco American Genealogy and with your help, we will ensure that it remains number one in the State.

Sincerely

President

Kermesse 1997 -- We need your help!



In 1997, the theme of our genealogy tent will be: **Immigrants to the U.S.** We are looking for information and pictures of your immigrant ancestor(s) (male or female) who first settled in the United States (from any country) to use in our display at the 1997 Kermesse. You may send us information on more than one ancestor, but you need to fill out a separate form for each ancestor. An immigrant form can be found at the end of this book. Please feel free to make copies, and submit more than one eligible ancestor.

We will also need two copies of your ancestor's photo, no larger than 5 1/2 X 4 1/2. Color copier photos are welcomed; since they tend to come out much clearer than those done on black & white copiers (even when the original photo is black & white or is in sepia tone). We will not accept original photos.

Please type or print clearly using black ink only. Colored ink does not reproduce very well. Please do not fold forms. Submit the material to: Rena Cote, 210 West Street, Biddeford, Maine 04005. For further information call Rena at (207) 282-9173, or call Celeste Steele at (207) 324-7267.

IMMIGRANTS BOOK TO BE PUBLISHED

The Society will be publishing a book next spring on the immigrant family information we receive for the 1997 Kermesse. The book will consist of the completed immigrant forms with photos as submitted to us. The book will have two hundred plus pages, and be completely indexed. The book will be in print in June of 1997. You can place your order now by contacting Rena Cote at 210 West Street Biddeford, Maine 04005; or by calling her at (207) 282-9173.

We wish to thank the members of the Society who spend many hours in the preparation and set up of our annual display at the Kermesse. This year volunteers spent a total of over 150 hours working in our tent. In a raffle drawing of the 1996 volunteers, Gerard Cormier of Sanford was the lucky winner of a year's membership in the Society.

MEMORIES DE QUEBEC CITY ET" LE CARNAVAL"

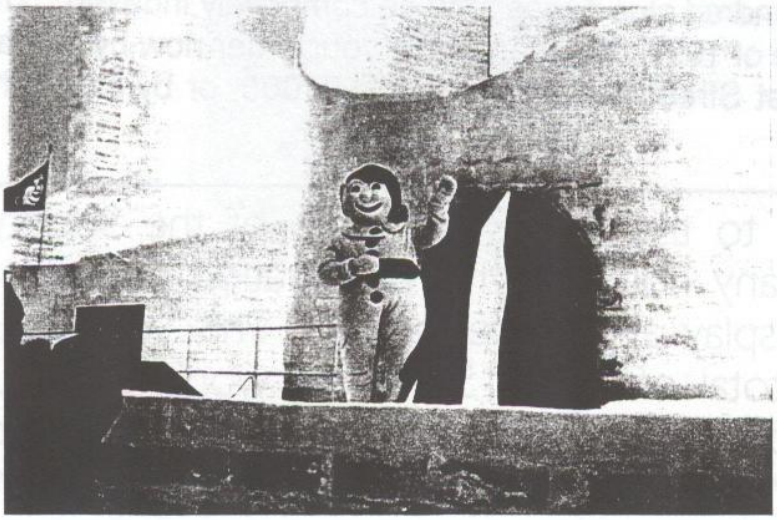
by John Vacari

Every year for a week in February, my wife and I venture up to Quebec for our annual visit to the winter festival, "Le Carnaval". The weather is cold and crisp, the snow deep and beautiful against the backdrop of seventeenth, eighteenth, and nineteenth century European architecture.

Within a one mile radius of the walled city, activities, culture, and history blend in with the climate turning the old port on the St. Lawrence into a bustling and enthusiastic villa. Snow and ice sculptures abound through the streets of the old capital. For the energetic one could choose an afternoon of sledding, skating, or cross country skiing on the Plains of Abraham. Crowds always gather to watch an outside hockey game, skimobile, motorcycle, car, or canoe race and in the evening a starlit parade.

Nieces and nephews are wonderful to bring along. They remind me of my younger days with my parents. Watching the children themselves learn French and enjoying themselves is especially rewarding. Curiously, they ask "What is merci, and bonjour?", or "Why does everyone say, Joyeux carnaval?"

Personally, walking down an old street visiting the old neighborhood and church where my ancestors lived is like taking a step into the past creating emotions that only a genealogist could understand. You can meet all kind of people, whether relatives, or in one particular situation, I remember shaking hand and having our picture taken with expresident Richard Nixon, on the Terrace of the Chateau Frontnac. Reminiscing of the trips since my childhood creates memories of a special times and places to be treasured in my heart forever.



Jean Amyot (Amiot)

by Patricia Sansoucy

In the summer of 1636, the village of Kebecq was the capital of Nouvelle France. What a site it must have been for those sailing up the Saint Lawrence River. The towering cliff of Kebecq rising straight up with the village below laying sprawled amid acres of vegetation. Among the trees stood a grouping of log cabins, some cleared land, a store, several warehouses and a stockade. In the village could be found only Frenchmen and a few Algonquin Indians.

Another eighty miles up the Saint Lawrence was a mission called Three Rivers. There hundreds of Huron Indians brought pelts and furs to trade with the Frenchmen for metal utensils and porcelain beads. During this seasonal trading expedition, the Hurons left behind three of their young boys to learn the ways of the white man. In exchange, they took a ten year old, freckled lad named Jean Amyot. He too would be taught the Indian ways. When Jean returned, he would be able to teach his countrymen more about the Indians. Jean was anxious to go, having lost his parents on the journey from France. This trip to the Huron country was beyond expectation. During the course of their thousand mile westerly trip, Jean was stricken with sickness; and Pere Isaac Jogues who accompanied the flotilla of canoes dutifully carried the stricken lad during the hiking portions of their travels. Otherwise, the Indians would have left him behind as was their custom: every man for himself.

The journey had been difficult and long. Arrival at the Huron compound was in the fall. By then Jean's health had improved but he was still weak. The village or palisades as it was called was surrounded by three walls of poles. Inside the walls were the Indian cabins called longhouses which stood everywhere, in no order or symmetrical pattern. All were one room structures with no privacy with deerskin flaps used as doors over the openings. In no time Jean was accepted by the Indian boys. He was quick to learn their language. Jean lived in the Mission House. It was constructed similar to the longhouses of the Indians except it had wooden doors and had been partitioned off into rooms. The Indians came daily to the Mission House to eat and to listen to the Jesuits. But the Indians were staying too late. It was becoming hard for the priests to recite the office and to discuss their plans and problems. It was Jean who discovered a way to keep the Indians from lingering on and to get them to leave at a reasonable hour. The priests were unable to tell the Indians they had to leave because Indian custom expected courtesy to rule. Hospitality governed their actions at home. The Indians, fascinated with the clock in the Mission House, inquired

about what the spirit in the clock was telling them when it chimed on the hour. Jean replied that when it chimed at 12 o'clock it meant it was time to eat; and when it chimed at 4 o'clock it was time to go home. Since the Indians were awed by this mechanical spirit, they were not insulted when the clock chimed 4 times.

In the winter of 1637, many Indians were dying of influenza. Poor Jean was also stricken with the fever, and lay confined to the Mission House mat. According to God's Will, Jean was cured of his illness, and was running the crooked village streets within the week. In the days that followed, the pestilence continued. The Indians blamed the Jesuits, called Blackrobes, as the reason for the spirits bringing this omen of death. Out of fear of reprisal from the French, the Indians they could not kill these men. Yet they plotted to have the Blackrobes killed. When knowledge of this came to the Jesuits' attention they put on a feast and invited all the important Indians to come. This act was taken as a show of courage, a well admired trait; and so their lives were spared. But any new disaster that might befall the Indians could again turn these people against the Blackrobes. So when a Christian Indian couple came to ask to adopt Jean in the winter of 1938, the priests thought it best for his well being and safety. Pere Isaac volunteered to speak with Jean to convince him of their motives. He succeeded in gaining Jean's approval by asking him to do this in the name of Jean's patron saint, St. Joseph. The next day Jean left with his foster-parents to go to their village.

In the years that followed, Jean grew to manhood among the Algonquin Indians near Kebecq. He realized his boyhood ambition to become an interpreter. He served the Jesuits for several years in that capacity. In the fall of 1647, he led a scouting expedition against the Iroquois who chose to break the peace treaty. The Algonquins he led defeated a war party by killing seven Iroquois. As Jean's expedition made preparations to leave the site, he found an enemy Mohawk brave hidden in a hollowed tree trunk. They captured the brave and brought him to Kebecq.

Jean's life was to be short for on May 23, 1648, he and another interpreter lost their lives when a sudden storm overturned their canoe as they were crossing the Saint Lawrence near Three Rivers.

Note: Eight Jesuits martyred by the Indians in the 17th century were:

Isaac Jogues	Antoine Daniel
Jean de Brebeuf	Charles Garnier
Jean de La Lande	Noel Chabanel
Rene Goupil	Gabriel Lalemant

THE BOISSONEAULTS

translated by
Celeste Steele

Vincent-Nicolas Boissoneau's story includes few details of his life before he reached Canada. What we do know is that he was a member of the Carignan Regiment, a veteran of the wars in France and Germany. Demobilized men, who served in the campaigns and wished to settle in Canada were invited to re-enlist. Vincent seemingly chose this course. Under the leadership of Captain Maximy, Boissonnau and his company arrived in Canada in September 1665.

24 January 1666 finds Vincent-Nicolas at Trois-Rivieres, a part of three companies who had to brave extremely cold temperatures to make a dangerous journey across Lac Saint-Pierre in an attempt to reach Fort Richelieu. On 30 January, those who successfully made the trip again had to set out, this time for Fort Sainte-Therese, from where they attacked the Mohawk villages.

At the end of the conflict, Vincent-Nicolas mustered out and decided to make his home in the colony. For this, he was given 100 francs from the King. While awaiting to choose a bride, one of the young ladies brought to Canada for this purpose (known to us as "The King's Daughters), Boissoneau settled on the Ile d'Orleans. This island was familiar territory to Vincent-Nicolas as he was billeted there with his company.

On 18 October 1669, Vincent-Nicolas chose Anne Colin to be his wife. They were married in the church at Ste.- Famille on l'Ile d'Orleans. A week later, Roman Bequet, the notary, drew up the marriage contract.

It was recorded by the notary that the groom was the son of the late Jean Boissonneau and of Jeanne Cochin from the parish of Saint-Seurin in the town of Mortagne, diocese of Saintes. The bride was born at Sainte-Croix de Sers in Orleanais, the daughter of Nicolas Colin and Isabelle Calende. Anne brought to the marriage a dowry of approximately 200 livres in addition to the fifty livres she received from the King.

During the first few years of their marriage, little was written about the newlyweds. Vincent was undoubtedly strengthening his land holdings. Around April of 1674, Vincent-Nicolas acquired from Guy Boidin, a fellow veteran from the Maximy Company, a piece of land with 3 arpents frontage in the parish of St. Jean.

1678 was a tragic year for the Boissonnaus. By then the family had grown to include five children: Elizabeth born in 1670, Jeanne born in 1672, Phillippe born in 1673, Anne born in 1676, and Rene born in 1678. On August third, a tragedy that would test the faith and courage of any parent occurred. The three youngest children burned to death in a fire.

No other details of the event are mentioned, but we can only imagine the sorrow they felt.

The 1681 census gives us more information about the family. Vincent was then 44 years old; and Anne ten years younger. They were living in the county of St. Laurent; owned three head of cattle; and had five arpents of land under cultivation. By this time the family had been blessed with two additional children, Jean at two years, and Jacques at two months.

Twelve children were born to the Boissonnau family over the years. Three as previously stated, died in a tragic fire. Four others also led very short lives: Jacques, born in 1681, probably died in the cradle; Louis, born in 1683, died in 1685 at the age of 17 months; an unnamed son was born and died on the same day in 1688; and finally Vincent, born in 1692, probably died a short time after his birth.

Of their five remaining children, Elizabeth married Rene Favreau dit Deslauriers in 1694; Jeanne-Marie married Jean-Baptiste Gelinas dit Bellemare in 1700; Jean married Marguerite Choret in 1707; Nicolas married Jeanne Poisson in 1709; and Jean-Pierre married Catherine-Marguerite Choret in 1707. Jean-Pierre unfortunately caused his family problems his entire life because he was an "idiot et tombait du haut mal" (suffered from epileptic seizures).

In the year 1707, on 1 August, Vincent sent for his eldest son, Jean, by then a resident of Yamachiche. He then transferred the three arpent property he had acquired some 33 years earlier. Two thirds of his property including livestock and a house were ceded with the intent that Jean would care for his parents as was the custom of that time. This property acquired and toiled over so diligently remained in the Boissonneau family until the beginning of the nineteenth century.

Vincent lived until the age of eighty. He died on 13 September 1715; and was buried at St-Jean. Anne joined her husband nearly four years later; at the age of about 75. She died on 28 July 1719; and was buried the next day.

The Boissonneau legacy lives on today; and it can be found in different places carried on by people bearing the names Boisson, Boissonneault, Boissonnault, Boissonnere, and Saintonge, as well as Saint-Onge, St.-Onge and Xaintonge.

Boissonneault Ancestral Lines

by Rena Payeur Cote

Jean Boissonneault — Jeanne Cochin
St. Sourin, Province of Perche, France

Vincent Boissonneault — Anne Collin
b. — b.
d. — d.
m. Oct. 18, 1669
Ste. Famille I.O.

Jean Boissonneault — Marguerite Choret
b. 1679 — b. 1689
d. Before 1746 — d.
m. Nov. 16, 1707
Ste. Famille I.O.

Joseph Boissonneault — Marguerite Blais
b. 1722 — b. 1729
m. Nov. 20, 1747
Berthier, Montmagny County

Jean Bte. Boissonneault — Claire Laurendeau
b. — b.
m. Aug. 20, 1781
St. Pierre, Montmagny County

Nicolas Boissonneault — Genevieve Laflamme
b. — b.
m. Nov. 5, 1811
Ste. Marie, Beauce County

Nicolas Boissonneault — Sophie Carter
b. — b.
m. June 9, 1834
Ste. Marie, Beauce County

Charles Boissonneault — Perpetue Turgeon
b. — b.
m. Sept. 22, 1863
St. Bernard, Dorchester Co.

Elginas Boissonneault — Albertine Royer
b. — b.
m. Nov. 25, 1913
St. Bernard, Dorchester, Co.

Raymond Boissonneault — Cecile Martel
b.Oct. 20, 1924 — b. Set. 7. 1925
Saco, Me. — Biddeford. Me.
m. April 19, 1950
St. Andre, Biddeford, Me.

Joseph M. Boissonneault — Josephte Asselin
b. 1723 — b.
m. Feb. 10, 1749
St. Jean Isle of Orleans

Louis Boissonneault — M. Elizabeth Guerard
b. — b.
m. Oct. 19, 1802
St. Henri, Levis County

Louis Boissonneault — Marie Roy
b. — b.
m. Nov. 17, 1829
St. Henri, Levis County

Ferdinand Boissonneault — Marguerite Olivier
b. — b.
m. May 5, 1856
St. Ferdinand, Megantic Co.

Etienne P. Boissonneault — Sara Rousseau
b. — b.
m. Feb. 13, 1888
St. Adrien d'Irlande, Megantic

Diomede Boissonneault — Flore Emma Potvin
b. Oct. 29, 1907 — b. Dec. 2, 1908
Thetford, P.Q. — Grantham, P.Q.
m. Aug. 1, 1927
St. Joseph, Biddeford, Me.

Normand Boissonneault — Aline Lachance
b. Apr. 9, 1933 — b. Oct. 24, 1937
Biddeford, Me. — Biddeford, Me.
m. Nov. 5, 1960
St. Andre, Biddeford, Me.

THE DUBOIS ANCESTRY

by
Celeste Nadeau Steele

In researching Dubois ancestry, we have found records of two Dubois men having settled in what is now Quebec province some ten years apart. What follows is a brief history of the two. In reading about their lives, some similarities will be very noticeable.

The first Dubois settler was **René Dubois**. He was baptized on 27 March 1639, in Cissé, a town almost on the outskirts of Poitiers, the capital of Poitou. Records of his crossing are unclear. We do know that he debarked at the latest in July of 1658.

In 1659, René was living on the Beauport coast. That was when he got his first land grant from Robert Giffard. The land was in Fargy, a village located today in the heart of Beauport. René then moved in 1660 to the Ile d'Orléans; having land ceded to him in what is now the parish of St. Petronile.

Julienne (Anne) Dumont was a humble girl from Metz. In 1665 she made a fateful decision to leave home, however brave or foolish, and seek her destiny on the shores of Québec. Now known as the King's Daughters, Anne was one of hundreds of women and girls who left their native France, to settle and help populate the New World. They eventually became the matriarchs of our ancestral families.

In that ere, it became customary for courtships to be of very short duration. René's and Anne's was no exception. On 15 November, after meeting less than two months earlier, the young couple was at the home of François Blondeau drawing up a marriage contract with the notary, Pierre Duquet, officiating.

In the years from 1666 to 1683, Julienne gave birth to at least nine children. Eight of these married. Some settled in the Montréal area. As for René and Julienne they made many moves during their married years. The last bringing them to Bastican, where René's life ended. We know he was buried on 20 March 1699. An inventory of René's goods unfortunately show that his debts outnumbered his meager assets; and that his goods were auctioned to repay his debts.

Anne it seems, then moved to Saint-François-du-Lac to the home of her son, Charles or her daughter, Elizabeth. Her death certificate has not been found; but we know that she died sometime between 25 June and 3 August of 1704.

****

François Dubois our other immigrant ancestor was about 17 years old in 1668, when he made the decision to make the same journey as so many of his countrymen. François hailed from the town of Saint-Potan, from Côte-du-Nord in Brittany. There are many unanswered questions about François' journey or the

circumstances regarding his indenture agreement.

In 1671, having fulfilled his term of service, François settled at Pointe-à-Boyer, in today's parish of Saint-Michel de Bellechasse. That same year, he made the acquaintance of Anne Guillaume, a 20 year old woman from Saint-Germain de Paris, Ile-de-France. We believe that she, also part of the group known to us today as the King's Daughters, arrived from Dieppe in early June. Romain Bequet drew up their marriage contract on 12 October 1671; and on Monday 19 October, the young couple had their marriage blessed at Nôtre-Dame de Québec.

In November of 1672, Dubois became a censitaire in the Beaumont seigneurie. Dubois, according to records, had a hard time providing even a meager subsistence for his growing family. Like René, François and Anne made several moves during their marriage; finally ending up at Saint-Nicolas in 1681.As far as we know, the family consisted of 9 children, six of whom survived to adulthood, married, and extended the family.

At the age of 61, on 9 July 1712, François left this world. He was buried in Saint-Nicolas. Again like René, François left this world owing more than the value of his possessions; leaving a debt of 433 livres. Anne was dragged into debtors court; but luckily for her, her son, François accepted an agreement to satisfy the creditors.

A scant four years after François' departure, Anne joined him. She died on 29 January 1717, at the age of 65. She also was laid to rest in Saint-Nicolas, near the remains of her husband.

Today descendants of the Dubois ancestors can be found carrying many names: Berthelot, Bois, Boutret, Brisebois, Charlebois, Debois, Dubeau, Lafrance, Morel, Lavallée, Morel, Quintin, Wood, are just a few.

*** TIDBITS FROM THE PAST ***

Cote, a name of French-Canadian origin, dominated the list of 12,200 names in the district telephone directory. This was reported in the Biddeford Journal in July 1946. It was further reported that thirty-eight Cote's were listed in the Biddeford-Saco exchange.

The Smith's took second place with twenty-nine listings. The Murphys and Gagnes tied for third. The remainder of the ten most numerous names included: Roy at 24; Beaudoin with 23; Morin and Libby at 22 each; Grenier with 21; and Nadeau with 20 names listed.

Dubois Ancestral Lines

by Rena Payeur Cote

III

Michel Dubois — Michelle Tessier
m. Around 1658
Basse Marche, France

Jean Dubois — Antoinette Limousin
b. — b.
m. Jan. 17, 1713
Champlain, P. Que.

Jean Bte. Dubois — Marie Genevieve Dubord
b. — b.
m. Feb. 8, 1740
Champlain, P. Que.

Francois Dubois — Marie Josephte Frappier
b. — b.
m. Feb. 27, 1775
St. Cuthbert, P. Que.

Joseph Marie Dubois — Marie Anne Chevrette
b. — b.
m. Oct. 19, 1819
St. Cuthbert, P. Que.

Narcisse Dubois — Sophie Rousseau
b. — b.
m. Jan. 27, 1846
St. Cuthbert, P. Que.

Desire Dubois — Exilda Cote
b. — b.
m. Around 1870
West Boylston, Mass.

Hormidas Dubois — Josephine Lahaie
b. — b.
m. Oct. 26, 1896
St. Joseph, Biddeford, Me.

Aime Dubois — Bertha Lajeunesse
b. Dec.29, 1902 — b. Dec. 21, 1905
Biddeford,Me. — Ste. Anges de Ham
d. — d.
m. Aug. 30, 1926
St. Andre, Biddeford, Me.

Raymond Dubois — Claire Boissonneault
b. May 27, 1927 — b. Mar. 11, 1931
Biddeford, Me. — Biddeford, Me.
d. — d.
m. Aug. 25, 1951
St. Andre, Biddeford, Me.

IV

Jacques Dubois — Jeanne Tinion
St. Vivien, Province of Poitou, France

Jacques Dubois — Catherine Vieillot
b. 1640 — b. 1647
d. Mar.17, 1675 — d.
Ste.Famille,I.O.
m. Oct. 18, 1677
Quebec

Clement Dubois — Marie Anne Joint
b. 1671 — b.
d. May 16, 1720 — d.
m. Feb. 1, 1706
Beaumont

Jean Bte. Dubois — Josette Bourbeau
b. 1712 — b. 1728
d. — d.
m. Feb. 15, 1745
Becancour

Pierre Dubois — Marguerite Bellefeuille
b. — b.
d. — d.
m. May 30, 1796
Becancour

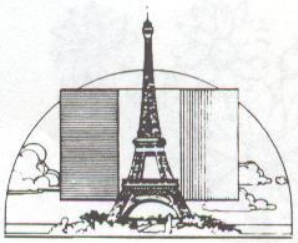
Joseph Dubois — Archange Provencher
b. — b.
d. — d.
m. Oct. 20, 1818
Becancour

Joseph Dubois — Marie Coulombe
b. — b.
d. — d.
m. June 15, 1852
Becancour

Clement Dubois — Rose de Lima Lenoville
b. — b.
d. — d.
m. Feb. 3, 1880
Ste. Gertrude de Nicolet

Dubois Ancestral Lines

by Rena Payeur Cote



I

Francois Dubois — Claude Fayenne
St. Postan, Province of Bretagne. France

Francois Dubois — Anne Guillaume
b. 1651 — b. 1652
d. July 10, 1712 — d. Jan. 30, 1716
m. Oct. 19, 1671
Quebec

Philippe Dubois — Therese Boucher
b. 1681 — b. 1692
d.Sept. 30, 1743 — d. June 24, 1726
m. Jan. 18, 1712
St. Nicolas de Levis

Denis Dubois — Agnes Gagnon
b. 1721 — b. 1717
d. — d.
m. April 24, 1748
St. Nicolas de Levis

Denys Dubois — Genevieve Boucher
b. — b.
d. — d.
m. Aug. 17, 1785
St. Nicolas de Levis

Marcellin Dubois — Therese Demers
b. — b.
d. — d.
m. June 27, 1826
St. Antoine de Tilly

Marcellin Dubois — Sara Frechette
b. — b.
d. — d.
m. Sept. 13, 1853
St. Nicolas de Levis

Alfred Dubois — Delina Ruel
b. — b.
d. — d.
m. Feb. 16, 1885
St. Julien, Wolfe County

Emile Dubois — Philomene Hebert
b. May 15, 1896 — b. Dec. 10, 1896
St.Julien,Wolfetown Fall River, Ma.
m. June 23, 1924
St. Joseph, Biddeford, Me.

II

Jean Dubois — Catherine Dumas
Limoges Province of Limousin. France

Francois Dubois — Marguerite Charles
b. 1675 — b. 1684
d. Dec.30, 1741 — d. Feb.11, 1750
m. Jan.18, 1700
Boucherville, P. Que.

Etienne Dubois — Angele Paul Hus
b. 1713 — b. 1718
d. Aug.29, 1752 — d.
m. Feb. 6, 1741
Sorel, P. Que.

Antoine Dubois — Therese Beauchamp
b. 1752 — b.
d. — d.
m. April 21, 1777
Terrebonne. P. Que.

Antoine Dubois — Marie Quellet
b. — b.
d. — d.
m. Nov. 17, 1807
Ste. Rose, P. Que.

Isaac Dubois — Lucile Amable Daoust
b. — b.
d. — d.
m. Jan. 30, 1837
St.Timothe de Beauharnois, P.Que.

Henri Dubois — Esther Petit
b. — b.
d. — d.
m. April 18, 1880
St. Joseph, Biddeford, Me.

Celina Dubois — Alfred Danis
b. Mar. 6, 1888 — b.
St. Joseph, Biddeford
d. — d.
m. July 23, 1917
St. Joseph, Biddeford, Me.

ETIENNE TRUDEAU, YOUR ANCESTOR
HIS ACT OF BRAVERY AT 20 YEARS OLD
CORNER LAGAUCHETIERE AND ST.-ANDRE

Submitted by Mrs. Rita Noel

When he was only 20 years old, your ancestor, Etienne Truteau, was the hero of an armed feat that has passed to posterity that the historians told in their writings.

Montreal Historical Society has judged appropriately to underline this feat in a special manner and has elevated a marble plaque located north-west of Lagauchetiere and St.-Andre streets, in the city of Montreal.

This plaque that we photographed especially to your intention, relate that at that spot, in 1662, four Frenchmen stood up to fifty Iroquois and thus protected the whole colony of Ville-Marie. We only see but three names on the plaque, those of Etienne Truteau and his companions Roulier and Langevin. The reason is that the fourth one, afraid at the sight of the enemy, tried to flee; his companions rudely brought him back to duty; but as he had lacked courage, it was thought unethical to join his name with the other three braves.

Abbot Faillon, in his "Canadian History of the French Colony" Volume 11, pages 518 and 519, relates this act of bravery accomplished by your ancestor, Etienne Truteau, and his two companions, Roulier and Langevin, May 6, 1662. We reproduce an extract here:

"On May 6, fifty of those barbarians, arriving to surprise some of the men from Sainte-Marie, hid in the nearby woods, & stayed there the whole day waiting for the moment to pounce on those workers that could be found separated from the others. On the evening of that same day, after the men had retired from work to return to Sainte-Marie, it happened that three of those braves, Truteau, Roulier and Langevin, were still in the wood yards, where they were alone with one named "The Soldier", positioned as sentinel in a bad hole which hardly deserved to be called a fort. Those three men going to the house at last, came near that fort, when all of a sudden the fifty Iroquois who had remained hidden not far away, get up without noise and run after them in order to take them alive and lead them to their village as prisoners.

"At this very moment, one of the three braves, raising his head and seeing them, cried: "Fire, here are the enemies upon us!" Quickly, everybody takes his gun; and the sentinel

asleep, awaken by that scream of alarm, begins to flee. The Iroquois, disappointed in their attempt, fire on the three Frenchmen without however hitting them and these braves leave the fields and run like mad toward the fort. Sire Truteau, a tall man, very strong with a terrific courage, meeting the fleeing sentinel, makes him go in kicking him and hitting him with his fists, reproaching him his cowardness which seems to give him back his courage. Then, begins a ferocious attack on one side and a furious resistance on the other: The Iroquois violently attacking the fort and the assaillants responding with an intrepid confidence & always inflicting damage to the Iroquois, who after having fired two or three hundred gun shots only succeeded in cutting Roulier's gun in two."

"Mr. de Belestre, hearing the shots, comes out of Sainte-Marie, quickly gathering as many men as he can to help; & meeting the workers from whom part of them were fleeing, with the other part running toward the fort. He stops those who are fleeing, shaming them of such a conduct unworthy of men of Sainte-Marie and leads them all to combat. As soon as they arrive, they begin by responding to the enemy firing on the Iroquois & trying to capture them. But the Iroquois, perceiving that their passage would be cut, fled quickly in the woods, taking their wounded with them."

A servant from St.-Sulpice seminary informs us that Mathurin Langevin had a land concession that would be situated today between St.-Hubert and Amherst streets. It is therefore on this property that the act of bravery that we just related happened in which your ancestor, Etienne Truteau, distinguished himself in a particular manner.

Translated by Yvonne Godin

HOW'S YOUR FRENCH ?

by Raymond G. Cote

1. espadon
2. pioche
3. pelotage
4. lourdaud
5. ouragan
6. maillot
7. sentier
8. habitant
9. hypotheque
10. ordinateur
11. nippes
12. circuit
13. avertir
14. foulard
15. avare
16. ourlet
17. moisson
18. arbitre

For answers, see page 46

SAINTE MARIE MISSION

by Patricia Sansoucy

The ancient fort of Sainte Marie was established in 1639 by Frenchmen who had come from Kebecq. Sainte Marie was a busy colony inhabited by Jesuits, laymen, artisans, and soldiers. It was from here that six of the eight North American martyrs worked and lived.

Today, Sainte Marie would be situated near Midland, on the Georgienne Bay of Ontario. It was the first village in the interior of the continent to have been established by Samuel Champlain. The fort was founded in Huron territory on the banks of the Wye River.

Despite the isolation and all sorts of difficulties, Sainte Marie became an important center, second only to Kebecq. Founded before Montreal, it protected 66 Europeans, a fifth of the population in Nouvelle France at that time. With time life at Sainte Marie became agreeable and quite comfortable. A physician by the name of Francois Gendron practiced here along with his aide, Louis Pinard, a surgeon. Sainte Marie must have been home to the first hospital in Ontario. Some years later, Anne d'Autriche, queen of France, would have none other than the same Dr. Gendron to attend to her medical needs, since he was world renowned. As to the buildings, after ten years there could be found several stables, a grain warehouse, many workshops and numerous homes built in the 17th century European style. From Sainte Marie, missionary Jesuits left in pairs to christianize the Indians.

The Hurons were a common sight in the Colony. As many as six or seven hundred Indians at a time were accustomed to come and partake of three meals a day. This fact was recorded in the "Jesuit Relations". Sainte Marie had become very self sufficient, a necessity was some eight hundred miles from Kebecq. The harvests were bountiful enough so that the colonists had enough stored provisions th last three years. The Indians were also amazed with the European livestock. Never having seen a pig before, led them to believe that it must be a shaved bear cub.

The Hurons were a proud Indian nation, numbering around 30,000 at the beginning of the 17th century. They were not ready to give up their land, which encompassed a vast commercial empire to other tribes or foreigners. They were refuged in their fortified villages in the heart of the forests, and in the heavily planted hills of their territory. The Hurons bought pelts from other tribes, especially the Iroquois, and also traded with the French.

The Iroquois who inhabitated the land south of Lake Ontario, in what is now the northern regions of new York, saw the beaver population diminishing. This caused them to

intensify their struggle to control the hunting and the trading of furs by the Hurons. Many times, the Huron encampments were torn down by groups of warring enemies. As a result much of the Huron nation found itself widely scattered.

Sainte Marie was but a hundred miles north of Lake Ontario; and was caught in the middle of the warring tribes. It was exposed on all sides. Having no desire to live in such an endangered atmosphere, the Jesuits with heavy hearts, decided to burn Sainte Marie down. No objections came from anyone in this Christian community who preferred this solution rather than having sacred objects exposed to desecration. The Jesuits recorded in their "Jesuits Relation" that at sunset on June 14, 1649, "We saw ten years of strenuous work consumed."

Among the colonist were the following:

Jean Amiot (Amyot)
Mathieu Amyot
Gilles Bacon
---- Bernard
Claude and Pierre Boucher
Pierre Bouencha
Joseph Bourcier (Desforges)
Charles Boivin
Claude Bouchart Dorval (Desgroseillers)
Daniel Cartron (Carteron)
Pierre Cauchon (Cochon)
Jacques Caulmont
Jean Chastillon
Louis Cote (son de Jean)
Guillaume Couture (Lamonde, Bellerive, La Cressonniere and Lafresnaie)
---- Desfosses
Medard Chouart Desgroseillers
Francois Dornais
Jacques Dornais
Jean Garon
Francois Gendron
Nicoles Giffard
Jean Guerin
Jean Guilt (Guay)
Jean Guist
---- Joliet
Eustache Lambert
Robert Le Coq
Marin Lefebvre
Adrien Leger
Jean Le Mercier
Charles LeMoyne de Longueuil
Jacques Levrier
---- Michel
Joseph Moliere
Nicolas Montreuil
Pierre Oliveau
Charles Panis (Panie)
Jean Pelletier (husband of Michelle Mabille)
Louis Pinar (Pinard)
Etienne Racine
Christophe Regnault (Renant)
---- Roger
---- Rolland (Rolan)
Dominic Scot
Pierre Tourmente

For three centuries the ruins of Sainte Marie remained covered with vegetation, a forgotten landmark. Then in the early 1940's archaeological studies were begun to uncover the site. Eventually the Ontarian government charged the University with the task to map out and recreate the village. The reconstruction began in 1964. This monument of history is an eye-awakening testament to the past and the difficulties encountered by the Europeans who came to settle in a place very much like the stone age. It is an eloquent illustration of the interdependence of two people separated by centuries of history and culture. It is a fact that several hundreds of thousands of descendants live today in Canada, the United States, and in Europe who can claim their ancestral roots from the first 47 colonists who lived in Sainte Marie.

MY SEARCH FOR MARIE GILBERT
by Carol Ann Grenier Turner

In the course of any genealogy project, one invariably stumbles across a proverbial "brick wall." Until recently, the ever-elusive Marie Gilbert* was MY "brick wall."

Marie Gilbert and Raphael Vachon were married February 25, 1840 at Sainte Marie de la Nouvelle Beauce, located in Beauce County, Province of Quebec. However, unlike most French-Catholic marriages of this time period, Marie Gilbert's parents were not named in either the parish nor the bishop's (prothonotaire) records. Nor did the documents state "parents unknown," as is often the case with orphans and/or illegitimate births. My one somewhat hopeful lead was that the bride's two witnesses were also said to be her Uncles Jean and François Samson.

In October of 1995 I visited the National Archives of Quebec in Montreal, where I learned from an archivist that I should search their files for the possible existence of a marriage contract between Raphael Vachon and Marie Gilbert. Once I learned who the Notary of the day was for Beauce County, I quickly discovered a marriage contract for the prospective bride and groom, as well as a notarized land transaction that had occured between Raphael Vachon and his "natural" uncle, Jean Samson and his wife, Genevieve Gregoire. The land given to Raphael Vachon and Marie Gilbert three days prior to their marriage had perhaps been a wedding gift, but one of awesome proportion, given that the relationship seemed to be merely one of nephew and niece. To explain further, Jean Samson's wife was Genevieve Gregoire, sister to Marguerite Gregoire, mother of Raphael Vachon. Nevertheless, I was somewhat confused by the reference made in the land contract that Jean and François Samson, the bride's two witnesses were also referred to by the couple as "both" of their uncles. To complicate the issue further, the marriage contract identified Marie Gilbert as a "fille naturelle" or, bluntly stated: illegitimate. Marie Gilbert's marriage contract with Raphael Vachon indicated that she was a "fille mineure" (under 21 years of age) and the actual sacramental record indicated that she was a "fille majeure", making it more difficult to actually pin-point her true age. Nevertheless, I decided to play it safe and continued searching for illegitimate birth records at Sainte Marie de Beauce that took place prior to 1820. Should such an entry be found, the shrewd archivist had instructed me to pay very close attention to the identity of the godparents.

One good possibility was that on September 15, 1818 at Sainte Marie de Beauce, an illegitimate baby girl simply named "Marie" had indeed been born to unknown parents, but whose godparents were Thomas Bilodeau and Catherine Carrier. It had been my fervent hope that this possible candidate baptized "Marie" would have godparents named either Samson or Gregoire, certainly not Bilodeau or Carrier! Those names meant absolutely nothing to me, and for the "umteenth" time, I was left absolutely clueless. The prospects of this being a "match" looked pretty grim.

After recovering from this frustrating experience, I continued to persist with my research. Knowing from the marriage record that Raphael Vachon's home church was the nearby parish of St. Elzear, I concentrated my efforts there in the hopes of finding additional clues.

Suddenly the tides began turning, as St. Elzear became a veritable "mother lode" of information. There I found numerous records of births, marriages and deaths not only for Marie Gilbert and Raphael Vachon's children, but for other family members as well. The plot started to thicken when I learned that following Raphael Vachon's's death in December of 1862 Marie Gilbert had remarried three years later to someone named François Vachon (relationsip to Raphael Vachon

unknown, but interestingly enough, 22 years her junior!) St. Elzear had recorded Marie Gilbert's death as having taken place on November 29,1882 at the age of 64, reaffirming that she had indeed been born in 1818, the exact year of "Marie's" illegitimate birth found in the parish registers of Sainte Marie de Beauce. After an unsuccessful search at St. Joseph, St. François and St. Elzear, I became convinced that I must be on the right track.

It was also very interesting to note that although the baptismal records for several of Marie Gilbert and Raphael Vachon's children born at St. Elzear had properly identified Raphael Vachon and Marie Gilbert as their legitimate parents, Marie's last name of Gilbert was nonetheless omitted from several of their children's baptismal records. On one document in particular, it looked fairly obvious that an attempt had been made to obliterate the Gilbert surname. Little did that record keeper know that 156 years later Raphael Vachon and Marie Gilbert's great-great-great grand-daughter (me!) would be viewing this act with an entirely different perspective. The mere thought of this happening made me exceedingly sad and with this in mind I became more determined than ever to find her true parentage--illegitimate or not!

Secure in the knowledge that on September 15, 1818 an illegitimate baby girl named Marie had been born at Sainte Marie de Beauce, I forged ahead, re-examining the films frame-by-frame for further evidence. The archivist had warned me to pay close attention to the identity of the godparents, as in the French-Canadian tradition, grandparents frequently acted as godparents. The next step was to find the possible link, if any, between Thomas Bilodeau and Catherine Carrier, the illegitimate Marie's godparents and the Vachon, Gilbert, Gregoire, and Samson families. I was about to be pleasantly surprised.

After endless hours researching the parish records of Sainte Marie de Beauce I came aross a rather revealing entry. It seems that on February 8,1820 a marriage had taken place between Jean Jacques and Marie-Louise Dupuis dit Gilbert. Although their marriage record indicated that Jean Jacques' father was deceased (de feu) at the time, his mother was none other than the infamous Catherine Carrier, godmother to the "illegitimate" Marie born there on September 15, 1818!!!

At this point I had TWO solid links to Marie Gilbert: first, Catherine Carrier, who was the "illegitimate" Marie's godmother AND paternal grandmother; secondly, Marie-Louise Dupuis dit Gilbert, was the 1820 bride of Jean Jacques, whose mother just happened to be Catherine Carrier. At last, could these be the ever-elusive connections for which I had long hoped to find? Was it merely a coincidence that Marie-Louise Dupuis dit Gilbert's family name was also Gilbert? I think not! I was convinced beyond a shadow of a doubt that this was a definite BINGO!!!

As to why Jean Jacques and Marie-Louise Dupuis dit Gilbert did not marry prior to Marie Gilbert's birth in 1818 is definitely a case for speculation. Perhaps both families did not believe that having a child in common was foundation enough for an enduring marriage, and strongly advised against it. At one time I had mulled over the possibility that since Catherine Carrier had been widowed just prior to this episode in her son's life, may have influenced the couple's decision to marry. However, during this particular time in French-Canada it was not uncommon for several generations to share homes and farms, making it possible for the young couple to have lived with either set of parents. Their having waited two years following Marie Gilbert's birth to marry seems to indicate that this was not the case. It has also been suggested to me by other genealogists that Jean Jacques may have had some type of military obligation. Although I have not yet investigated this possibility since it was really not germain in determining Marie Gilbert's birth-parents, I nevertheless plan to accept the challenge and enjoy seeking this out in the near future.

As to the "family connection" with Thomas Bilodeau, Marie Gilbert's godfather, I can only surmise that he was definitely a family member, possibly an uncle of similar vintage to the elder deceased Jean Jacques, Marie Gilbert's paternal grandfather. To further solidify my position, a baptismal record for a child born to Jean Jacques and Marie-Louise Dupuis dit Gilbert lists the godfather as being François Bilodeau, a brother to Thomas Bilodeau. I was able to verify this information through their respective marriage records. Additionally, Marie-Louise Dupuis dit Gilbert's own godmother carried the surname of Bilodeau. Simply too many coincidences to not make it relevant.

Why did such a close relationship exist between Marie Gilbert and her two uncles Jean and François Samson? Through careful search of Beauce County parish records I have yet to uncover evidence that either couple had any children. The 1831 Beauce County Census indicates that Jean and François Samson, along with their wives, were the only members of their households. The census also indicated that both Jean and François Samson's farms abutted one another. Having grown up in a very traditional French-Canadian family I can attest to the fact that on many occasions I can recall my parents and grandparents affectionately referring to certain individuals who were to my knowledge not necessarily members of the immediate family as "mon oncle" and "ma tante" (my aunt, my uncle). These individuals were usually elders who were obviously held in very high regard within the "inner circle" of our family and friends.

Although Jean and François Samson were not blood relatives to Marie Gilbert, she revered them enough to grant them the honor of being her two and only witnesses at her marriage to Raphael Vachon. Whatever the relationship was between the trio was definitely a close one and that issue has been satisfactorily and permanently laid to rest.

Without a doubt, the experience of completing this self-imposed research project has been a thrill beyond belief. I am certain that my family and friends will be greatly relieved that my "obsession" with Marie Gilbert is finally over and that we can all finally rest awhile--at least until the next time!

May this personal discovery encourage those who pursue research projects of this magnitude not to give up easily when encountering obstacles that are sure to surface, as you are certain to experience great joy and satisfaction when the deed is done.

**Marie Gilbert is my 3rd great-grandmother in my Grenier line.*

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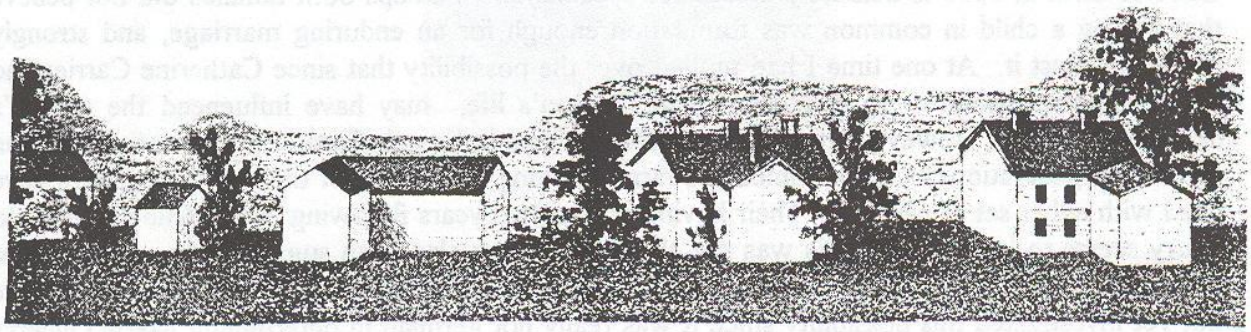

Ancestral Line: Dupuis dit Gilbert

	France	
Gilbert Dupuis	*Francoise Petitjean*	*Rosay, de Bourges, Berry, France*
	I	
Jean Dupuis dit Gilbert (Gilbert Dupuis/Francoise Petitjean)	*Jeanne Sedilot dit Montreuil (Jean/Jeanne Dorion)*	*11 Feb 1743, Ste. Foye,P.Q.*
	II	
Jean Bte. Dupuis dit Gilbert (Jean/ Jeanne Sedilot dit Montreuil)	*Marie Genevieve Proulx (Joseph/ Marie Marthe Gagne)*	*27 Feb. 1767, St. Joseph de Beauce, P.Q.*
	III	
Joseph Dupuis dit Gilbert (Jean/ Marie Genevieve Proulx)	*Marie Louise Lehoux (Charles/ Marie Louise Lessard)*	*10 Jan. 1797, Ste. Marie de Beauce, P.Q.*
	IV	
Jean Jacques (Jean/Catherine Carrier)	*Marie Louise Dupuis dit Gilbert (Joseph/Marie Louise Lehoux)*	*8 Feb. 1820, St. Joseph de Beauce, P.Q.*
	V	
Raphael Vachon (Charles/ Marguerite Gregoire)	*Marie Gilbert (Jean Jacques/ Marie Louise Dupuis dit Gilbert)*	*25 Feb. 1840, Ste. Marie de Beauce, P.Q.*
	VI	
Honore Couture (Charles/ Esther Nolett)	*Philomene Vachon (Raphael/ Marie Gilbert)*	*23 July 1872, St. Elzear de Beauce, P.Q.*
	VII	
Athanase Grenier (Richard/ Ezilda Pomerleau)	*Delia Couture (Honore/ Philomene Vachon)*	*10 Apr. 1893, St. Pierre, East Broughton, P.Q.*
	VIII	
Odilon Grenier (Athanase/ Delia Couture)	*Laura Alice Dubois (Joseph/ Belzemire Turgeon)*	*12 May 1919, St. Alphonse, Thetford Mines, P.Q.*
	IX	
Maurice Odilon Grenier (Odilon/ Laura Alice Dubois)	*Rita Olianne Cookson (Arthur/ Demerise Tardif)*	*27 Nov. 1942, St. Andre, Biddeford, Maine*
	X	
Vernon Floyd Turner (Lawrence/ Mildred Ronk)	*Carol Ann Grenier (Maurice/ Rita Olianne Cookson)*	*11 Apr. 1964, Our Lady of Mount Carmel, Redwood City, California*

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DONATIONS

John Bellerose
Nancy Goodwin
Adrienne Lessard
Conrad Roux
Yvonne Smith
Geraldine Dallaire Snyder
estate of Gilberte Warner

Antoine dit Desjardins
AKA Gardeners in the United States

by Camille L. Bolduc

A farmer by the name of Oliver had 3 sons. Two of them followed in the footsteps of their father, sowing and harvesting. The third one, having inherited more wet lands dedicated his energies to the culture of vegetables. He was called " des jardins" (King of the gardens), which in America became dit Desjardins. It is said that the "sobriquet" was known in France.

Antoine arrived in Quebec on June 19, 1665, as a soldier in the Corrignan regiment, on a 200 tons sailboat named, "Vieux Simon". He was among 150 soldiers who were stationed at Trois Rivieres (Three Rivers). After period two years he was discharged with a bonus of 100 livres (about $25); a sum which was given to all those who decided to remain in Canada.

Antoine chose to establish himself at Batiscan. Therefore, on October 24, 1667, he obtained a land grant from the Jesuit Fathers for two arpents on the St. Lawrence River. The parcel ran for forty arpents in depth, and one side of this parcel was bordered by the Batiscan River. For this extraordinary piece of land, Antoine pledged to pay 4 livres ($1.00) and two live capons annually to the Jesuits.

As early as 1667, Antoine, then 32 years old, was provided with farmland. He was full of hope and had several ambitious projets. The first thing he had to do was to build a house, then find himself a wife. Women were very scarce in New France. In 1668 he discovered that 97 "King's Daughters" had just arrived in Quebec, and were sheltered in the home of a member of the Royal Provostship. He went to Quebec, and chose Marie Majeur for his wife. The marriage took place in the Church of Notre Dame on September 11, 1668. Antoine brought to their conjugal union not only his farm but also the 100 livres he received when he was discharged. Marie contributed the 300 livres dowry granted to all King's Daughters. Immediately after the wedding, Antoine brought his wife to his humble dwelling at Batiscan.

Antoine, the ex-soldier, had very little ambition to clear his land despite his pledge to clear half an arpent annually. In the census of 1681, Antoine had only 2 cattle beasts and 5 cleared arpents. Antoine was not lazy; rather he speculated in real estate, buying and selling numerous farmlands. He had no business mind and was somewhat of a poor accountant. He had the bad habit of borrowing more than he could pay back. So he was eventually driven to bankruptcy. In 1682 his neighbor, Jacques Marchand, paid

all of Antoine's debts. An amount equal to $104, and took a mortgage on Antoine's properties.

In 1684, Antoine, left his wife and son, Pierre, and went to Montreal. His aim was to find the means to pay his debts, by resuming his trade as cooper he had learn from his father. Pursued tenaciously by creditors and bailiffs, he was jailed twice; but did not remain long in prison. He was released after a week, to give him a chance to repay a debt to Mr. Lecourt by working for him. He did not work long, for 9 days later Antoine was murdered.

Before noon on July 10, 1684, Julien Vendamont, tax collector and bailiff for St. Sulpice, went to Montreal to see bailiff, Jean Baptiste Migeon de Broussat. Julien confessed to having killed Antoine around 6AM in Lachine. Then admittedly found his wife sleeping in his conjugal bed with his Antoine. In a moment of rage and frustration, Julien killed him. The preliminary inquest held July 11-13, had six habitants of Lachine testifying to the friendship which existed between Desjardins and Julien's wife. Antoine's wife was present as well as their son, Pierre, now 15 years old. Julien Talna Vendamont was found guilty of murder, and was sentenced to perpetual banishment from Montreal. If he were to ever be picked up in the area, he would be flagellated and put in the stock.

Talna Vendamont obtained an appeal from the Soverign Council of Quebec, and was transferred to the prison in Quebec on October 27. On November 24 the Sovereign Council put aside the sentence, and ordered a new trial to take place in March of 1685. In the meantime, Julien Talna who had complained of bad health due to the cold prison, obtained permission to board at the house of a shoemaker. He was freed providing he would remain within 3 leagues of the prison. Later he was given permission to go to Montreal without escort to settle his debts.

On February 19 the Soverign Council moved the appeal to Montreal, as it would be more economical since Vendamont had been there for the past 2 months. On March 18, the date fixed for the appeal, no procedure was held. Neither the judicial archives in Montreal nor the records of the Soverign Council in Quebec ever mentioned the case. After that date, Julien Talna was not to be found anywhere. Maybe he departed for France, or changed his name and lived elsewhere in the colony. In 1698 his farm was still unoccupied, and nobody knew how to dispose of it. His wife, Anne Godely had taken refuge in Quebec.

Following this unbelievable series of events, Marie Majeur Desjardins, returned to Batiscan with her son, Pierre. You can imagine the assault of an unruly crowd of creditors falling upon her. An auction was forced of all

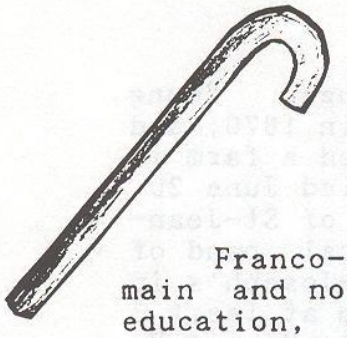
the Desjardin holdings. In 1691, Antoine's son claimed his own share of his father's estate. His mother was now deceased for some two years and Pierre had been married four months previously. Pierre knew the law, the dowery of a wife was not affected by the debts of the conjugal unit. Pierre thus claimed from his fathers creditors the 300 livres that his mother had brought as her dowery from being a King's Daughter. On June 18, 1691 there was an agreement among the creditors by which Pierre accepted 165 livres as settlement.

Soon after his marriage to Anne Martin, Pierre dit Desjardins established himself at St Pierre, Ile d'Orleans where he was a cooper, a trade he had learned from his father. It never brought enough revenue, so he also practiced the trades of building framer and carpenter. His farm was very small so he left the place to his mother-in-law, and in 1693 moved to Charlesbourg to work on the farm of Pierre Duroy, a merchant of Quebec. Pierre bought the farm; but sold it back nine months later. this makes us recall the financial adventures of his father, Antoine. In reality Pierre was working to better himself, and we'll soon see he attained his goal.

On October 7, 1696, Pierre obtained a concession at Kamouraska with a frontage of 4 arpents. In 1706, Pierre bought another concession of the same size adjacent to his first holding thus becoming a very big farmer in the town.

In 1714, Pierre gave a track of land measuring 2 square arpents for the church rectory and cemetery. It was interesting to note that Gabriel Paradis and his wife, who had given the initial land for the church and the church structure, were well recognized with a plaque in the rectory entitling them to "a rent free bench" in the church. They were also entitled to a large portion of the Consecrated Host after the governor and the deacons received their portions.

In 1714, Gabriel Paradis, one of the first pioneers of Kamouraska gave the first church and land and Pierre dit Desjardin gave a piece of land measuring 2 square arpents for the church rectory and cemetery. In recognition the Vestry of the Parish voted on their meeting that Paradis and his wife would be entitled to a rent free bench in the church and also that the big part of the consecrated host would be distributed to them immediately after the Seigneur (Suzerain) and the members of the Vestry.



FREMONT CLUB

by Camille L. Bolduc

Franco-Americans founded the Fremont Club. The club's main and noble purpose was to encourage and promote higher education, as well as offering financial assistance to students of French Canadian descendents.

The Club from the beginning of its existence has constantly had socials as well as fund raising activities. In 1932 the members decided to present a golden palm cane to the oldest Franco-American of this area; for him to enjoy with the understanding that it would be returned to the club after his demise. It would then be presented again to the next one in line.

With great cooperation from Mr. Rene Goulet, a member of the Club for many years, I was able to obtain the name of all the recipients of the cane through the years. I thought it would be interesting to find out the background of each of them.

Thomas Godard was the first one to be honored (1932). He lived to the ripe old age of 94 years, 10 months, and 8 days. Thomas was born in Canada in 1847, the son of Thomas Godard and Emerentienne Lesiarde. They were married at St-Leon, P.Que. on September 10, 1839. Young Thomas arrived in Biddeford when he was six years old. He later gained employment at the Pepperell Mill as a mule spinner. He married his sweetheart Adeline Simard. He was very active in the St-Jean-Baptiste Society; and was the oldest living past President. At the time of his death, January 31, 1941, he left behind four children; Mathilda, Eleonore, Emilia, and a son also named Thomas of Masonville, R.I.; a sister, Mrs. Albani (Josephine) Palardi, of Biddeford. Another sister Mrs. William (Delima) Gonthier had predeceased him.

David Morin, second recipient of the cane in 1941 was born in St-Roch des Aulnais Que., son of Amable and Madeleine Gagnon. They were married October 16, 1838 in St-Jean Port Joli. David Morin arrived in Biddeford in 1871 at the age of 20. He was a stone mason by trade, very active in the St-Jean-Baptiste Society; and was superintendent of St-Joseph cemetery for 35 years. He married Rosanna Roberge in Biddeford May 19, 1873. She gave him many children. David died here January 16, 1946 at the age of 95, leaving behind 4 living daughters: Mrs. Arsene (Rose) Labonte, Miss Josephine, Mrs. Delia Boutin of Cambridge, Mass., and Mrs. Albert (Julia) Labonte. He also left 3 sons: Joseph of Brighton, Mass., Israel of Saco, and Alphonse of Biddeford; two sisters: Mrs. Adolphe Hevey and Mrs. Arthur Champoux.

Isaac Gonneville, the 3rd recipient (1946), was born in Maskinouge, Que., son of Isaac and Basilisse Beaulieu-Hudon

who were married February 2, 1848 in Maskinonge. Young Isaac arrived in Biddeford at the age of 16 in 1870; and found work at the local mills until he purchased a farm in Dayton, which he operated for 54 years. He died June 20, 1947 at the age of 93. He was an active member of St-Jean-Baptiste Society, and also a member of a local band of musicians. He married Victoria Hamel at St-Joseph's in Biddeford on April 11, 1880. Victoria gave him at least 3 sons: Arthur, Edmond, and Henry; and a daughter, Mrs. A.F. Leclair of Saco.

Francois-Xavier Cote, the fourth recipient of the cane (1947) was a native of Wotton Quebec, son of Isidore and Rosalie Houpe. They were married in St-Sylvestre Que. January 11, 1848. Francois-Xavier came to this area with relatives at an early age; and resided in Biddeford and Saco ever since. During his younger days, he was employed for several years in the local textile plants. In 1885 he quit his job to engage in a new and second hand furniture store and a household supply business. He operated this enterprise in various locations with the assistance of his son Francois-Xavier Jr. until he retired four years before his death on May 16, 1948, at the age of 91. He was the oldest member and past President of St-Jean-Baptiste Society, and also active in another Franco-American organization in the twin cities. He left behind one son Francois-Xavier Jr., 2 daughters Miss Nellie and Mrs. Mathias (Agnes Veronique) Stone of Saco. His wife Mary Ann O'Rourke, whom he had married at St-Joseph in Biddeford November 8, 1881 had predeceased him. The funeral was held at Notre Dame de Lourdes, Saco.

Alfred Valliere was the next one (5th) to be honored (1948). He was a native of St-Ferdinand Que., son of Ignace and Marie Paquet who were married February 13, 1844 in St-Gervais, Bellechasse County. Alfred came to Biddeford as a young man; and after being employed as a loom fixer in the local textile plants for several years, returned to Canada to work for the Canadian Pacific Railroad. After retiring 28 years later (1924), he returned to Saco to reside. He had married Diana Beaudet in Biddeford January 11, 1881. Alfred died in Saco October 16, 1952, at the age of 94. Surviving relatives were two sons: Fred of Biddeford and Ernest of Saco; a daughter Mrs. Napoleon (Eulalie) Roy of Biddeford by a first marriage; then a son, Aime, of Detroit, Michigan, and a daughter, Mrs. Alfred Boulet, of Montreal by his second marriage. He also left two brothers, Absolon and Amedee, of Biddeford.

Onesime Lemire was the 6th recipient (1952). He was born in Desrasli Que. in 1860, son of Moise and Marie Emilie Carrier, who were married October 26, 1841 in Bois du Febvre. Onesime came to Biddeford as a young boy; and was

employed in a local mill all his life. He married Sara Chenevert at St-Joseph's of Biddeford April 8, 1882. Onesime died December 14, 1953 at the age of 93, at his daughter's home, Mrs. Anna Cote. He left behind besides Anna, a son, Arthur, of New Brunswick, New Jersey and nine grandchildren.

Joseph Absolon Valliere the 7th to be honored (1954) was a native and life long resident of Biddeford. He was the son of Cyrille and Caroline Fortier, who were married July 28, 1868 in St-Ferdinand Que. He was employed most of his life as a machinist at Saco-Lowell Shops, manufacturer of textile machineries, prior to retiring a few years before his death. This occurred January 9, 1956 in a local hospital. In recent years he worked part time as a doorman at the Central Theater. Mr. Valliere was a member of the Elks Club; a charter member and President of the Canadian National Club; active in religious organizations; and member of St-Jean-Baptiste Society. Mr. Valliere married Elizabeth Provencher at St-Joseph's in Biddeford on June 19, 1911. At the time of his death at the age of 70, he left behind his widow and a son Leopold, proprietor of Valliere's Studio in this city; a brother, Ernest, of Biddeford; and two grandchildren.

Albert Lambert the 8th one to receive the golden cane (1956) was born March 15, 1873 in Arthabaska Que., son of Napoleon and Esther Holle. Albert married Dina Frechette July 7, 1885 in St-Paul de Chester Que., and moved to Biddeford in 1898. He he was employed by Pepperell Mfg. Co. until retirement many years before his death on May 7, 1960 at the age of 97. His wife had predeceased him several years before. Albert left behind 3 sons, Arthur and George of Biddeford, and Roland of Fort Lauderdale Florida; four daughters, Mrs. Napoleon (Jeanne) Spenard, Mrs. Alfred (Marianne) Cantara, Mrs. Alcide (Nellie) Landry, and Mrs. Edouard (Aline) Demeule; and a sister Mrs. Aurelle Patry.

Pierre Gagnon was the 9th recipient (1960). Very little is known of him. No obituary was found in the local paper, and no burial document at St-Joseph Cemetery. The City Directories of Biddeford and Saco have no mention of him at any time. He certainly was in the area, since we found his marriage listing with Delia Poirier at St-Joseph's in Biddeford,on December 26, 1889. He probably died in 1969, He would have been in his nineties. He was the son of Thomas Gagnon and Thersienne Gagnon who were married in Rimouski Que. on February 10, 1846.

Cageton Durette was the 10th one to receive the award (1963). He was born in Canada, son of Louis and Philomine Thibeault, who were married January 21, 1862 in Bic Que. Cageton had resided in Saco for 51 years at the time of his death on November 25, 1963 at the age of 98. He was a carpenter by trade. He left behind six daughters, Miss Amanda, Mrs. Ernest Courtois, Mrs. Lillian Jacoby, and Mrs.

Berthe Fournier all of Saco, Mrs. Juliette Quinn and Mrs. Eva Beal of Biddeford; and one son, Antonio also of Biddeford. He also left a sister, Mrs. Cecile Grant, of Canada.

Octave Bouchard, the 11th one to receive the golden headed cane, (1964) was born December 7, 1872 in Fort Kent, Maine. He was the son of Damase and Virginie Duperre, who were married at Ste.Luce, Maine October 28, 1861. Octave made a living working at Saco-Lowell Shops; and he was sometimes employed by the State Highway Department. He died at a local hospital April 23, 1965 at the age of 92. Surviving were 2 sons: Hector of Hartford Ct. and Nicolas of Saco; four daughters, Mrs. Ernestine Huff and Priscille Grenier both of Saco, Mrs. Josephine Benoit and Mrs. Corrine McCarty both from Biddeford; 21 Grandchildren; and several great-grandchildren. Octave is resting in St-Joseph's Cemetery in Biddeford,

Henri Beaudoin was the 12th custodian of the cane (1971). He was born in Trois=Rivieres Que. November 6, 1879, the son of Edouard Beaudoin and Macelline Michaud. A carpenter by trade, he was employed by local builders, by the former Saco Lowell Shops, and by the South Portland shipyard during World War II. Henri married Helene Gagne at St-Andre's in Biddeford July 22, 1901. She died in 1971. Henri joined her October 23, 1973. He was then 93 years old. Survivors included two sons, Arnold of Janeville, Calif. and Marcel of Clinton Corners, N.Y.; three daughters, Mrs. Adrienne Rock, and Miss Gabrielle both of Biddeford, and Mrs.Therese Horsfield of Gardenia, Calif.

Vital Beaulieu, the 13th in line, (1974) was born Aug. 21, 1880 in St-David Maine, son of vital and Charlotte Cyr. They were married January 18, 1876 in Van Buren. Vital came to Biddeford in 1913; and was a self employed woodsman and also a weaver at the Pepperell Mfg. Co. On January 14, 1915, he married Malvina Corbin at St-Joseph in Biddeford. She was the daughter of George Corbin and Lena Charette. At the time of his death September 25, 1980, Vital had lived for a century, and was survived by his wife of Biddeford, a son Edgar of Portland; two daughters, Mrs. Real (Jeanne) Gagne of Hartford, Ct., and Mrs. Roger (Rita) Beaulieu, of Portland. Interment was at St-Joseph's Cemetery in Biddeford.

William Martel, the 14th to receive the cane, (1981) was born in Concord N.H. son of Augustin and Emma Leclerc. He attended school in Amesbury, Mass. He later moved to Biddeford where he found employment for 30 years at the Pepperell Mfg. Co. He then worked as a pipefitter at the Saco Lowell shops. On October 24, 1904, he married Josephine Dion at St-Andre's in Biddeford. She died in September of 1976. William passed away October 1984. He was then 100 years old. Survivors included five sons, Georges of Arundel, Arthur of Biddeford, William Jr. and Ernest both

of Saco, and Joseph of North Waterboro; five daughters, Mrs. Don (Rose) Turcotte of O.O.B., Mrs. Ralph (Diana) Bissonnette and Mrs. Raymond (Therese) Dauphin, both of Biddeford, Mrs. Robert (Mandy) Morin of Saco, and a sister Mrs. Jean Baptiste Lavalle, of Canada.

Joseph Camille Dube the 15th recipient of the cane (1985) was born in Soldier Pond, January 16, 1920, son of Joseph and Laura Bosse. He was educated at Wallagrass, Maine. He came to this area in 1942; and married Laura Cote at St-Andre's in Biddeford on November 24, 1945. Laura was born March 12, 1928 in Berlin, N.H. daughter of Albert Cote and Zelia Caouette. Joseph Camille was employed at General Electric Co. for many years; and spent 17 years at the Portsmouth Naval Shipyard, Kittery, Maine before retiring in 1982. He was 67 years old when he died September 21, 1987 leaving behind his wife, four daughters, Mrs. Brian (Nancy) Lewis of Bath, Maine, Mrs. James (Pauline) Aportris of Lyman, Maine, Jane Lebrun of New Gloucester, and Sally Dube of Falmouth.

Ludger Binette, the 16th man to receive the golden cane, (1988) was born in Biddeford on February 7, 1889. He was the son of Henri and Delima Lamontagne who were married at St-Joseph's in Biddeford October 16, 1884. Ludger attended local schools; and was employed for 50 years by the Pepperell Nfg. Co. His wife, Lydia Beaupre, died in 1981. Ludger was also a musician and played in the Painchaud Band, for all his adult life. He died here September 5, 1989 after a century on earth. Survivors were two sons, Rene of Saco and Fernand of Biddeford; five daughters, Mrs. Raymond (Lucienne) Gobeil, Mrs. Gerard (Lauria) Gobeil, Mrs. Laurent (Therese) Paquette of Biddeford, Mrs. Leo (Doris) Cote of Limerick, and Mrs. Marcel (Constance) Tremblay of Acton.

Ernest Gonneville of Saco was the 17th one to accept the cane (1990). He was born in Biddeford June 17, 1893 son of Abraham and Emelie Moulin. He attended our local schools; and was self employed as the owner of Gonneville's Variety Store in Saco. Ernest died at his home December 29, 1991, leaving behind his second wife, Bernadette Deschesne, of Saco. His first wife, Gertrude Mack, whom he married at St-Joseph's in Biddeford on November 7, 1922. Other survivors were a son, Henri of Raymond, N.H.; a daughter, Georgette Lorraine Gonneville, of Saco; two brothers, George and Oscar, had predeceased him. His burial was at St-Joseph Cemetery in Biddeford.

Alfred Letellier the 18th man to be honored (1992) was born December 23, 1893 in St-Bernard Que., son of Alfred Ferdinand and Elise Gobeil. He came to Biddeford with his parents in 1900, and was educated in our local schools. Mr. Letellier was a plumber all his working life. His first worked with his father; then owned and operated A.F. Letellier & Son Plumbing and Heating. He retired in 1970. He was the city's plumbing inspector for 20 years, during the 1940's and 50's. Is his younger years he was an avid baseball fan an enjoyed playing the sport. Mr. Letellier was a member of the Moccabees and Local Order of the Moose,

a life member and the oldest member of the Biddeford Saco Lodge of Elks, and held the Fremont gold cane for the three years. He also was the last living member of the Canadian National Club of the 20's and 30's. Mr. Letellier served as a councilman under three mayors. Lausier, Deschambault and Lambert. Alfred married his sweetheart, Ruth Faucher, at St-Andre's in Biddeford August 31, 1914. His wife died in 1948. Alfred was over 101 years old when he died June 7, 1995 leaving behind a son Raymond; a brother, Joseph T.; and a sister, Lena Phillips, all of Biddeford.

Arthur Lambert the 19th one to received the cane (1995) was born July 17, 1894 in Augusta, Maine, son of Thomas and Josephine Bougie. They were married August 22, 1896 in Augusta, Maine. They were both formerly of Beauce County, Canada. Arthur was educated by the nuns in Augusta; and on June 2, 1917, at the age of 21, he enlisted in the Army. During WWI he served in the 103rd Infantry, a unit of the famous 20th Yankee Division, which was the first American Expeditionary Force to cross the ocean and occupy the front line as a full division. Later he served in the medical corps, where his duties included burying the dead and assisting the wounded out of combat on stretchers. He also survived a mustard gas attack. Arthur finally came back home and married Evelyn Lemieux at St-Andre's in Biddeford in 1928. A music lover Arthur played the trombone for 67 years, playing with the Portland Symphony Orchestra. He was the oldest member of the Richelieu Club, a member of the American Legion, past exalted ruler of the Elks, a fourth degree of the Knight of Columbus, and a member of Biddeford's senior citizen group. Arthur past away January 13, 1996. He was 101 years old. He was predeceased by his wife; a sister, Eva Bonneufont; and a brother, Edward. His survivors included three sons, Richard, Julian and Roger.

Rosaire Lambert was the 20th in line to receive the cane (1996). He was born October 18, 1898 in St-Adrien d'Irlonse, Que. He was the son of Thomas and Leda Grenier. Rosaire served in the Canadian Army during WWI. On September 14, 1920, he married Bernadette Houle in St-Julien, Que. In 1922 he moved to Biddeford where he was employed for 41 years at the Saco Lowell Shops, retiring in 1964. He then worked for another 7 years at Sneider's Food Store. He was predeceased by his wife in 1988; by two sons, Raymond in 1987, and Leo in 1950; and a daughter, Aline, in 1939. Rosaire died May 22, 1996, leaving behind 5 sons, Bertrand, Renald, Rene, Gerard and Roland; four daughters, Pauline Guillerault, Lillian Dangow, Madeleine Roy, and Miss Juliette Lambert; and three brothers in Canada.

Normand Cartier is the latest one to receive the golden palm cane (as of August 1996). He was born in Biddeford in 1888, the son of George and Elizabeth Normandin. Normand married Rose Blais September 2, 1924 at St-Joseph's in Biddeford. We hope he will enjoy the honor of having the cane for many years to come.

Problems of Bilinguals

by Camille Bolduc

Maintaining constantly a voluminous correspondence in English as well as French, quite often becomes a nightmare as so many words are spelled with a very slight variance between these two languages.

The following ones are specifically giving me trouble and force me to consult the dictionary (Dictionnaire in French with 2 n's) to make sure I write them down correctly in the language I am using at the time.

Marriage & Mariage	Incest & Inceste
Ranson & Rancon	Independent & Independant
Future & Futur	Medallion & Medaillon
Abundance & Abondance	Naturalization & Naturalisation
Acrobat & Abondance	Organization & Organisation
Assault & Assaut	Oxygen & Oxygene
Envelope & Enveloppe	Passport & Passeport
Address & Adresse	Mile & Mille
Cotton & Coton	Correspondence & Correspondance

It gets sometimes more complicated when you use words that are spelled alike, but don't mean the same thing; "Figure" in French means the face of somebody; it would be awkward to say in English that you know the figure of a lady but don't know her name. It happened to me the first year I arrived in the United States.

DICTIONARY OF AMERICAN FAMILY NAMES

compiled by Rena Payeur Cote

Anger, Angier (Fr., Eng.) Descendant of Ansgeri (Ans, a god, spear); dweller on, or near, a pasture or grassland.

Beaudoin (Fr.) Descendant of Baudouin or Baldavin (bold, friend).

Beaupre (Fr.) Dweller in, or near, the beautiful meadow.

Berube (Fr.) Dweller on, or near, marshy land.

Champagne (Fr.) One who came from the Champagne (level country), a region in France.

Charet (Fr.) One who worked with, or sold, hand carts or borrows.

Demers (Eng.) One who built dams.

Dott (Scot., Eng.) Sharpened form of Dodd, q.v.; the little person.

Faucher (Fr.) One who cut grass or grain or harvested crops; descendant of Falchari (falcon, army).

Gilbert, Gilbertson, Gilberts (Eng.) Descendant of Gilbert (Pledge, bright).

Houle (Eng.) Dweller in the hollow or valley.

Label (Fr.) Variant of La Bell, q.v.

La Chance (Fr.) One who came from Chance (Cantius' estate), in France.

continued on page 44

A THORN IN THE SIDE OF FRANCOS

by
Gerard Lamontagne

FORWARD

When the French-Canadians came to this country, they faced a new culture, a new language, and other hardships as well. They left the open spaces of their farms for the close confines of factories, and the small cluster of living space known as "Petit Canada". Insults and other forms of prejudice from their Protestant counterparts were very common. Yet these immigrants endured and became stronger, because they wanted a better life for their families.

The worst affront of venomous bigotry came in the early 1920's, when the KKK became a central figure in Maine. The KKK was very influential in politics, at both local and state levels. In their hatred of Catholics and especially French Canadians, KKK members pressured the politicians to favor their views and doctrines.

Our ancestors rode out the tide of hatred, and emerged stronger. Eventually in the late 20"s, the Klan's influence declined and became meaningless. Many Francos then were able to reenter the political picture, in order to have a say about their own destiny.

The following is a brief synopsis of the Klan's influence in Sanford/Springvale; and how it affected the local Francos. Many similar stories happened in other Maine communities. The information was obtained from Sanford Tribune newspaper editions from the 1920's.

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When one mentions the words Ku Klux Klan, one is reminded immediately of the post Civil-War organization which singled out the Blacks as their major targets. Few people link those words with the decade of the 1920's, where the main target of the Hooded Americans was the Catholic Church. In Sanford and Springvale the Catholics were predominantly French. The Klan was powerful in Northern State like, Ohio, Indiana and Illinois. Surprisingly the Klan was powerful in another State: Maine; and it became a potent force in Maine politics in the mid 1920's.

The Klan was so strong in Maine that it spread from Kittery to Ft. Fairfield to Eastport where a sufficient Prostestant population was able to maintain it. Consequently, it was quite successful in politic of influence. The Klan was so potent in Maine, that it helped to elect Ralph Brewster to the governor's chair in 1924. Brewster was strongly opposed to parochial schools, and hoped to ban them from the State.

The Klan was brazen enough to burn a cross in the Town Square of Saco. In November of 1924, the Grand Kleagle of Maine made a venomous speech which is quoted in parts. "This is not an Italian nation, this is not an Irish nation and this is not a Catholic nation. It has always been and always will be a Prostestant nation". Thus was such hatred of ethnic groups.

Many Anglo-Americans opposed the Klan and its denigration of American ideal. They were appalled by the Klan's treachery and violence.

The Klan opposed the hiring of French speaking teachers in the public school system. It even opposed Francos serving in local or state politics. It is ironic that in the nineteenth century, Francos had been despised between they were transient and did not become citizens. Yet in the twentieth century Franco were feared because they had became permanent settlers and were taking part in the political process.

The Klan businessmen advocated the practice of not hiring Francos in order to keep the French in their places. To this the Francos retaliated by not patronizing the local Klan merchants and their known sympathizers. It did not take long for the merchants to get the message. When you hit someone in the pocketbook, it hurts.

In Sanford during the mid 1920's, the Klan was a powerful political force. In March 1924 a headline appeared in the Sanford Tribune. KLAN SWAYS THE CAUCUS; REPUBLICAN STATE PLANNED BY THE KKK. In part the article read as follows. "There was a large gathering at the town hall Saturday afternoon, where out of 426 people voting, the heavy hand of the Ku Klux Klan could be plainly seen in the result. Their estimated strength was in the neighborhood of 250 and the largest part of the ticket to be put before the town on Monday is apparently directed by the organization which has risen in the town in the last few months and are promising to take a part in political affairs". In May the same year the Klavern boasted after the annual town election in March that the successful candidates for office, excepting candidates unopposed had been selected and elected by the Klans. Even some local business and political figures boasted to be Klansman, and did not care who knew about it. Sanford even had a State Representative affiliated with the Klan at that time. It is important to note that no Franco in Sanford held public office in the mid 1920's; although they had been politically active in force since 1910.

The hatred of Catholic Francos was such that the wife of a local businessmen, known to be Klansman, publicly objected to towns funds being used for the health of parochial school children. These funds mainly paid for visits by the town nurse and doctor to check every child for diseases. Yet part of that tax revenue for this was paid in by local Franco taxpayers.

Another affront to the Francos came in August of 1924 on a Saturday evening when Sanford-Springvale residents witnessed the first Ku Klux Klan parade in their hideous hoods. This KKK parade started at the K of P hall (now burned) on School Street and ended in the Goodall ball park where the fiery cross of violence was burned while an officer of the Klan made a speech attracting the Roman Catholics, Hebrews and Negros. Such hatred was never felt in this area before. Along the parade route many spectators watched more out of curiosity, yet bitterness, venous hatred was felt. Name calling, booing, rock and bottle throwing to the paraders was common. An incident occured which showed the frustration of the spectators. William Bernard, a Franco of Sanford, and a veteran of WW 1 who served his country for twenty-two months, wounded several times and gased, looked up the approaching Klan parade and fell unconscious in Central Square. On recovering he said this, " I fought for that flag in France, but _I never thought I would have to salute it in the hands of a KKK member or anybody else with a mask on his face". It was estimated that about 250 Hooded Klansman participated in this parade.

In 1924 the Sanford Tribune ran many articles about the Klan's activities repudiated its violence and venous hatred of ethnic groups. In part the Tribune had this to say about the local Francos. "For years Americans of French extraction and Americans of other extraction have lived and labored side by side and shoulder to shoulder in Sanford. Protestant and Catholics have worked and dwelt in harmony; peace and good will have existed".

Some old timers remembered the Klan burning the cross on a hill behind the Holy Family Church overlooking a large Franco population in the East Side. This thorn made the Francos of Sanford-Springvale and Maine unite more closely together to protect their faith, language and culture. In Lewiston Maine Francos and Klansman physically clashed. In one of our sister states, gun powder was spilled and blood was shed. fortunately such extremes were not experienced in Sanford. However prejudice lasted for many years by the diehards.

By 1925 we saw the decline of Klan popularity in Maine. Local Francos returned to political offices in the late 1920's; and a period of some harmony returned to the area. This shows that we Americans have a powerful weapon at our disposal. It is the ballot box. We know how to use it especially to vote unfavorable people out of office. "Vive la Liberte".

FRANCO-AMEICAN OF BIDDEFORD AT THE TURN OF THE CENTURY

by Camille L. Bolduc

ISAAC DESCOTEAUX married Elise Jette at St.David in the county of Yamaska, Quebec on November 21, 1870 they moved to Biddeford in the 1818's. They were the parents of Joseph born at St.Francois d'Assise Que. who married Arxelia (Exelia) Petrin, daughter of Antoine and Marguerite Danis, at St. Joseph, Biddeford on July 16, 1894. Joseph worked for many years at Saco-Lowell Shop; then for the Biddeford street department. Joseph died in Biddeford on March 16, 1945. He was then 69 years of age. He left his wife, four sons: Gedeon, Albanie, Emile and Wilbrod: two daughters: Mrs. Arthur (Rose Bertha) Jacques and Mrs. Wilfrid (Corona) Bernier. Adelard born in Biddeford August 26, 1890 married Clara Remillard, daughter of Hilaire and Eleonore Petit, at St. Joseph of Biddeford August 3, 1908. Adelard worked at the Saco-Lowell Shop for 47 years, retiring in 1955. He died in Biddeford on March 9, 1967, leaving behind his widow, three daughters: Mrs. Henry Petit, Mrs. Rene (Therese) Descoteaux, and Mrs. Emile (Alberta) Pelchat; Five sons: Armand, Wilbrod, Arthur, Albert and Adelard Jr. Adelina married Jean-Baptiste Petit at St. Joseph of Biddeford April 15, 1895

LOUIS BAILLARGEON married Obeline Mercier on April 26, 1857 in the parish of Ste. Julie of Plessisville Que. The couple immigrated to this country around 1880 with 2 or 3 children; others were born at Biddeford. They were: CALIXTE was born in Canada, and graduated as a Doctor at Laval University Que. He married Anna Joncas at St. Joseph of Biddeford July 19, 1906. She was the daughter of Gedeon and Viraline Dion. Doctor Baillargeon practiced his profession in Sanford for only 6 years, before his early death at age 35 at his brother's home in Biddeford December 18, 1911. Cause of death was due to a complication of disorders which had baffled the most skilful practitioners of this city. Dr. Baillargeon left behind a wife and a young son. NAPOLEON was born in 1873 at St. Ferdinand d'Halifax Que. came to Biddeford with his parents at age 7. He became a well known druggist in Biddeford, married Vitaline Leblanc daughter of Joseph and Marie Theroux October 10, 1899 at St. Joseph's in Biddeford; and died here December 26, 1935 leaving behind his wife and two sisters: Mrs. Amedee Valliere and Mrs. Joseph (Josephine) Chazotte. ALPHONSE was born in Biddeford in 1883, married Edwidge Dion, daughter of Joseph Ylisse and Eugenie Pinard on October 1, 1902 at St. Joseph's of Biddeford. Alphonse had attended local schools, then became a partner in the grocery business of Valliere and Baillargeon. He took over the business when Mr. Valliere retired. On May 23, after being ill with pneumonia for a week, Alphonse died at his home. He would have been 40 the

following Tuesday. He was survived by his widow and five children: Juliette, Jules, Paul, Henry and Pauline. Jules married Cecile Delorge at St. Joseph's of Biddeford on September 15, 1932. Their son married Pauline Boissonneault at St. Joseph's of Biddeford on November 10, 1956.

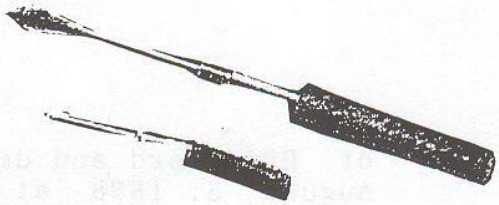
GEDEON GRENIER was born at St. Ferdinand d'Halifax in 1869, son of Ferdinand and Zoe Bernard. He came to Biddeford in 1890; and worked as a carpenter for a local building contractor for many years before accepting a job from the Biddeford Street Department as a maintenance man. Gedeon married Josephine Huot at St. Joseph's of Biddeford, on April 2, 1894. She was the daughter of Honore and Marie Frechette. The couple had a large family among whom was AURELIEN born at St. Julien, Wolfe County Que. who married Aldora Armstrong at St. Joseph's of Biddeford July 19, 1915 and died here October 23, 1953. CHLODOMIRE born here on July 27, 1903, married Dolores Routh at St. Andre's of Biddeford on July 25, 1927. LUCIEN born here January 30, 1897, married Annoncia Colette at St. Andre's of Biddeford June 19, 1919. JOSAPHAT born June 23, 1903 at St. Ferdinand Que., married Suzette Robichaud at St. Joseph's of Biddeford May 30, 1932. ROMEO born January 6, 1915, at Biddeford, married Lilliane Richer at St. Andre's of this city November 29, 1941. SIMEON born here September 23, 1901 married Beatrice Paul at St. Joseph's of Biddeford November 15, 1922. BLANCHE born here November 28, 1898 married Edgar Lariviere at St. Andre's of Biddeford May 5, 1930. LUCIENNE born here February 26, 1907, married Conrad Pelletier at St. Joseph's of Biddeford April 19, 1926 and died here November 8, 1990. IRENE born June 7, 1911, married Maurice Breault at St. Joseph's of Biddeford Oct. 27, 1934. SISTER MARIE THERESE of Presentation of Mary Congregation. GEDEON GRENIER died of pneumonia in a local hospital April 6, 1944 leaving behind his wife and children; two brothers; Ferdinand of Drummondville Que. and Edmond of Sherbrooke Que. Two sisters; Mrs. William Breton of Black Lake Que. and Mrs. Honore Provencher of St. Julien Que; nine grand children and five great grandchildren.

AGAPIT VALLEE married Isilda (Exilda) Vachon February 17, 1855 at St. Frederic, Beauce County Que. Their son JOSEPH was born at St. Frederic in 1859. He married Dalina (Delia) Marcoux October 15, 1883, then moved to Augusta, Maine with his family in 1907. Two years later they moved to Biddeford where he worked 15 years in the yard of York Mfg. Co. before retiring in 1924. His wife died here September 10, 1940. Agapit died 4 years later on February 24, 1944 leaving behind three sons and four daughters: JOSEPH Jr. living at Lincoln N.H.; THOMAS of Portland, Maine; ALYRE born October 8, 1905 at St. Bernard Que., married to Yvette Desmarais on September 3, 1928 at St. Andre's of Biddeford; CORDELIA; MARIE-LOUISE born October 23, 1893 at St. Bernard Que. and married to Adelard Loranger November 5, 1923 at St. Andre's

of Biddeford and died here July 15, 1995' MARIE-ANNE born August 5, 1898 at St. Bernard Que. and married to Donat Loranger at St. Andre's of Biddeford June 23, 1924; SISTER ST-FRANCOIS DE ROME of the Presentation of Mary order and stationed at Marcelin, Saskatchouan, Canada; three grandchildren; and a brother Phylias who is a resident of Ste. Marie Beauce County Que.

ISRAEL PATRY was born at St. Paul de Chester Que. in 1872, son of Joseph and Elise Lavigne (Clement) Patry. He married Aurelie Lambert in Canada, and moved to Biddeford in 1889. He worked as a loom fixer in the mill until 1938 when he retired; but kept working as a janitor in different buildings of this city. After a long illness Israel died here at age 72 years, 7 months, and 21 days on February 5, 1944. He left behind his wife; two sons; GERARD who was born here on November 30, 1907, and married Germaine Spenard at St. Joseph's of Biddeford May 24, 1937. They lived in Dover, N.H. His son BERTRAND was a Pvt. in U.S. Army. He also had two daughters; Miss LEONELLE and SISTER MARIE BERTRAND of the congregation of the Presentation of Mary; one sister, Mrs. Alfred Pierson, of Attleboro, Mass; and a brother, NOEL of Bar Harbor, Maine.

NAPOLEON KING (ROY) was born at Beauceville Que. in 1869, the son of Andre Roy and Aliste Latulippe. He lived in the Waterville area for a few years then moved to Biddeford in 1900. He established himself as a barber, operating barber shops in Biddeford and Saco. He retired because of failing health. Napoleon died in Biddeford January 22, 1945 leaving behind his wife Catherine Ouellette; three sons; RAYMOND born April 15, 1894 at Fairfield, Maine and married to Rosa Anna Custeau at St. Joseph's of Biddeford on October 17, 1925; ARTHUR born here on November 18, 1904 and married to Florence Cassaboom at St. Joseph's of Biddeford on November 18, 1933, and CONRAD. He also left four daughters; LAURA born on November 23, 1989 in Waterville and married Wilfrid Grenier of St. Andre's of Biddeford on October 4, 1920; Mrs. ULRICA West; Mrs. Maud Mercier and Mrs. BLANCHE Bergeron of Somerville, Mass. He left three bothers; JOSEPH married to Malvina Quirion at Beauceville Que. on November 7, 1871; CHARLES married to Marie Caron at Beauceville Que. on May 6, 1878; and ZERI of Wells; a sister GERMAINE Giguers of Fairfield, Maine; 16 grandchildren, 5 of them in the U.S. armed forces.



THE WOODCARVER
(SCULPTEUR DE BOIS)

by
Gerard Lamontagne

In school we were taught by our teachers, that we were all blessed with certain talents. Many of us had to work hard to develop these talents. For some however, that no matter what they attempt, everything seems to come natural and easy. These individuals are gifted; but sometimes they aren't even aware of their talents until something sparks an idea within them.

After Arthur Dubois retired, he saw some wood carvings. Inspired by what he saw, he thought he might be able to create similar works. So Arthur tried his hand and has indeed succeeded at carving. Most of Arthur's carvings are of animals. He gets some of his ideas from pictures in magazines and books. He has also combined his thoughts about other animals with these pictures; and sometimes he will just carve anything that comes to mind.

Once during the winter months, Arthur was walking in the woods. He came across a birch tree, with a growth resembling an overgrown knot. Looking at the birch, he visualized a stallion standing on its hind legs. Arthur went home for his chain saw. He cut a three foot section of tree. With the log on his shoulder and the saw in his hand, Arthur walked home through three feet of snow.

When the log had dried out, Arthur proceeded to carve out a two foot high magnificent stallion. One can see the fine features of this animal, the strained muscle of his legs, and the delicate features on this fine carving.

Arthur does most of his carving using local wood. After deciding on a subject, he will search for the right material to use. Using this process, he is often able to use the natural contour of the wood to his advantage. A friend once brought Arthur a bronze elk, and asked if he could create something similar in wood. Arthur then searched swamps, until he found some cedar he deemed perfect for the job. He then proceeded to carve three elk. Each animal took one hundred hours of labor to create. One has to see these carvings to appreciate his fine craftsmanship.

Among his many carvings are included a rogue elephant, big horn sheep, fox, a wolf chasing a bear, snakes, and birds of all kinds. The mighty rhinoceros is one of Arthur's specialties, complete with moving head and teeth carved from real bone. He also carves walking canes with curved branches from L shaped birch or cherry wood. These canes have snake heads with flickering red tongues regulated by a button on the back of the head. There is even an ox pulling a load of logs, depicting how work was done by farm animals in the past. Of all these works he created, Arthur's favorite is one of Emmett Kelly, the clown, pulling a mule. He has many more carvings; too many to mention here.

Arthur was born in Ham Nord, Quebec; and came to Rochester, New Hampshire as a boy of eleven. He was one of nine children. During school vacations and on weekends, he and his older brothers worked in the woods with their father. At the time, they were getting fifty cents per cord for soft wood and one dollar per cord for hardwood. The total family income would average about fourteen dollars a week.

In 1932, Arthur married Anna Rinko. They moved to Sanford in 1955. Arthur went to work for Goodall Worsted as a foreman in the spinning section. He is now a resident of Springvale. After his wife's death in 1970, Arthur became self-sufficient. He cooks, bakes, does housework, gardening, canning, upholstering, and furniture building. You name it, he does it!

In his carvings Arthur captures motion and vitality; a feeling within that he brings forth into shape that one can admire. In some circles his work would be known as "Folk Art". Unfortunately his work has never been exhibited to the general public. His carvings are for his personal pleasure. However anyone is welcomed to his home where he will gladly show his work.

Arthur celebrated his 90th birthday this summer. He is healthy, walks tall, and keeps busy. He still speaks French; and is proud of his heritage. He believes that hard work never hurt anyone; and is always there if anyone needs help. What a role model for the younger generation.

DUBOIS FAMILY LINE

researched by
Gerard Cormier

Francois Dubois dit Lafrance, son of Francois Dubois and Claude Fayenne, was born in 1651 in St. Potan, department of Cotes-du-Nord, in Brittany,France. He arrived in Canada in 1668 at the age of 17. He was the father of four girls and six boys. He died on 9 July 1712 in St. Nicolas, Levis, Canada.

Francois Dubois/Anne Guillaume	19 Oct. 1671	Contract Bequet
Philippe Dubois/Therese Boucher	18 Jan. 1712	St. Antoine de Tilly
Denis Dubois/Agnes Gagnon	24 Apr. 1748	St. Nic. Levis
Denis Dubois/Genevieve Boucher	17 Aug. 1785	St. Nic. Levis
Zephirin Dubois/Theotiste Boucher	12 Feb. 1833	St. Nic. Levis
Pierre Dubois/Celina Delage	18 Feb. 1862	St. Gilles
Julien Dubois/Leonie Lavoie	17 Nov. 1902	Ham Nord
Arthur Dubois/Ann Rinko	17 Apr. 1932	New York City

Who Could Claim this Bible?

by
Camille Bolduc

Sometime ago a local bookstore, which deals in used books, gave an old bible to The Franco-American Genealogical Society. The bible was printed in 1879; and sometime later became the property of Adolphe Simard and his wife, Marie Morin. According to Society records, the couple was married at St. Joseph Church in Biddeford on 2 July 1870.

This family bible although precious because of its age, and possible sentimental value to the right people, is not a book which would be helpful to our members in their research. With this in mind our Society set out to find descendants of Adolphe and Marie. The plan was to give the bible to anyone who could prove their ancestry. Unfortunately, we have been unsuccessful in finding any descendants.

The following are excerpts from the bible (as originally written):
**Celebrasion du Mariages de Adolphe Simard et Marie Morin le 2 juillet 1870
(on another page)
**Naissance de Louis Charles Ector Simard Nee le 18 aout 1873
**Naissance de Marie Louise Corine Simard Nee le 11 avril 1882
**Naissance de George Arthure Armidase Simard Nee le 27 avril 1887
**Naissance de Dieu Albert Conrad Simard Nee le 22 aout 1892
(on another page)
A P Simard Died Sunday Dec 7th 1913 at 4 o'clock. Age 73 yrs 1 mo 4 days.
The first two pages were written by the same person; the penmanship is the same. The death entry was written either by his widow or one of his children.

Adolphe Simard was born 4 November 1840 in St. Hughes in Bagot County P.Q., the son of Olivier Simard and Angelique Lussier. He came to Biddeford at the age of 18. The following year, he enlisted in the Fourth Massachusetts Cavalry; and served with honor through the five years of the great rebellion.

When discharged, he found work in the S. Newcomb Shoe Manufacturing Company. He became a foreman, and eventually an associate of the firm when it went under new ownership. Adolphe was connected with the shoe manufacturing business for 22 years.

Misfortune came to Mr. Simard when the company of which he was a member became insolvent; and he ended up losing a large sum of money. Later a building owned by Mr. Simard was destroyed by fire. In the last years of his life, Mr. Simard operated a cobbler shop at his home, repairing shoes of the manufacturer to which he had devoted so many years.

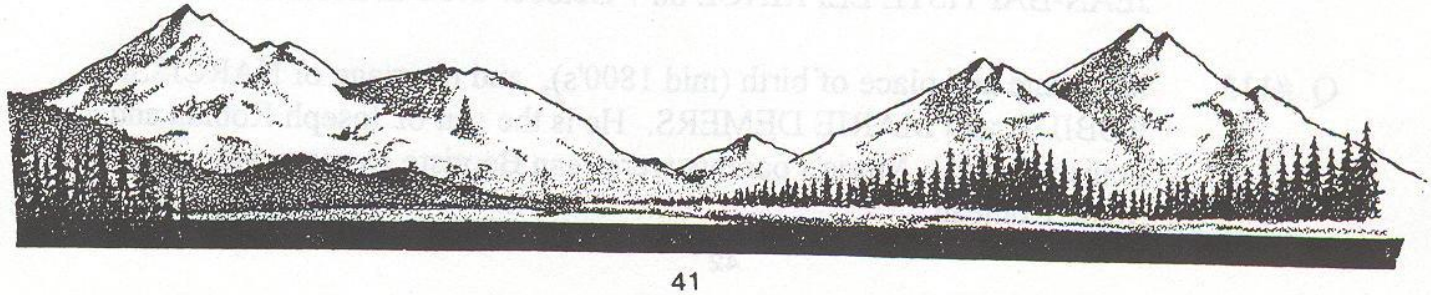
At the time of his death, Adolphe was survived by his wife; three sons, Charles H. of Houlton, Arthur G of Woodstock, New Brunswick, and Conrad of Biddeford; two brothers, Charles L. of Biddeford and Joseph of Scotchton, P.Q.; and three sisters, one residing in Biddeford, and two in Canada.

In our research, we found that his son, Charles H. was married at St. Joseph's Church in Biddeford on 14 October 1943. Most likely this was a second marriage since he was then 79 years old. His bride was Addie B. Baker. Conrad married Clementine Peloquin also at St. Joseph's in Biddeford on 15 November 1926. No descendants of these couples could be found in this area.

The genealogical ancestry of Adolphe Simard

Adolphe Simard Marie Morin	M. 2 July 1870 St. Joseph's Biddeford, ME
Olivier Simard Angelique Lussier	M. 9 January 1837 St. Hughes, Bagot Co. P.Q.
Francois Perron dit Simard Angelique Corbin dit Larichardiere	M. 23 January 1797 Contrecoeur
Francois Perron Helene Jacques	M. 10 October 1768 Duverany contract
Jean Perron Agathe Simard	M. 24 April 1724 Baie St. Paul
Antoine Perron Jeanne Tremblay	M. 15 January 1691 L'Ange Gardien
Daniel Perron Louise Gargotten	M. 26 February 1664 Chateau Richer

Daniel Perron was the son of Francois Perron and Jeanne Suire of LaRochelle, Ancestral Province of Aunis.



Search Answers

When submitting search answers, please state the source of your information. The person receiving this information will be able to use the source to seek out any additional references to other missing ancestors; or for verification of other facts. Thank you.

Q. #87 PIERRE GUERIN was married on 5 Sep. 1859 at St. Francois-Xavier in Chicoutimi. (Still seeking source of information.)

Q. #100 HENRI (HONORE) DUBOIS married (A)DELIA NOLETTE on 8 -9 1903 at Ham-Nord. Henri's parents were Pierre and Celine (Eloise?) Deloges. Delia's parents were Johnny Nolette and Adele Tanguay.

Search Questions

Q. # 107 Seeking date and place of marriage and parents of FRANCOIS GAUMONT and ADELE LACHANCE. Their son, David, married Delina Thibeault on 16 May 1887 at St. Joseph's Church in Bidd. Maine

Q. #108 Searching for date and place of marriage of JEAN LAVALLEE and MARGUERITE ST. ARNAULT. Their son Jean Lavalle married Belzemire Legare on 16 May 1865 in Wotton.

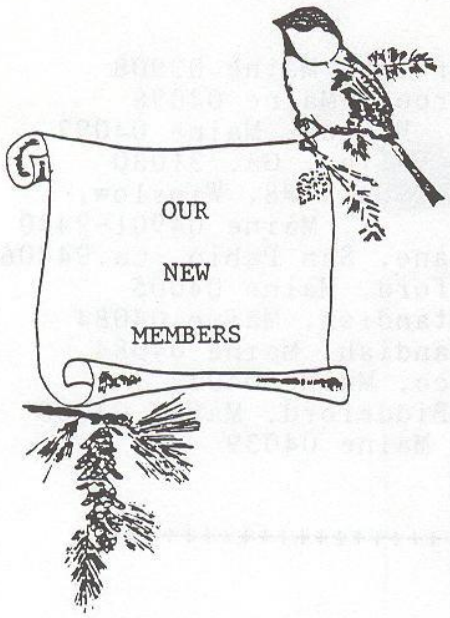
Q. #109 Looking for the parents of MARIE-ANNE MIVILLE. She married ETIENNE GRONDIN on 6 October 1760 at St. Roch.

Q. #110 Searching for the parents of GENEVIEVE CARON. She married JOSEPH LEVESQUE on 5 November 1753 in Cont. Dupont.

Q. #111 Seeking the parents of LOUIS MAURAIS. He married MARIE THERESE C. BOIS. They were married in the 1700's.

Q. #112 Searching for the parents of MARIE ANNE BELAY BLAIS. She married JEAN-BAPTISTE LEPRINCE on 7 October 1738 in Berthier.

Q. #113 Need date and place of birth (mid 1800's), and marriage of NARCISSE ROBIDA and MARIE DEMERS. He is the son of Joseph Robida and Louise Hamel. Marie's parents were Jean Baptiste Demers and Marie Comeau.



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++

DICTIONARY. continued from page 31

Landry, Landrey, Landro (Fr.) Descendant of Landry (country,Powerful).

Martin, Marten, Martens, Martyn (Fr., Sp., Eng.) Descendant of Martinus (belonging to the god Mars, the god of war); one who came from Martin, the name of places in Spain and France. The popularity of the name in Western Europe is due to St. Martin of Tours, the fourth century French saint.

Morris, Morice (Wel., Fr.) Descendant of Maurice (Moorish or dark skinned).

Napoleon, Napoleone (It.) One who came from Neapolis (new city); descendant of Napoleon (lion of the forest).

Paquin (Fr.) One who gathered and sold fagots; one who cleaned streets, a scavenger,

Parent, Parente, Parenteau (Fr.) The father, probably a nickname; descendant of a priest, or other dignitary of the church.

Petit, Pettit, Petiet (Fr.) The short or small man.

Philbrick (Eng.) One who came from Felbridge; (bridge by the field), in Surrey; or from Felbrigg (plank bridge), in Norfolk.

Racine (Fr.) One who grows and sell root vegetables such as turnips, carrots, etc.

Raymond, Reymond (Eng.) Descendant of Raymond (wise, protector).

Roderick, Rodrick (Eng.) Descendant of Roderick (fame, rule).

St. Pierre (Fr.) One who came from St. Pierre, the name of many places in France.

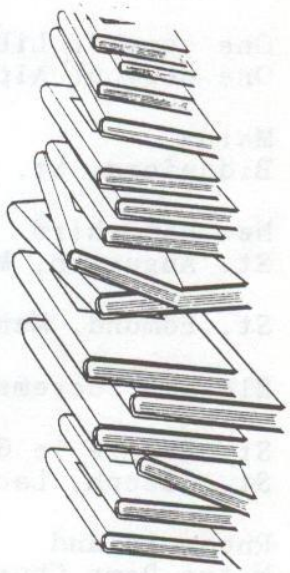
Thibodeau, Thibedeau, Thibideau (Fr.) Descendant of Theudbald, Thibaut, or Thibaud (people, bold).

Smith, Elsdon C., New Dictionary of American Family Names, Gramercy Publishing Co., N.Y. 1988

ON THE BOOKSHELVES

New books and marriage repertories added to our collection this past year include:

St. Etienne de Beauharnois
St. Magloire, Bellechasse, Burials
St. Raphael, Bellechasse, Marriages and Burials
St. Damien, Honfle
ur, Bellechasse, Marriages and Burials
Buckland N.D., Bellechasse, Marriages and Burials
St. Lazare, Bellechasse, Marriages and Burials
Armagh, LaDurantaye, Bellechasse, Marriages and Burials
St. Charles, Bellechasse, Marriages and Burials
St. Valier, Mariages and Burials
Bonaventure Port Daniel
Bonaventure St. Charles Caplan, Bap. Mar. Bur.
Bonaventure, La Nouvelle, Bap. Mar. Bur.
Bonaventure, New Richmond, Bap. Mar. Bur.
Chambly St. Amable
Chambly, Longueil, Baptisms
Champlain Ste. Thecle, Burials
Champlain N.D. Mt. Carmel
Champlain St. Narcisse, Burials
Dorchester St. Anselme, Burials
Dorchester Ste. Henedine, Burials
Huntingdon, St. Joseph
Huntingdon, Ste. Barbe
Huntingdon, St. Patrice, Athelstan
L'Asomption, Burials
Maskinonge, Ste, Ursule
Maskinonge, St. Paulin, Baptisms
Maskinonge, St. Didace
Maskinonge, St. Justin
Maskinonge, Louiseville
Montmorency, Ste, Anne de Beaupre, Burials 1670 - 1844
Montmorency, Ste. Anne de Beaupre, Burials 1845 - 1979
Montmorency, Ste. Anne de Beaupre, Baptisms
Montreal, Ste. Anges, Lachine
Montreal, St. Laurent
Montreal, St. Martin
Montreal, St. Vincent de Paul
Montreal, Pointe Claire
Montreal, Ste. Rose
Montreal, Pointes aux Trembles
Nicolet, Ste. Monique, Burials
Papineau, St. Andre Avellin, Baptisms
Papineau, Ste. Rose de Lima
Papineau, Buckingham, St. Gregoire
Papineau, St. Andre Avellin, Burials
Pontiac, entire County
Quebec, General Hospital
St. Hyacinthe County, except cathedral



St. Jean County
St. Maurice, Pointe du Lac, Baptisms, Marriages, Burials
St. Maurice, St. Mathieu, Baptisms, Marriages, Burials
St. Maurice, St.Elie de Caxton, Baptisms, Marriages, Burials
Terrebonne, St. Jerome, Baptisms, Burials
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Terrebonne, St. Jerome, Baptisms, Burials
Vaudreuil, Ste. Jeanne Chantel
Vercheres, St. Francois-Xavier
Yamaska, St. Guillaume, St. David
Parish Guide to the Province of Quebec

St. Jean-Baptiste, Quebec City, Fiche
Notre Dame de la Garde, Quebec City, Fiche
St. Parick, Quebec City, Fiche
Acadian Notes, Gaudet

One copy of Library Holding, January 1996
One copy of Alphabetical Listing of Quebec, January 1996

Maine
Biddeford, St. Joseph, Marriages 1979 - 1995

New Hampshire
St. Augustin, Manchester, Baptisms, Marriages, Burials
All 4 Vol.
St. Edmond, Manchester, Baptisms, Marriages, Burials
2 Vol.
Blessed Sacrements, Manchester, Baptisms, Marriages Burials
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St. Basile le Grand, Madawaska, Marriages
St. Joseph, Laconia, Baptisms, Burials

Rhode Island
Notre Dame Church, Central Fall, Baptisms 1873 - 1898

ANSWERS TO HOW'S YOUR FRENCH

1, swordfish
2, mattock
3, necking
4, loon
5, hurricane
6, swim suit
6, pathway
7, denizen
8, mortgage
9, computer
10, worn out clothes
11, homerun
13, notify
14, neckerchief
15, miser
16, hem
17, harvest
18, umpire

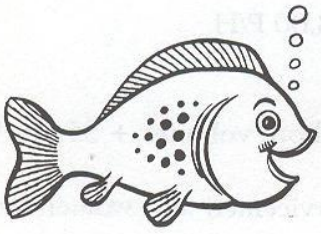
Sample recipes from "MEMERE'S CUISINE"

FRENCH STEW

(homemade beef stew)
1-2 lbs. cubed beef with excess fat removed
1 lb. sliced carrots
1 lb. tomatoes
1 lb. peas, drained
1/2 cup water
1 large onion sliced or chopped
5 tbs. tapioca pudding (uncooked)
Salt and pepper lightly
Bake covered 2 1/2 hours at 350 degrees

Serve with boiled potatoes.

EASY HADDOCK CASSEROLE



2 lb haddock fillet
1 can cream of shrimp soup
1/4 cup oleo
20 Ritz crackers
1/2 teaspoon onion salt
1/2 teaspoon Worcestershire sauce
1/4 teaspoon garlic salt

Wash fillet and wipe dry. Place into a 9x13 in.baking dish. Put the shrimp soup over the fish. Bake 20 minutes in a 375 degree oven. Combine the rest of the ingredients and sprinkle over fish. Bake 10 minutes longer.

Sample recipe from "Pepere's Favorites from MEMERE'S CUISINE"

MELT-IN-YOUR-MOUTH BLUEBERRY CAKE

2 eggs, separated
1 cup sugar
1/2 cup shortening
1/4 tsp. salt
1 tsp. vanilla
1 1/2 cups flour
1 tsp. baking powder
1/3 cup milk
1 1/2 cups fresh blueberries

Beat egg whites until stiff. Add about 1/4 cup of the sugar to whites to keep them stiff. Cream shortening. Add salt and vanilla. Add rest of sugar , then egg yolks. Beat until light and creamy. Sift flour. Measure and sift together with baking powder. Add alternately to creamed mixture with milk. Fold in egg white mixture then the blueberries (Add 1 tbsp. flour to coat them.) Turn into a well greased 8 x 8 inch pan. Sprinkle top lightly with granulated sugar if you wish. Bake at 350 degrees for about 50 minutes.

PUBLICATIONS AVAILABLE

Marriages of St. Mary's Parish (1850 - 1989), Biddeford, Maine -- $22.00 + $4.00 P/H

Marriages of St. Margaret's Parish, Old Orchard Beach, Maine -- $12.00 + $3.00 P/H

Marriages of Notre Dame de Lourdes Parish, Saco, Maine -- $12.00 + $3.00 P/H

Marriages of St. Andre (1899 - 1978), Biddeford, Maine
compiled by Youville Labonte -- $25.00 + $4.00 P / H

Marriages of St. Andre (1978 - 1995), Biddeford, Maine -- $15.00 + P/H

Marriages of Most Holy Trinity (1916 - 1993), Saco, Maine --$15.00 + $3.00 P/H

Marriages of Biddeford, Maine, 1854 through 1891 --$30.00 (includes P/H)

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Date of marriage: _____ Place: _____

Children: _____

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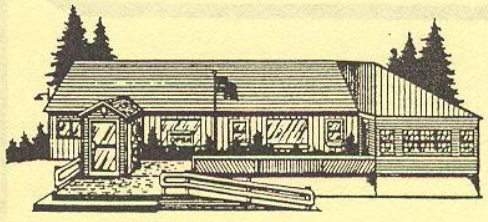

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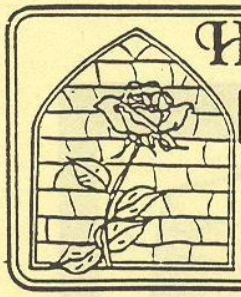

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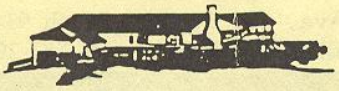

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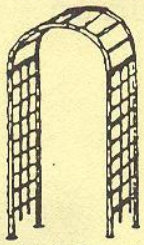

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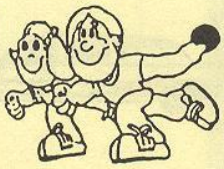

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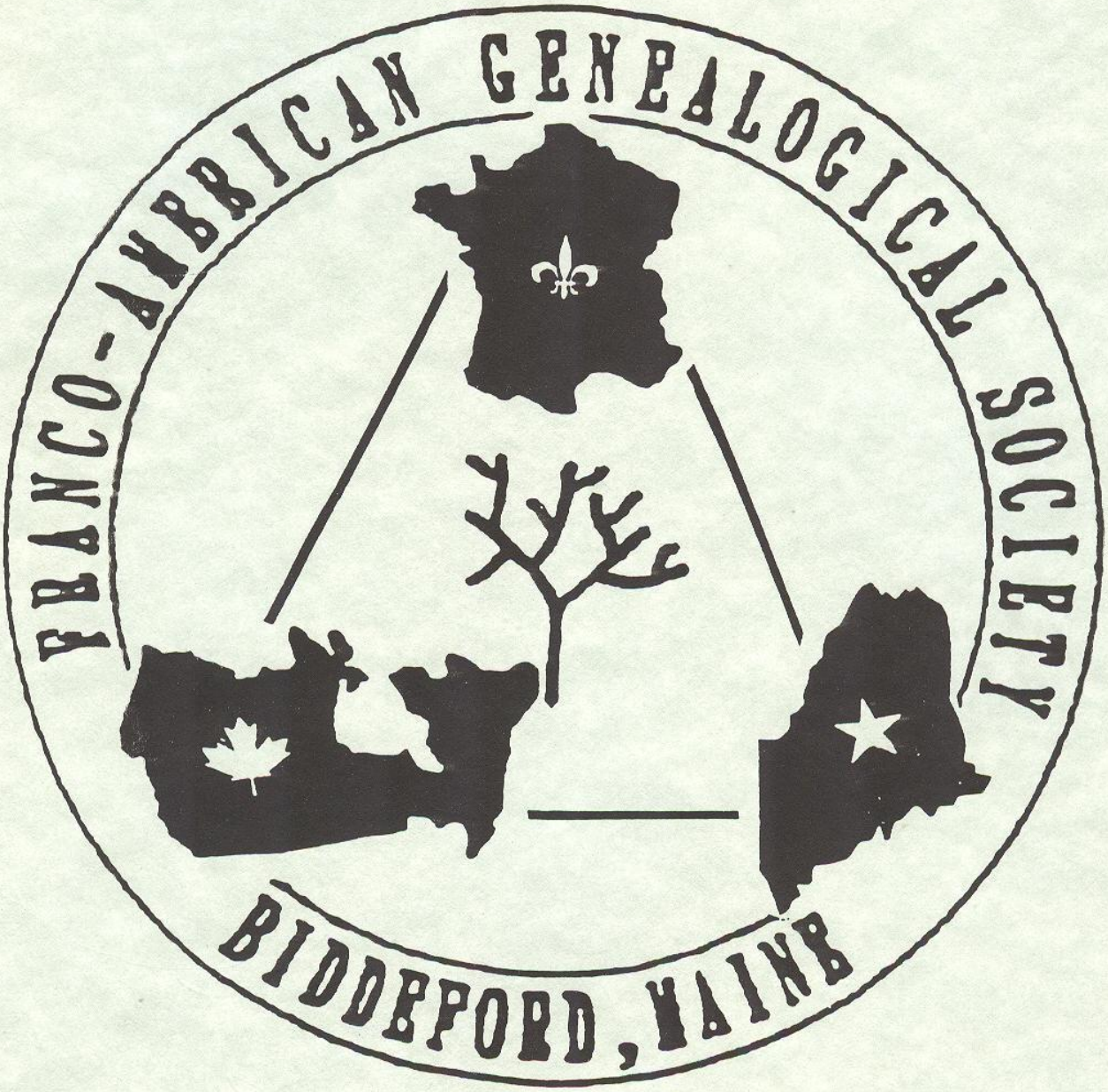

NOVEMBER 1997

VOL. 14

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Raymond G. Cote	1996 - 1997
Celeste Nadeau Steele	1997 - 1998

This publication is free to all paid-up members. Our purpose is to keep everyone informed through genealogical data of all types. We also provide a channel through which you can submit your problems and unsolved questions in expectation that someone will see the question and have an answer for you. Please submit your questions and answers for "SEARCH QUESTIONS' to: Franco-American Genealogical Society, P. O. Box 180, Biddeford, Maine 04005. We ask that all replies be directed to the Society so others can benefit from your knowledge.

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November 1997

Dear Members,

I've been sitting here at my computer patiently waiting for inspiration to strike. I've looked at past bulletins, read the inspired words of some of my predecessors, and tried to come up with an inspiring message of my own. Every year we've thanked those who help the Society. We've tried to pick out the names of those who made great contributions, and hoped that we didn't inadvertently omit any. We've listed the accomplishments of our Society for the previous year. This letter breaks with these aforementioned traditions.

My life has undergone many changes this year. Our older son has left for college, our younger daughter has gotten her license, and I have taken on being principal of my school as well as being a full time teacher. Life in our household has shifted to form new patterns because of the changes. Our family has had to make adjustments, some easier to accept than others. Many of us like to have things remain a certain way, the way we've always done things. Nothing in our lives remains the same. We have to be willing to accept the fact that often it's the new ideas and challenges which enrich our lives, help us grow, and perhaps even prosper.

My life has taken on new dimensions this year, and although demanding, it's exciting to meet new challenges head on and help create something new and sometimes better. This is my challenge for you. We are approaching the millennium. Our Society needs new ideas to help it remain alive and continue to grow. How can you help? If you live far away, communicating your ideas for articles, a better bulletin, or even writing an article of your own would be a help. If you live in the area and can visit our library, come to meetings and offer your help.

If you have an idea for an article please write it and turn it in. I've had several people say they don't think their grammar or spelling is good enough for the bulletin. It's your ideas and stories we are seeking. The bulletin will be much richer and more interesting if it is filled with many voices. We can always correct the grammar and/or spelling.

If you have a computer we can always use help typing. Our bulletin is completely done on the computer. I use Microsoft Word, and therefore if anyone has the same program, we could exchange disks.

Currently we are working on a project for next year's Kermesse which will also be a great asset to our Library. You'll find the directions following this letter, and the blank form on the next page. In the early days in Canada, families often stayed in the same areas as their parents and grandparents, making them fairly easy to find. With the advent of modern transportation and a highly industrialized society, this is no longer the case. With each succeeding generation it became harder to track the movements of our ancestors. This BRIDES AND GROOMS project will be a record of three generations for each family, hopefully making it easier for future generations to find us. All entries turned in will be compiled into a book. The completed book will be available for research in our library and also for sale to individuals or other libraries.

We ask that you take the time and energy to make copies of our Brides and Grooms blank, fill it out, and also pass it along to other family members. Anyone who has been married can be included. You can do one for yourself, parents, children, grandparents, siblings, etc. We need at least 200 for Kermesse 1998. The earlier we get them, the easier it is for us. So don't put it off.

In closing I thank those of you who have given to the Society in 1997, and I also thank those of you who may find a little inspiration from this letter and do something to help us on 1998. I bid you peace.

Sincerely,

Céleste Steele

Celeste Nadeau Steele : -)
e-mail: steele@lamere.net

Directions for "Brides & Grooms" – KERMESSE 1998

1. Type, or print clearly in **black ink only.**
2. **Do not fold.**
3. Please feel free to make copies of the blank form, and pass it along to relatives and friends.
4. Have wedding (or other photo of couple) PHOTOCOPIED in the blank space. Do not glue photo on form! Please have copied on color photocopier only; even if your original photo is in black and white. The copies come out much clearer when done on a color machine.
5. Copy It on upper Elm Street in Biddeford has done most of the Society's copy work for Kermesse 1997; and has done an excellent job. If you tell them it's for the Kermesse project, they'll know just what to do.
6. Submit TWO color copies. We need one copy for the Kermesse display boards, and the second for next year's publication, a BRIDES AND GROOMS BOOK. If you send in one copy, we will display it at the Kermesse, but it will not be included in the book.
7. Submit the forms to Rena Cote at 210 West Street, Biddeford, Maine 04005. For further information, call Rena at 282-9173, or call Celeste Steele at 324-7267.

PROCLAMATION

by Raymond G. Cote

The Sister City became a reality on June 28, 1997 during La Kermesse festival. Mayor Robert Carret of St. George de Beauce and Mr. Bruce Benway, City manager of Biddeford, Maine signed this proclamation on June 28, 1997. It was witnessed by Congressman Thomas Allan and members of the City Counsel of Biddeford, Maine.

The Cities of St. George de Beauce, Quebec, Canada, and Biddeford, Maine, U.S.A. have agreed to be recognized as sister cities, and

WHEREAS, the Cities of St. George and Biddeford enjoy similar cultural, social, economic, educational and recreational traditions and interests, and

WHEREAS, the Representatives of the City of Biddeford welcome the Representatives of St. George and express their appreciation to these representative for their participation in our LaKermesse celebration, now

THEREFORE, I, James M. Grattelo, Mayor of the City of Biddeford recognize Saint George de Beauce, Quebec, Canada as a sister city and proclaim that the City of Biddeford, Maine, U.S.A. will forever share a special friendship with the people of St.George and will regularly participate in activities to promote our common culture, social, economic, educational and recreational traditions and Interest.

****

Attendu que les Villes de Saint-George de Beauce, Quebec, Canada, et de Biddeford, Maine, U.S.A. sont de l'avis d'etre reconnues Comme villes Jumelles, et

Attendu que les Villes de Saint-George et de Biddeford profitent des traditions et des interests culturels, sociaux, economiques, educatifs et touristiques semblables; et

Attendu que les representants de la Ville de Biddeford souhaitent la bienvenue aux representants de la Ville de Saint-Georges de Beauce et expriment leurs appreciation pour leurs participation dans notre foire communale, La Kermesse,

Par Consequent, Moi James M. Grattelo, Maire de la Ville de Biddeford reconnait Saint-George de Beauce, Quebec, Canada comme notre ville jumelle et je proclame que la Ville de Biddeford, Maine, U.S.A. va toujours partager une amitie speciale avec la communaute de Saint-George et nous allons participer regulierement avec des activities qui encourage et contribut < nos traditions et nos interats culturels, sociaux, economiques, educatifs et touristiques que nous avons en commun.

5

Family Name Groom: _____ **Family Name Bride:** _____

Groom's Name: _____

Place of Birth: _____ Date: _____

Father: _____

Mother: _____

Bride's Name: _____

Place of Birth: _____ Date: _____

Father: _____

Mother: _____

Date of Marriage: _____

Place of Marriage: _____

Children: _____

_____

_____

Place(s) of residence: _____

How we met: _____

_____

_____

_____

Comments: _____

_____

_____

Submitted by _____

Address _____

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Justice Under the French Regime

by Camille Bolduc

JEAN BATTIER DIT DUBUISSON, a domestic for Jean-Baptiste Godefroy, was the son of Pierre and Ozanne Chatte. They were residents of the city of St-Jean d'Angely in the ancestral province of Saintonge in France. On the 16th of February in 1672, Jean married MARIE RIVIERE at Trois-Rivières. Marie was the daughter of Abraham and Judith Pelisson, residents of Marennes, also in the Province of Saintonge.

Seven years later on October 23 at St-François-du-Lac, Jean got into a violent quarrel with JEANNE COUQ. In the course of the argument, Jeanne was mortally wounded. Jeanne Couq, the victim, was born at Trois-Rivières July 14, 1657 the daughter of Couq dit Lafleur and the Algonquin Marie Mite8ameg8k8e.

Jean was subsequently accused and tried on a charge of murder. He went to trial at the Court of Trois-Rivières. He was found guilty, and condemned on October 31, 1679 to be hung in a public place until strangled, and remain exposed for 24 hours. He of course appealed his sentence; but the Sauverian Court denied the appeal, and on December 31, 1860 upheld the sentence of death given to Jean.

Jean was to remain in jail until a public executioner was appointed. No hangman could be found, and in a strange twist of fate, Jean was offered the job in exchange for a pardon. Needless to say Jean accepted the position, and remained official executioner until his death at Hôtel-Dieu in Quebec on May 21, 1703.

With his passing Jean left behind his widow and four children: Marie-Marguerite, born in 1672, and married to Gabriel Bonnefoy; Jean-Baptiste, born in 1673, and who died before 1681; Marie-Charlotte born in 1677, and married Daniel Boet; and Pierre-Jean, born in 1680, and married Catherine Rousseau. Jean and Marie also had a child (anonymous) born and buried in Sorel.

****

ANNE BOUGE was born in 1654, the daughter of Etienne and Madeleine Chalet of St-Victor, in the ancestral province of Ile-de-France. On October 2, 1673 Anne married Guillaume Corruble at Quebec.

It is said that not long after the marriage, Anne was accused and found guilty of leading a scandalous life which caused her to become pregnant. As a punishment for her crime, Anne was banished from Quebec for three years. If she failed to stay away from the Town, she would then be punished corporally. Her lover, Jacques Defai, was condemned to a fine of 20 pounds.

****

JEAN RATE was hung at Quebec the first of December 1669 for the rape of Anne Martin.

DR RENALD FERNALD, HUGUENOT PIONEER IN 17th CENTURY PORTSMOUTH, NH

by FREDERICK J. SOUCY

Those of us in the field of French-Canadian Family Genealogy can all relate tales of some of our ancestors who played prominent roles in the early years of New France. What most Francos are unaware of is that the people of New France and Acadia were not the only pioneering settlers of French descent in Northern North America. A few of the much-maligned French Huguenots became pioneering settlers in some of the English colonies to the South of New France.

One Huguenot in particular played a major role in the daily events in the New England settlement of Strawberry Bank, now known as Portsmouth, New Hampshire, at the very same time the pioneers of New France were building their colony. In many ways, the legacy of this Huguenot upon current Portsmouth is just as great as those who still influence Quebec City.

This Huguenot pioneer of Portsmouth, NH was named Dr. Renald Fernald, a third generation Huguenot refugee from Bristol England. Dr. Fernald had a successful career in the British Royal Navy, serving as a surgeon with the rank of Lieutenant Commander. Dr Fernald resigned his commission in the Royal Navy when he became a prominent member of Captain John Mason's Laconia Company. He ultimately ended up as a large landowner in early Portsmouth, NH. By the mid 1930's, Dr. Fernald could be claimed as a blood ancestor by well over 30,000 people in North America.

I, being only 3/4 French Canadian descent, found Dr. Fernald twice in 2 of my English lines, thus allowing me the opportunity to present to our readers a short discussion of this individual, who in my opinion should rightfully be recognized as another French descended pioneering settler in Northern North America.

Renald Fernald's fascinating family roots begin with his great-great grandfather, *Dr. Jean Francis Fernel*, illustrious 16th Century French physician and philosophical writer. He was born April 26, 1497, in Clermont, Auverne Province, France, and was reportedly the son of Petrus Darius Fernel and Marietta Faerno, an Italian nursemaid to Anne of Brittany, Queen Consort to his majesty Charles VIII Valois.

Jean Fernel grew up academically gifted.. While attending the University of Paris as a philosophy student, his academic prowess brought him an appointment as an instructor in philosophical studies at the same time. He also found time to study medicine, which resulted in a second degree from the school.

Jean Francis Fernel was licensed as a physician and established private practice in Paris. During the early years of his career, he concentrated more on the designing of mathematical, gynecological, and surgical instruments, instead of the actual

practice of medicine. He also continued philosophical studies, and is thought to have authored 13 books dealing with medical and philosophical subjects. Unfortunately, all 13 were written in 16th Century Latin, and I have yet to find English language translations.

Financial problems made it necessary for Dr. Fernel to begin treating patients. In conjunction with his other activties, Dr. Jean Fernel was recognized as one of the preeminent physcians in all France, during the 1540's. In that capacity, He was called to the Royal Court of Francis I, to give medical advice in order to cure the apparent sterilty of the Dauphiness, Catherine de Medici, consort to the Dauphin.(heir to the throne), Henry, Duke of Orleans.

Years later, Henry, now King Henry II, requested that Dr. Fernel come to the Royal Court to be the King's new personal physcian, an offer Dr. Fernel accepted after a few delays. He would spend the rest of his life serving Henry II, at court and during Henry's military campaigns. The King rewarded Dr. Fernel with an Italian-made 4% Gold Damascus Blade Sword, which became a family heirloom, to be handed down each generation through the eldest son, eventually ending up in America with Renald Fernald.

While at the royal court, Dr. Fernel built a financially lucrative practice among all members of the royal court. He was able to build up an estate worth 20 million livres, the benefits of which his descendants would be denied. Like many learned men of the period, Dr Jean Fernel rejected "the true faith" of Rome and embraced the "heretical" Reformed Protestant movement of French-born John Calvin, living in exile in Geneva, Switzerland. Dr. Fernel was protected from persecution by his reputation and the safety of the Royal Court. Upon Dr. Fernel's death in 1558, however, his entire estate was confiscated, the proceeds going to the Vatican.

Dr. Jean Fernel married Magdalene Lullier, daughter of Jean Luillier, Counselor of Paris. It was his father-in-law that had convinced Dr. Fernel to actually treat patients in order to provide his family with an income. The couple had 4 children, 2 sons and 2 daughters.

The eldest son and heir, *Francis Junius Fernel*, was born March 3, 1533, at Bourges. He followed his father's footsteps, attending the University of Paris, studying law, medicine, and military tactics. Licensed as a physcian, he practised medicine for only a limited time. Like his father, he embraced Calvinism, and decided to make it his career.

Francis J. Fernel moved to Geneva, Switzerland, in order to attend the University of Geneva. John Calvin had established an academic program for the studies of his Reformed Protestant movement, and the training of Reformed Protestant ministers. By the 1660's, Francis Fernel had completed his studies in Geneva and was an ordained Calvinist minister.

John Calvin's original intent had been to train Reformed

ministers and smuggle them back into France. For the new Rev. Francis Fernel, return to France, even covertly, was no longer possible. The First Huguenot War, a religious war in France between Catholics and Protestants, and the non-enforcement of Protestant recognition edicts, made the French Protestants targets for persecution. As a result, the Fernel/Fernald family would never call France home again.

In the neighboring Spanish Netherlands,(today, Belgium --and the Netherlands), a blossoming Dutch Independence movement against the Spanish Colonial Masters was being aided by a growing underground Dutch Protestant movement. Among those were the French-speaking Walloons, living in southwestern area of modern Belgium. In 1565, the first French Walloon Protestant Church was established in Antwerp, and its first minister was Rev. Francis Junius Fernel.

Rev. Fernel's stay in Antwerp was short. Around 1568, Phillip II, Spain's stridently Catholic Absolute ruler, began a military campaign to wipe out the Dutch Independence Movement, and also planned to reimpose the Spanish Inquisition on his Dutch subjects. Rev. Fernel gave up his minister position in Antwerp and became personal Chaplain to William the Silent, Prince of Orange, head of the Dutch Family, then and now, and natural military leader of the independence movement.

Shortly afterwards, Rev. Francis Fernel left the service of the Prince of Orange for further exile in safely Lutheran Germany. He became a lecturer on philosophical and religious subjects at the Universities of Neustadt and Heidleberg. Like his father before, Rev. Francis Fernel published 64 writings on philosophy and religion, and personally translated an ancient Hebrew Bible into Latin. Rev. Fernel's namesake son Francis donated copies of all 64 published writings and the translated Hebrew Bible to the Oxford University Library.

By the late 1580's, the Huguenot Wars in France had run their course, and the new King, Henry IV Navarre, the first of the Bourbon Kings, had signed the Edict of Nantes, legitimizing Protestant worship in France. Rev. Francis Fernel made several visits to France, all fruitless attempts to have his father's confiscated estate restored, despite making personal appeals to King Henry IV himself.

Following his final fruitless visit to France, Rev. Francis Fernel retired from professional life, and made his retirement residence the City of Leyden in the newly independent United Provinces of the Netherlands. The northern section of the old Spanish had finally achieved independence from Spain, under the leadership of Rev. Fernel's comrade, the Prince of Orange. If you remember, Leyden would be the first exile haven for the Pilgrims of Plymouth Plantation. Rev. Francis Fernel died in Leyden on September 10, 1602, 5 years before the Pilgrims came.

Rev. Francis Fernel married 4 times during his life. On April 10, 1555, he married Maria Commenus, daughter of John Amos Commenius. By Maria, his second .wife, Rev. Francis Fernel

fathered 17 children. Among those was the eldest son and heir, *John(Joannes) Fernius Fernel*, born March 15, 1556. He and his siblings followed their father from France, Geneva, the Spanish Netherlands and finally to Germany.

John Fernel was able to study mathematics at the University of Heidleberg, with the intentions of pursuing a military career. He also added medical studies to his academic background, thus continuing a family tradition. In Heidleberg, John Fernel was married twice. His first wife died in childbirth while delivering their daughter. On January 1, 1573, he married Annietta de Coligny, daughter of the late nenowned French Admiral Gaspard Chatillon de Coligny. Admiral Coligny was the prominent Huguenot military leader during the 1st two Huguenot Wars, sponsored the first 3 French colonization attempts in North America (Brazil, South Carolina, and Florida), and was the primary target and victim of the infamous Massacre of St. Bartholemew on August 24, 1572 in Paris.

John and Annietta had only one child, a son christened William May 10, 1574 in Heidleberg. Although William would receive Dr. Jean Fernel's Damascus sword, his father never got the chance to personally hand over the sword. The 19 year old Dr. John Fernald never got to live to age 20.

The Coligny Family had always found sympathetic support in Queen Elizabeth' England, and not surprisingly, England extended an invitation to emigrate to one of the late Admiral's daughter and husband. Elizabethian England was a popular refuge for many French Huguenots. In England, John Fernel was able to join the British Royal Navy as a navy physician. His family name underwent a change, from "Fernel" to "Fernald" in England.

On the night of August 25, 1675, Dr. John Fernald was out walking on the deck of his assigned Royal Navy vessel. A crewman, a Jesuit named Clemens, snuck up and stabbed Dr. John Fernald in the heart, who bled to death. Queen Elizabeth honored his memory with the minting of a memorial coin. No samples of this coin survive, only pictorial representations.

Given his father's tragic death and the illustrious family background of both parents, the young *William Fernald* was apparently a royal favorite of Queen Elizabeth. It appears that the "Virgin Queen" herself personally promoted William Fernald's advancement. In 1588, while only 13 years of age, William Fernald was part of the crew on one of the naval vessels sent out against the Spanish Armada. This marked the begining of William Fernald's long maritime career.

A commission in the British Royal Navy followed for William Fernald, most likely granted as a tribute to his late father. In 1596, while only 21 years of age, William Fernald captained the Royal Navy's Man-of-War "Garland" during the Cadiz Campaign, the only successful English offensive campaign during the Spanish War. Some sources imply that Captain William Fernald commanded the entire expedition.

On October 8, 1597, Captain William Fernald was knighted by Robert Devereaux, the Earl of Essex and last male "favorite" of

the Queen, in recognition of William Fernald's contribution to the successful Cadiz Campaign. As a Knight of the Realm, William Fernald would be forever known as Sir William Fernald. Knights of the Realm were part of England's Lesser Nobility, which meant the titles were non-hereditarial.

Already a royal favorite, William Fernald further cemented his royal favorite status with his choice of a bride. On May 16, 1597, Captain William Fernald married Elizabeth Amand, daughter of Commander Girad Amand and Elizabeth Washington (yes, the same Washington family that George Washington descnded from). The bride had been personally named and christened at birth by Queen Elizabeth herself. In addition, the Queen gave her namesake an ancient silver teapot, made by Francis de Medici, Grand Duke of Tuscany, around 1480. Following Elizabeth Amand's marriage to Captain William Fernald, the ancient teapot became a second Fernald Family heirloom to be passed on to future generations through the eldest son.

The couple settled in the Bristol, England area and gave birth to 9 sons between 1595 and 1617. At the same time during this period, Sir William Fernald surrendered his Royal Navy commission and began a private commercial shipping business, often captaining his own vessels on trips to North America. On one of those occasions, in 1630, Sir William transported on his vessel "King Philip" one Robert Washington and family, who were traveling from Chester, England to the Virginia Colony. Robert Washington was George Washington's great-great grandfather. Robert's daughter Temperance would later on become Sir William Fernald's daughter-in-law, when she married Thomas Fernald, Sir William's second son.

With 4 sons living in Virginia and New England, Sir William Fernald made frequent trips to North America, able to include family visits in his commercial voyages. Sir William's wife Elizabeth Amand passed away Oct. 1, 1648, while Sir William Fernald passed away in April 1675, at the remarkable age of 100.

This brings us to the emigrant, *Dr. Renald Fernald*. He was Sir William Fernald's eldest child and heir, born July 6, 1595, in Bristol, England. Sir William's chosen Christian name for his eldest son indicates that the Fernald Family had not completely forgotten their French roots. "Renald" is certainly not of English origin; in many cases, it was anglicized to "Reginald."

Renald Fernald followed the family tradition, becoming a surgeon. Family connections brought him a commission in the Royal Navy, and he eventually attained the rank of Liuetenant Commander. On January 1, 1619, Renald Fernald married Joanna Warburton, daughter of George Warburton, Esquire, and Elizabeth Hesketh. Her uncle, George's eldest brother, was Sir Peter Warburton, Knight, of Warburton and Arley. Renald and Joanna first child was their heir Thomas, born July 1, 1620. Then the couple had a 10 year break from childbirth, most likely due to Dr. Renald's Navy service.

What eventually brought Dr. Renald Fernald to Northern New England as a colonist was his involvement in Captain John Mason's Laconia Company. The Company had been granted settlement rights in the area between the Merrimack and the Piscataqua Rivers, today's southeastern New Hampshire. The Laconia Company's original intent was to establish commercial trading post ventures in their land grant. Their initial settling attempt was a small trading post established in 1629 in the Rollinsford, NH/South Berwick, Maine area.

In 1630, one Henry Sherburne, part of the original 8 men who built the small trading post, returned to the Piscataqua Region to establish a real colony, about 10 miles south of the original trading post. At the chosen site, the riverbanks were covered with wild strawberry bushes, which gave the new settlement a perfect name--Strawberry Bank. 20 years later, the name would be changed to that familiar to us today--Portsmouth, NH.

The Laconia Company needed specialized individuals to maintain its ventures. In particular, a qualified doctor was needed, with 3 settlements with medical needs (a 3rd Company venture had been established at Dover Point in 1630). It is thought that the Laconia Company convinced Dr. Renald Fernald to join their ventures in the Piscataqua Region, sometime in 1629. In 1630, Dr. Renald Fernald showed his commitment to the Laconia Company by resigning from the Royal Navy.

On July 8, 1630, Dr. Renald Fernald and 80 other colonists arrived off the shores of Strawberry Bank, on board the Barque "Warwick." One year later, wife Joanna Fernald and his 2 children joined Dr. Fernald in Strawberry Bank, arriving on the Barque "Pied Cow." With them came several Fernald Family heirlooms, including Dr. Jean Fernel's Damascus Sword, one of Dr. Jean Fernel's old family Bibles, and his mother's Medici Teapot. It was apparent that Renald Fernald planned never to return to England.

What also came to America with Dr Renald Fernald was an earned income higher than the usual colonist, and he put it to immediate use. Almost upon arrival, he was able to acquire a prime piece of real estate for a homestead, the large island close to the riverbank. Today, the island is known as Peirce Island, home to the NH State Fishing Pier, the Portsmouth Municipal swimming pool, and the city's sewerage treatment facility.

Renald Fernald seemingly had a preferance for islands, for all of his property purchases would be islands. Just 100 yards north of his "Doctor's Island" was a small rocky patch of land known as "One Tree Island," which Dr. Fernald added to his holdings. In the late 19th Century, this small island, renamed "Four Tree Island," would be the site of Portsmouth's first "Red Light District." Today, the island serves as a city picnic area, connected to Peirce Island by a causeway.

Off the eastern end of "Doctor's"/Peirce Island was another small island, actually connected to its neighbor at low tide by mudflats and sandbars. Renald Fernald bought this island, as a legacy for his third son Samuel. 100 years later, the island,

called "Clark's Island" at the time, would be used as a small-pox quarantine area. In the years preceeding the Revolutionary War, the island would serve as a loading area for the White Pine mast industry. Today, the island is called "Shapleigh Island," and serves as one of the landings for the bridges and causeway to New Castle.

But the true "creme de la creme" of Dr. Renald Fernald's island purchases came in 1645. In that year, Renald Fernald purchased the 2 small islands close to the Kittery shore, known as "Puddington's/Purrington's" Islands. There were to be a legacy for his eldest son and heir, Thomas Fernald. The westernmost of the 2, then known as "Layclaim Island", would later be called "Fernald's Island" and "Dennett's Island." In 1800, the Federal Government would purchase "Dennett's Island" for $5000, in order to build a naval shipyard. Today, the former "Fernald's Island" makes up most of the high security nuclear repair section of the Portsmouth Naval Shipyard. The other island, known as "Seavey's Island," would be used by Thomas Fernald as a homestead.

Besides buying islands, Dr. Renald Fernald played a major role in the colony's civic affairs. On May 25, 1640, all of Strawberry Bank's eligible male voters agreed to set aside 50 acres of land for the creation of a Church of England/Anglican parish, known as a "glebe." Among the prominent signers was Dr. Renald Fernald. In 1642, Renald Fernald was among the signers of a petition reequesting a political alliance with Puritan Massachusetts Bay Colony, in order to combat a growing Amerindian problem. In 1652, Renald Fernald was the 4th person to sign a petition requesting that the colony's name be changed from "Strawberry Bank" to "Portsmouth."

Dr. Renald Fernald also participated in various roles in the governing of the colony. He was appointed to positions as County Court Clerk, Recorder of Deeds , Commissioner, Surveyor, and Town Clerk at various times during his years in the colony. He also served as a militia captain at various times. Let us not forget that he also find time to attend patients in Portsmouth, Dover Point, and the small trading post known as "Newichwannock." The 1966 historic novel, "Becky, Great-Grandmother of New Hampshire," depicts the mighty "Doc Fernald" rowing up and down the Piscataqua River, performing his medical duties.

The events surrounding Dr. Renald Fernald's death produced some interesting circumstances. No actual death date was ever recorded; and all that is known is an approximate range, between a May 1656 affidavit and the election of his successor as Town Clerk in October 1656. He was not "intestate" (lacking a will), but his actual will was never located. Widow Joanna's will gave indications that she had been named executer of his will, conditions of which still had not been completed. According to the terms of both wills, their daughters, Elizabeth Clark and Mary Waterhouse, were to receive joint ownership of "Doctor's Island." Sons Thomas and William Fernald were to receive joint ownership of "Purddington's Islands," while son Samuel was to receive today's Shapleigh Island. Son John Fernald apparently received a landgrant on the Kittery mainland.

Dr. Renald Fernald's burial place has also been the source

misconceptions over the years. Sadly, many honest and respected local historians have repeated the myth that Dr. Renald Fernald and his wife Joanna were buried in the Point of Graves, the oldest existing cemetary in Portsmouth. The land occupied by the Point of Graves was not donated to Portsmouth, for a burial ground, by owner John Pickering until 1671, 15 years after Dr. Renald Fernald's death. The best guess is that Dr. Renald Fernald was buried in an unmarked grave on his "Doctor's Island;" and that any possible trace of the gravesite was lost due to modern development on the island.

Dr. Renald Fernald's local legacy can still be seen today. Of course, all 4 of his islands no longer carry the Fernald name and give any indication of his ownership. The actual Fernald name and family became associated with the Kittery, Maine area, not Portsmouth. Eldest son and heir, Thomas Fernald, built his family homestead on Seavey's Island; his family cemetary was nearly destroyed during the construction of the Naval Prison between 1905 and 1908. Son William Fernald ended up owning a large piece of land, the area between Crooked Lane and Spruce Creek on the North and South, between Traip's and Locke's Cove. During the late 18th and early 19th Century, this land was known as the Fernald Farm. The 1690 Fernald House, one of the oldest in town, was built by William Fernald along Crooked Lane. My parents house is just around the corner from the Fernald House. Fernald Road in North Kittery runs through part of John Fernald's old landgrant.

Renald Fernald's descendants also left their mark in the area. 24 Fernald males from Kittery fought in the American Revolution His great-grandson, Dr. Benjamin Waterhouse, was the first American physician to use innoculation for treatment of smallpox. 116 Fernald males fought for the Union during the Civil War, including Congressional Medal of Honor winner Albert E. Fernald. Throughout the years, many Fernalds have made appearences in "Who"s Who"s and Dictionary of American Biography.

After reading this, some critics will claim that Dr. Renald Fernald was never truly French, despite his family background. My answer to them is this. Every year, the 2 Huguenot Societies in North America honor Renald Fernald's memory, clearly honoring him as a French Huguenot settler in North America. For me, that is sufficient.

SOURCES

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--GENEALOGICAL LINE: DR RENALD FERNALD to FREDERICK J. SOUCY

Dr. Renald Fernald (Sir William Fernald and Elizabeth Amand)
Joanna Warburton (George Warburton,Esq., and Elizabeth Hesketh)
January 1, 1619. Bristol, England

Sarah Fernald (Renald Fernald and Joanna Warburton)
Richard Waterhouse (parents unknown)
June 29, 1672, Portsmouth, NH

Timothy Waterhouse (Richard Waterhouse and Sarah Fernald)
Ruth Moses (Aaron Moses and Ruth Sherburne)
January, 1700, Portsmouth, NH

Joseph Waterhouse (Timothy Waterhouse and Ruth Moses)
Mary Libby (Samuel Libby and Mary Libby)
June 12, 1735, Eliot, Maine

Ruth Waterhouse (Joseph Waterhouse and Mary Libby)
Seth Fogg (Seth Fogg and Mary Pickernell)
July 5, 1754, Scarborough, Maine

Mary Fogg (Seth Fogg and Ruth Waterhouse)
Nathaniel Blake (Benjamin Blake and Elisabeth Boulter)
September 25, 1777, Gorham, Maine

Benjamin Blake (Nathaniel Blake and Mary Fogg)
Elisabeth Moody (Joseph Moody and Elisabeth Plaisted)
September 15, 1805, Gorham, Maine

Deacon Simon Moody Blake (Benjamin Balke and Elisabeth Moody)
Rhoda C. Guptil (Stephen J. Guptil and Elisha True)
June 30, 1836, Biddeford, Maine

Charles A.J. Blake (Simon Moody Blake and Rhoda C. Guptil)
Mary F. Hickey (Patrick Hickey and Mary Shortall)
1880, Biddeford, Maine

Walter Basford Blake (Charles AJ Blake and Mary Hickey)
Annie W. Tibbetts (William H. N. Tibbetts and Anne Keithley)
January 9, 1903, Dover, NH

Florence Mae Blake (Walter B. Blake and Annie Tibbetts)
Carroll John Soucy (Louis Edmond Soucy and Helene Rousseau)
November 1, 1921, Saco, Me.--J.O.P Williams

Frederick Francis Soucy (Carroll J. Soucy and Florence Blake)
Marguerite R. Desjardins (Alfred J. Desjardins and Ida Rayno)
August 17, 1952, Kittery Point, Maine

Frederick John Soucy, eldest son of Frederick F. Soucy and Marguerite Desjardins, born April 20, 1960, Portsmouth, NH

MAYOR GEORGE BEAUCHESNE

by Camille L. Bolduc

In 1880, a son was born to Honorius Beauchesne and Agnes Beliveau at Arthabaska, P.Que. He was baptized George. He received his education in Canada; when grown at the turn of the century he immigrated to United States. George accepted a job as a clerk in Biddeford, Maine, where he would live for the next 49 years.

On June 8, 1903 he married Clara Armstrong at St.Ignatius Church in Sanford, Maine. He was still a clerk and a meat cutter at a retail store, but in 1911 he opened his own grocery business in partnership with Joseph Beaucette at 1 Clifford St. He was then residing at 92 Water St. It would appear that George bought his partner's share of the commerce. According to the City Directory, he was sole owner of the business and still residing at 95 Water St.

At the end of the 20's George bought a house at 6o Clifford Street, where he resided for almost a decade. For a short period of time the Beauchesnes had a boarder by the name of Andre Beauchene, most likely a relative since he was working as a clerk at George's place of business.

In 1929 George built a new house at 159 Pool Street, a building of marvelous architecture which is still admired as one of the most beautiful houses of Biddeford. It is a jewel of great historical value; and was a wonderful home for his wife and four children.

In 1932 George was elected Police Commissioner. He served in this post for two terms. This sure wet his appetite to pursue a higher office in municipal government. In 1934 we find him Mayor of the city. It would appear that he had sold his commerce in the same year since he is listed as a clerk at Delorge Baking Co. in the City Directory of 1934. In the Directory of 1936 George is listed again as grocer at the Corner of Clifford and Pool Street; and was still owner at the time of his death on January 31, 1949 at the age of 69.

George had always taken a dep interest in local affairs, including the activities of St.Andre's Parish of which he was an active member. He was also a member of "Conseil Chagnon de l'Union St-Jean-Baptiste d'Amerique" and the past President of the Alumni Association of the Sacred Heart School at Victoriaville P.Que.

George left behind his widow Clara Armstrong, three daughters: Mrs. Charles (Irene) Dionne, Mrs.Melchor (Bernadette) Dionne of Arlington Ma., and Pauline Beauchesne. In addition he left a son Roland P.; three brothers: Albert, Hector, and Henri of Arthabaska P.Que.; and a sister, Mrs. Philippe Beliveau of St. Leonard d'Acton P.Que.

B E A U C H E S N E

George Beauchesne Clara Armstrong	M: June 8, 1903 St. Ignatius, Sanford,Me.
Honorius Beauchesne Agnes Beliveau	M: Feb. 9, 1869 Arthabaska, P.Que.
Francois Bourbeau dit Beauchesne Marie Reine Toutant	M: Feb. 5, 1822 Gentilly, P.Que.
Joseph Bourbeau dit Beauchesne Josephte Bourbeau Carignan	M: April 1, 1793 Gentilly, P.Que.
Charles Bourbeau dit Beauchesne Genevieve Pre dit Richard	M: Oct. 19, 1759 Becancour, P.Que.
Joseph Bourbeau dit Beauchesne Marguerite Agathe Bigot	M: Nov. 3, 1732 Becancour, P.Que.
Pierre Bourbeau dit Lacourse Anne Besnard	M: Oct. 2, 1676 Cusson Contract, Cap de la Madeleine, P.Q.

Pierre Bourbeau was baptized August 22, 1648 at Notre Dame de Cogne Ancestral Province of Aunis. He was the son of Elie Bourbeau and Marie Noiron, who married in France January 24, 1644, Roy contract.

e-mail project

Many of our members are now on the information superhighway. The advent of Internet and e-mail is a great boon to genealogists, but we cannot communicate with one another without the address. If you have e-mail and would like to correspond with other genealogists, then please send me your e-mail address along with a short list of names you are researching. In our next bulletin, we will publish the list.

If you do not have e-mail, but would like to have your name listed with some of the names you are researching please let me know. These will also be included.

I can be reached at: steele@lamere.net

Toussaint Charbonneau

by J. William Laliberte

Tousaint Charbonneau was a French Canadian who was hired by Lewis and Clark to serve as an interpreter on the expedition to the Pacific in 1804-1806. Tousaint had several wives at various times and one of them was Sacajawea, also sometimes known as "Bird Woman".

If Tousaint Charbonneau's descendance has caused American researchers problems of identification, such is not the case for his ancestry. Tousaint Charbonneau, voyageur and interpreter, was born at Boucherville, Québec, March 22, 1767, from the marriage of John Baptiste Charbonneau and Marguerite Deniau.[1] The two latter, married at Boucherville March 1, 1756, stayed there several years before moving to the town of Detroit (now Detroit, Michigan) in the Illinois country.[2] The date and place of death of Tousaint Charbonneau are unknown.

At Detroit, only Tousaint Charbonneau's brother Jean-Baptiste is remembered; he was born in 1760 at Boucherville, Québec, and died at Sandwich, Ontario, March 16, 1821. There, he had married Marie Josephte Peltier, November 5, 1792, with whom he was the father of fourteen children.[3]

According to the National Archives of Québec, Tousaint Charbonneau descended from his Canadian ancestor Olivier Charbonneau, who arrived at Montréal in 1659 on the ship *Saint André*. He belonged to the Marans (Charente Maritime) group from the ancient Province of Aunis in France, which on June 5 and 25, 1659, before the notary Demontreau, came to an agreement with Jeanne Mance for passage of their families as far as Québec.[4]

CHARBONNEAU, Olivier, arrived Montréal in 1659
Married in France
GARNIER, Marguerite

CHARBONNEAU, Michel
m. Boucherville, Qué. 12 Nov 1692
DE NOYON, Marguerite

CHARBONNEAU, Michel
m. Boucherville, Qué. 12 Oct 1722
BABIN-LACROIX, Genevieve

CHARBONNEAU, Jean Baptiste
m. Boucherville, Qué. 1 Mar 1756
DENIAU, Marguerite

CHARBONNEAU, Tousaint
m. 8 Feb 1805, Bismarck, ND
SHOSHONI INDIAN, Sacajawea

CHARBONNEAU, Baptiste
b. 11 Feb 1805, Mandane, ND

CHARBONNEAU, Joseph
m. Boucherville, Qué. 8 Jan 1688
PICARD, Anne

CHARBONNEAU, Michel
m. St Francois, 5 Nov 1714
HUBOUT,Genevieve

CHARBONNEAU, Joseph
m. Sault au Recollet, 10 Feb 1755
VALIQUET, Marie Louise

CHARBONNEAU, François
m. abt 1800
DESJARDINS, Therese

CHARBONNEAU, François X.
m. 18 Feb 1844, Ste Therese de Blainville
MCCORCHRAN, Charlotte

CHARBONNEAU, Delphine
m. 20 Apr 1878, Granby, Qué.
CODERRE, Limoges

CODERRE, Aldora
m. 1 May 1922, Notre Dame, Southbridge, MA
RICHARD, Wilfrid

RICHARD, Pauline[5]
m. 13 Nov 1948, Notre Dame, Southbridge, MA
LALIBERTE, J. William

Tousaint Charbonneau was hired by Lewis and Clark during the winter of 1804-1805 at a Mandan village near present day Bismarck, North Dakota. On February 8, 1805, Charbonneau married Sacajawea, the daughter of a Shoshoni Indian chief. Three days later, Lewis wrote in his Journal: "One of Charbonneau's wives gave birth today to a son, her first born child". Two other members of the expedition, Gass and Whitehouse, also wrote in their Journal on Christmas Day, 1804, that Tousaint Charbonneau had three squaws for wives.

In his Journal for May 11, 1806, Captain William Clark mentions the bizarre fact that in order to address some Indians of the tribe of the Chopunish, his words in English were translated into French to Charbonneau, who translated them in Mandane to his wife, who in turn translated them into Shoshoni to a young Indian of the Snake tribe, who himself retranslated them into Chopunisk to the chief of the tribe.

Another source tells us that Tousaint Charbonneau left on April 2, 1811 for another expedition on the upper Missouri, bringing with him one of his wives, the Shoshoni squaw La Loutre (the otter). She was older than Sacajawea, La Canotière (the canoe rower), mother of Baptiste and his younger brother Tousaint. He left Sacajawea and her two children in the care of Captain Clark in St. Louis..

To correctly identify the descendants of Tousaint Charbonneau, it would be necessary to scan the Journals of Meriwether Lewis and William Clark, published and annotated in 8 volumes by the archivist Reuben Thwaites in 1904. The same collection also contains the journals of some other members of the expedition, Gass, Ordway and Whitehouse, as well as maps and drawing of the two explorers.

Several other authors mention the name of Tousaint Charbonneau, including Prince Paul of Wurtenburg in 1823, Prince Maximilien de Wied in 1833 and Charles Lapenteur in 1838. Chardon, in his "Fort Clark Journal" mentions that Charbonneau left for a village of the Gros-entres tribes in October 1834, in pursuit of one of his wives. The same author also mentions the last matrimonial adventure of Tousaint Charbonneau. At the age of 80 (actually he was only 67), he married a young Assiniboine prisoner of 14.

The last mention of Tousaint Charbonneau's name is in the records of the Indian Affairs Agency of St. Louis, Aug 26 1839. Having left the village of the Mandanes, he had gone to St. Louis, a distance of 1600 miles. The Superintendent, Pilcher, notes that Charbonneau faithfully served the United States government in humble positions. During the last fifteen years, he had been the interpreter for the government among the Mandanes.

The date and place of his death are unknown, but was probably after 1839.

1. Cf. Godbout, "Les Passagers du Saint-André", pg. 61, note 1 on Tousaint Charbonneau and his wife Sacajawea; cf. pp. 61-72 of the same volume.

2. Cf. Tanguay, *Dictionnaire généalogique*, Vol. III, pg 5.

3. The Rev. Fr. Christian Dennison," Genealogy of the french families of the Detroit River Region" (1701-1911) published by *The Detroit Society for Genealogical Research*, Vol. 1, p. 237.

4. Cf. Godbout, *Op. cit.* pp 20-21.

5. Pauline Richard is a third cousin, four times removed of Tousaint Charbonneau.

Joseph Conrad Corriveau

by
Camille Bolduc

Joseph Conrad Corriveau was born at Warwick,Arthabaska County, Canada on November 15, 1869. He was the son of Benjamin, a farmer, and Luce (Lucie) Dubreuil. He was the last child in a family of seven. His father died when he was only three years old.

Thanks to the valour of his own mother, Joseph Conrad was provided with a good education at the commercial school of Arthabaska, run by the Brothers of the Sacred Heart. In the early months of 1886 Joseph Conrad's mother along with several family members moved to New Bedford, Massachusetts. After his graduation in June of that same year, Joseph Conrad joined his family.

Joseph Conrad spent some years in New Bedford as a store clerk. He married Albina Chartier, daughter of Joseph and Josephine Beaudry, residents of New Bedford. The Corriveau's became the parents of two sons and three daughters. Then in 1903 Albina died at Arctic Center, Rhode Island.

Joseph Conrad was well prepared to make a good living, but like many others, he had gradually acquired a taste for alcohol. At the time, it was said that alcohol was healthful in its ability to cure all kinds of illnesses and fatigue. His drinking habit, acquired when a clerk, followed Joseph Conrad, now an insurance agent, wherever he resided: Brompton, P.Q., Holyoke, Massachusetts, Arctic Center, R.I., and Fall River, Massachusetts. It caused him to lose his employment from major Insurance Companies, such as Metropolitan, Prudential, and Columbian.

In 1905 after the loss of several lucrative positions, Joseph Conrad called on the Reverend P. Jacquemet, a Fall River Dominican Father, for help. After listening to Joseph Conrad for over two hours, Fr. Jacquemet convinced him that there was no other solution for him except total abstinence.

Joseph Conrad thereafter followed the Father's advice; and persevered in his resolution to stay away from alcohol. Gradually his craving for the sauce diminished. Joseph Conrad was so happy to finally be free from his passion, that he spent a lot of time talking to his former drinking friends, trying to urge them to seek advice from Fr. Jacquemet.

On February 5, 1911 the Lacordaire Club for total abstinence was formed in Fall River, Massachusetts. Joseph Conrad was the first man to adhere, and so became its first president. Not long after he had taken the pledge, Joseph Conrad was called to rejoin the insurance company where he had worked for a short time. Three months before, on November 6, 1910, Joseph Conrad remarried. His bride was Florida Banville, daughter of Paul, and a schoolteacher in Fall River. The marriage took place in the Rectory of St. Anne on South Main Street; and was blessed by Fr. Jacquemet.

In May of 1906 Joseph Conrad was again working for Metropolitan Life Insurance Company. He was sent to Woonsocket, R.I. to work as an agent. After only two months, he was promoted to Assistant Superintendent; and remained in that position for two years. He spent a year in Manchester, New Hampshire in that same capacity; and then was recalled to Woonsocket to become a District Manager.

In 1911 Joseph Conrad was again promoted this time as Superintendent of the Pawtucket and Woonsocket Districts simultaneously. This proved to be too much responsibility

for one man, even one as active as Joseph Conrad. His agents nicknamed him the "Insurance Engine". Later his load was reduced to manage only the Woonsocket District. In 1921 a new district was formed in Central Falls, R.I. Joseph Conrad was named as its first manager. In September of the following year, he was again relocated. This time it was to Biddeford, Maine. Joseph Conrad retained his position of Manager there until his death on February 6, 1933.

Joseph Conrad left behind his widow; two sons, Conrad E. of Montreal and Leopold of Edmonton; three daughters, Mrs. Aurore Tetreault of New Bedford, Mrs. Yvonne Blanchette, of Southbridge, Ma, and Mrs. Loretta Brouillard of Wickford, R.I. His internment took place in the family lot at Notre-Dame de Lourdes Cemetery in Fall River, Massachusetts.

Joseph Conrad was prominent in the insurance field, a member of the "Million Dollar Club", and President of the Association of Veterans of the Metropolitan Life Insurance Company. His occupations never stopped him from being very active in all kinds of endeavors. He, as mentioned earlier, was the first president of the Lacordaire Club, a 4th degree Knight of Columbus, a member of the Fremont Club of Biddeford which promoted higher education for Franco-Americans, a member of the St-Jean-Baptiste Union, a member of the Building Loan Association of Biddeford, a Director of the Webber Hospital in Biddeford, and a Director of the Chamber of Commerce.

During his funeral, the Chamber President requested that all stores in Biddeford be closed out of respect to his memory. Joseph Conrad Corriveau was a very energetic man. His life's endeavors certainly put him among the most eminent Francos of the century.

CORRIVEAU DIRECT LINE

Joseph Conrad Corriveau Albina Chartier	M: December 29, 19890 New Bedford, Massachusetts
Benjamin Corriveau Luce (Lucie) Dubreuil	M: August 4, 1857 St-François, Montmagny P.Q.
Louis Corriveau Marguerite Marceau	M: October 2, 1827 St-Valier, Bellechasse P.Q.
Louis Corriveau Cecile Roy	M: February 14, 1803 St-Valier, Bellechasse, P.Q.
Guillaume Corriveau Françoise Bruneau	M: November 8, 1773 St-Valier, Bellechasse, P.Q.
Jacques Corriveau Marie Buteau	M: October 7, 1724 St-Valier, Bellechasse, P.Q.
Jacques Corriveau Françoise Gaboury	M: October 19, 1693 St-Michel, Bellechasse, P.Q.
Etienne Corriveau Catherine Bureau	M: October 28, 1669 Ste-Famille, Ile d'Orleans P.Q.
François Corriveau Marguerite Besnard	M: Residing at Fontclaireau Ancestral Province of Angoumois France

Territories of Native Americans

by

Patricia Sansoucy

It is quite probable that many of us have heard at one time or other that there is Indian blood in our family line. Yet how few of us have been able to validate this family folklore. In order to begin the painstaking research to find some documentation, we must first come to understand who the Indians were in this sector of the world. This article will attempt to shed some light on this.

I have decided to begin with the Hurons since they were the Indians befriended by the French in the earliest days of the sixteen hundreds. It is in relation to the Hurons that we speak about the heroic lives of Father (saint) Isaac Jogues, Rene Goupil, Louis (Couture) Coutoure, John de Lalande, and Father (saint) John de Brebeuf.

The Hurons were an Indian tribe whose name means "spiked hair". They were divided into four nations: 1) bears, 2) cord, 3) stone, and 4) horse. They were very helpful to the French in the fur trade. It was this very fact that caused their downfall. In an effort to gain exclusivity in the fur trade, the Iroquois managed to conquer the Hurons in 1649. As a result several Hurons found refuge with other tribes. A good majority of these Hurons had converted to Christianity. Some were even sheltered in Iroquois villages. This helped the Iroquois to maintain their hold of the fur commerce. In the course of time many of these Hurons relocated to Ohio and Michigan.

In the spring of 1650 some 300 Huron refugees converted to Christianity. They lived on Christian Island then known as l'Ile St. Joseph in the Georgienne Bay of Ontario. They asked for asylum in Quebec. In March of 1651, they established themselves on l'Ile d'Orleans. Most of these Indians were members of the Cord nation. Then in 1668, they relocated to Beauport, where they cultivated the land according to their traditions. They moved to Sainte-Foy in 1669 where some converted Iroquois were integrated into their village. By 1673 their numbers had increased sufficiently to warrant moving once again, this time to Lorette where their descendants still live today.

Iroquois means "real vipers". Iroquois was a generic name given to a group of tribes narrowly related and unified under one political plan known as the Five Nations Confederation. These tribes lived in central New York state with villages spreading from the east to the west, on an imaginary line from Amsterdam heading the length of the Mohawk River through the chain of lakes known as the Finger Lakes and all the way to the Gnesse River. In the same order these tribes were the Mohawks, the Oneidas, the Onondagas, the Cayugas, and the Senecas. The Five Nations had

established their political seat in Syracuse where the Onondagas lived. In the federal peace talks, the Mohawks were considered among the elders of the Iroquois league. Here I would like to mention Kateri Tekakwitha, who was a famous Mohawk Indian who converted to Catholism and later became a saint. Around 1668, thanks to the influence of the Jesuit missionaries, a small band of Mohawks were converted. They left their native land to establish themselves at Sault-St. Louis near Montreal. Gouentagrandi, chief of the Oneida tribe likewise followed. Between 1712 and 1722 the Tuscareros, a tribe from the Carolinas established themselves in Iroquois territory, The Six Nations, had been formed.

As we circle through the Indian tribes we now come to the Algonkins, who have been mentioned frequently in conjunction with the Jesuits. They too were an ensemble of tribes united by narrow ties while each tribe guarded its independent laws. They occupied the Ottawa Valley and the territory north of Lake Huron. However, their tribal boundaries extended well beyond this area.

The Chippewas and the Ottawas were included as a branch of the Algonquian nation. Their neighbors were the Montagnais, the Naskapis and the Cree, all belonging to the Algonquian family. Other tribes included the Amikwa and Maskegons. Another group of tribes make up an easterly branch of the Algonquians. They were the Narragansett, the Nipmuc, and the Wampanoag tribes. They habitated northeast Connecticut, Rhode Island, and Massachusetts.

About 1620, Massasoit, the Wampanoag tribal chief,signed a treaty with the Pilgrims which lasted 55 years. Massasoit's son, Pometacom (Philip) raised an insurrection against the colonists in 1675-76. The Narragansetts joined Philip and the Nipmucs followed. The English were surprised because this last tribal group was comprised of many who were considered Christians. The ensuing war was known as King Philip's War, and caused terrible ravages to the colony not to mention the great misfortune that descended upon the conquerors. Some Indians remained in their native land while the majority fled to the north and west.

As we continue to broaden our understanding of the various tribes found in our region of North America, we cannot omit the Abenaki. The Abenaki make up another Algonquian branch. This Indian family was comprised of the Micmacs, the Malecites, the Penobscots, the Gaspesiens, the Miscouiens, the Pigwackets, the Norridgewichs, the Sokokis, and the Pesmocodys. Their territory ranged from Maine on up through the coastal lands of New Brunswick, Prince Edward Island, Nova Scotia and on northward. Of particular interest were the Micmacs who were mentioned as the "Souriquois" in the "Relations des Jesuites" and as the "Gaspesiens" in LeClercq. Many Micmac daughters married Frenchmen. The Sokokis, habitated the valley along the Connecticut River all the way to its source. Some lived as far as Montreal. Many were well known at Trois Rivieres, Schaghticoke, and Chambly. It even seems that they were the

first inhabitants of St. Francois. It is here that we take note that in the early eighteen hundreds. the Sokokis banded together with the Pigwacket Indians on the Saco River in Maine. Their principal village was situated in what is now Fryburg, Maine.

The Penobscot tribe lived in the vicinity of the Penobscot Bay and River in Maine. Their principal village is what is now known as Castine. In the King Philip's War they too allied with the French and fought the English colonists. Eventually the Norridgewich tribe which lived on the Kennebec River joined them in the conflict. In 1725 the Penobscot chief made peace with the English. This caused discord among the Abenakis. From 1749, the Penobscot would no longer fight the English; and so today continue to be one of the most populatous tribes of New England, many living in Old Town, Maine.

For the French, the Algonquian tribes constituted a veritable blockade which stopped the advance of the English northward. Consequently, the Indians suffered enormous losses in their numbers. Of those that remained a large portion emigrated to the French missions especially St Francois and Becancour.

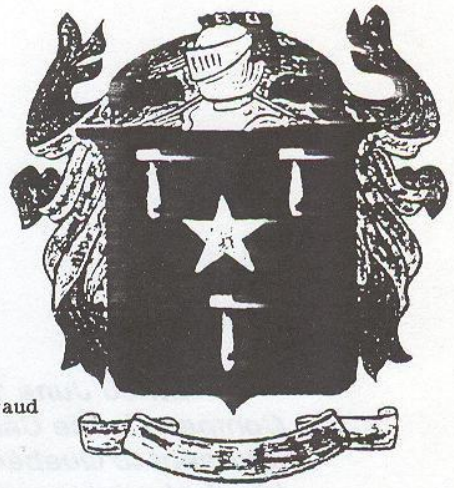
The last group of Indians I would like to mention were the Mohicans from the Hudson River all the way to Massachusetts. This was the land east of the territory held by the Five Nations. They were related to an Algonquain tribe called the Mohegans who lived in Connecticut but remained distinctively separate. They lived near Albany and had as many as forty villages. In 1664 in an effort to avoid Mohawk attacks, they retreated to Stockbridge, Massachusetts, where they were known as the Stockbridge Indians. The French called them by various names, Schaghticokes, Munsees, and Delawares. An important group of these Indians emigrated to Wyoming and Pennsylvania in 1730. Later, they moved to Ohio.

The villages of these tribes were as numerous as our cities. As we have seen, they maintained some distant relationships with each other. Like families who multiply and move on, they too separated, divided and grew apart. Little is left of these great tribes. Their fall was a sad event for any nation. Their heritage gone with the wind of selfishness and assimilation. How difficult it is for any of us to prove our ties with these people, for surely there must be many.

ENGLISH TRIBAL NAMES	FRENCH TRIBE NAME
ABENAKI	ABENAQUIS
ALGONKIN	ALGONQUIN
ALGONQUIAN	ALGIQUE
AMIKWA	AMIKOUE
CAYUGA	GOYOGOGOUIN
CHIPPEWA	SAUTEUX
CREE	CRI
HURON	HURON
IROQUOIS	IROQUOIAN
MALECITE	MALECITE
MASKEGON	MOSKEGON
MICMAC	MIMAC
MOHAWK	AGNIER
MOHICAN (MAHICAN) MOHEGAN	LOUP
NARRAGANSETT	NARRAGANSETT
NASKAPI	NASKAPI
NIPMUC	NIPMUC
NORRIDGEWOCK	CANIBA
ONEIDA	ONNEIOUT
ONONDAGA	ONONTAGUE
OTTAWA	OUTAOUAIS
PASSAMAQUODDY	PESMOCODY
PENOBSCOT	PENTAGOUET
PIGWACKET	PEGOUAKI
POTAWATOMI	POTEOUATAMIS (POUX)
SENECA	TSONNONTOUAN
SOKOKIS	SOCOQUIS (SOCOQUOIS)
TUSCARORA	TUSCAROREN
WAMPANOAG	WAMPANOAG

MARTEL ANCESTRAL LINES

by Rena Payeur Cote



Jean Martel — Marie Duchesne
St-Eustache, Paris, France

Honore Martel — Marguerite L'Admiraud
b. — b.
m. Nov. 26, 1668
Quebec P.Q.

Paul Martel — Madeleine Guillot
b. 1678 — b. 1681
m. Nov. 25, 1698
St-Pierre, Isle of Orleans P.Q.

Paul Martel — Genevieve Houde
b. 1702 — b. 1701
m. Oct. 22, 1724
Laneuville Contract

Paul Martel — Angelique Baron
b. 1735 — b. 1737
m. Feb. 14, 1757
Ste-Croix P.Q.

Joseph Paul Martel — Genevieve Denevers
b. — b.
m. Oct. 28, 1782
Ste.Croix P.Q.

Jean-Baptiste Martel — Genevieve Langlois
b. — b.
m. Feb. 22, 1819
Ste-Croix P.Q.

Modeste Martel — Nathalie Biron
b. — b.
m. Feb. 2, 1847
Ste-Croix P.Q.

Joseph Martel — Camille Hamel
b. — b.
m. Sept. 6, 1875
Lotbiniere P.Q.

Joseph Come Martel — Annie Landsdale
b. June 18, 1884 — b.
m. Oct. 23, 1926
St-Mary, Biddeford, Me.

Harold Martel — Germaine Lavigne
b. March 22, 1916 — b.
m. Nov. 30, 1935
Sanford, Me.

Jean Francois Martel — Madeliene Vannier
b. — b. 1675
m. Feb. 14, 1695
Charlesbourg P.Q.

Joseph Martel — Agnes Paquet
b. 1706 — b. 1708
m. July 3, 1730
Charlesbourg P.Q.

Francois Martel — Josephte Bedard
b. — b.
m. 1766
Charlesbourg P.Q.

Francois Martel — Marie Genesse
b. — b.
m. July 24, 1792
Charlesbourg P.Q.

Jacques Martel — Angelique Gauthier
b. — b.
m. Feb. 15, 1847
Jeune Lorette P.Q.

Napoleon Martel — Marie Bousquin
b. — b.
m. Nov. 27, 1876
Ste-Bibiane, Richemond County P.Q.

Joseph Clovis Martel — Eveline Martin
b. April 22, 1889 — b. June 19, 1893
m. May 24, 1915
St-Andre, Biddeford, Me.

Armand Martel — Delina Rita Cyr
b. Feb. 17, 1917 — b. Feb. 7, 1918
m. Dec. 29, 1945
St-Joseph, Biddeford, Maine

The Martel's

by
Celeste Steele

On 30 June 1665 Honoré. Martel dit Lamontagne, a member of the Allier Company ir the Carignan Regiment, landed in Quebec. His company was one of four sent to Quebec to help protect the colonists. Once in Canada, Martel spent his first winter quartered in Quebec. Compared to the city life of Paris, a Quebec winter would be quite a new experience. Imagine a jungle of bare trees, a thick blanket of snow everywhere making traveling difficult in not almost impossible in places, and frigid temperatures. The following summer Martel followed his captain to the Fort of Assumption (St. Jean). He was also involved as part of the Carignan Regiment in the expedition against the Mohawks at the end of 1666.

Many soldiers once discharged had the choice of returning to their homeland or remaining in Canada to become settlers. Honoré Martel made such a choice. On 30 November as record show, Honoré. was at the home of Romain Becquet, the notary, to sign a commitment to Jacques Larchevêque to help his seed his workable arpent (similar to an acre) of land and also clear two other arpents of felled trees.

Almost a year later, on November 17, Martel was again at the home of the notary to sign a contract. This contract was of a very different nature. Honoré Martel, son of Jean Martel, horse merchant living on Rue des Ursulines in Paris, and of the late Marie Duchesne and Marguerite Lamirault, daughter of François, coachman of the queen, and of Jeanne Glause living on Rue des Poullies also in Paris signed a marriage contract. Marguerite was one of the women now known as "Les Filles du Roi (The King's Daughters). They came to Canada to become brides of the colonists, and establish homes and families in New France.

On 26 November Honoré and Marguerite were united in marriage at the church of Notre-Dame de Quebec. It is likely that the young couple settled on the Ste-Geneviève Coast after the marriage. A son, Charles, was born less than a year later. Unfortunately he only lived three weeks. Over the years Honoré and Marguerite had 14 children; 8 sons and 6 daughters. Ten were married; and nine produced at least 75 offspring, thus establishing the Martel legacy in North America.

Many records exist which document Honoré's and Marguerite's lives and experiences, church records of births, deaths, and marriages; contracts; and court documents which tell of moves, problems with neighbors, as well as changes in occupation. Martel once a townsman, had a difficult time adapting to the life of a colonist and farmer in an untamed land. Eventually he established himself as a maker of construction lumber or longsawyer. He was also involved in the art of carpentry.

On 17 October 1706, tragedy struck the Matrel family. Marguerite dies at the Hôtel-Dieu de Quebec at the age of 62. A year later, at the age of 70 and still a longsawyer, Honoré remarried. His bride was Marie Marchand, the widow of Joseph Massé and Jean Labbé. The marriage took place at Québec on 3 November 1707. Despite all the accounts which remain concerning Honoré's life the date and cause of his death are unknown. We do know that he had ongoing health problems. The last record of Honoré.s at the hospital lists him as having left there on 28 July 1710. Further records which mention him speak of him as having left for a better world.

There are several name variations in use today. They are Bacquet, Beauséjours, Belleville, Berhouage, Martell, Rouise, and St-Jacques.

Helpful Translations

by

Suzanne Bolduc

Most genealogical documents we use for research are written in French. Since many of our members speak only English, it may be difficult to get a clear understanding of the research material.

Here is a list of some commonly used terms used in French documents and their English translations. Take note that the adjectives are given in the masculine, an additional "e" at the end of each word will make it a feminine adjective.

Sépultre	Burial
Surnomme (e)	Nicknamed
Feu (e)	Recently deceased
Pays	Country or region
Etabli (e)	Established
Appelé (e) or dit	Also known as
Noyé (e)	Drown
Contract de mariage (note 1 r)	Prenuptial agreement
Greffe de Notaire	Registry of contacts written by a Notary
Recensement	Census
Tué (e)	Killed
Marguiller	Church Warden
Massacre (e)	Slaughtered
Filleul (e)	Godson or Goddaughter
Périr	To perish
Premier (e)	First
Brulé (e)	Burned
Naufrage (e)	Shipwrecked
Posthume	Born after father's death
Epouser	To marry
Fermier	Farmer
Effacer	To blot out

LAMBERT ANCESTRAL LINES

by Rena Payeur Cote

Jacques Lambert — Perrette Bochelot
St-Jean de Fourmelot Province of Normandie

Pierre Lambert — Marie LeNormand
b. 1650 — b.1662
m. March 4, 1680
Quebec P.Q.

Michel Lambert — Marie-Louise Grenier
b. — b.
m Nov. 26, 1708
Lotbiniere P.Q.

Eustache Lambert — Angele Gerbaux
b. — b.
m. Nov. 22, 1756
Louiseville P.Q.

Francois Lambert — Madeleine Martineau St-Onge
b. — b.
m. Jan. 31, 1785
Louiseville P.Q.

Jean-Baptiste Lambert — Tharsile Giguere
b. — b.
m. July 6, 1829
Louiseville P.Q.

Louis Lambert — Adeline Paquin
b. — b.
m. Jan. 14, 1868
Ste-Ursule, Maskinonge County P.Q.

Alfred Lambert — Elise Duvernay
b. — b.
m. July 2, 1906
St-Joseph, Biddeford, Maine

Urbain Lambert — Yvonne Belanger
b. Jan, 8, 1909 — b. Nov.18, 1907
m. Sept. 28, 1931
St-Andre, Biddeford, Maine

Paul Lambert — Joan Gonneville
b. Jan. 12, 1938 — b. Nov. 13, 1939
m. July 25, 1959
Notre Dame de Lourdes, Saco, Me.

Michael Lambert — Donna Labelle
b. Jan. 24, 1960 — b. June 14, 1959
m. Sept. 21, 1979
Most Holy Trinity, Saco, Me.

Eustache Lambert — Marie Laurence
Province of Poitou, France

Gebriel Lambert — Renee Francoise Roussel
b. 1657 — b. 1669
m. June 19, 1686
Quebec P.Q.

Louis Jos. Lambert — Genevieve Francoise Royer
b. 1695 — b. 1700
m. Nov. 17, 1722
Quebec P.Q.

Ignace Lambert — Genevieve Bourassa
b. 1736 — b. 1738
m. Feb. 6, 1758
Lauzon P.Q.

Joseph Lambert — Marguerite Demers
b. — b.
m. Nov. 6, 1787
St-Nicolas P.Q.

Louis Lambert — Marguerite Thibeau
b. — b.
m. Nov. 10, 1830
St-Nicolas P.Q.

Thomas Lambert — Leda Grenier
b. — b.
m. Oct. 14, 1895
St-Joseph, Biddeford, Me.

Rosario Lambert — Bernadette Houle
b. — b.
m. Sept. 14, 1920
St-Julien, Wolfe County P.Q.

Gerard Lambert — Lorraine Ruel
b. Feb. 14, 1937 — b. July 21, 1937
m. May 30, 1960
St-Andre, Biddeford, Me.

Richard Lambert — Tammy Beaulieu
b. April 10, 1966 — b.
m. Aug. 19, 1989

Crossword Puzzle

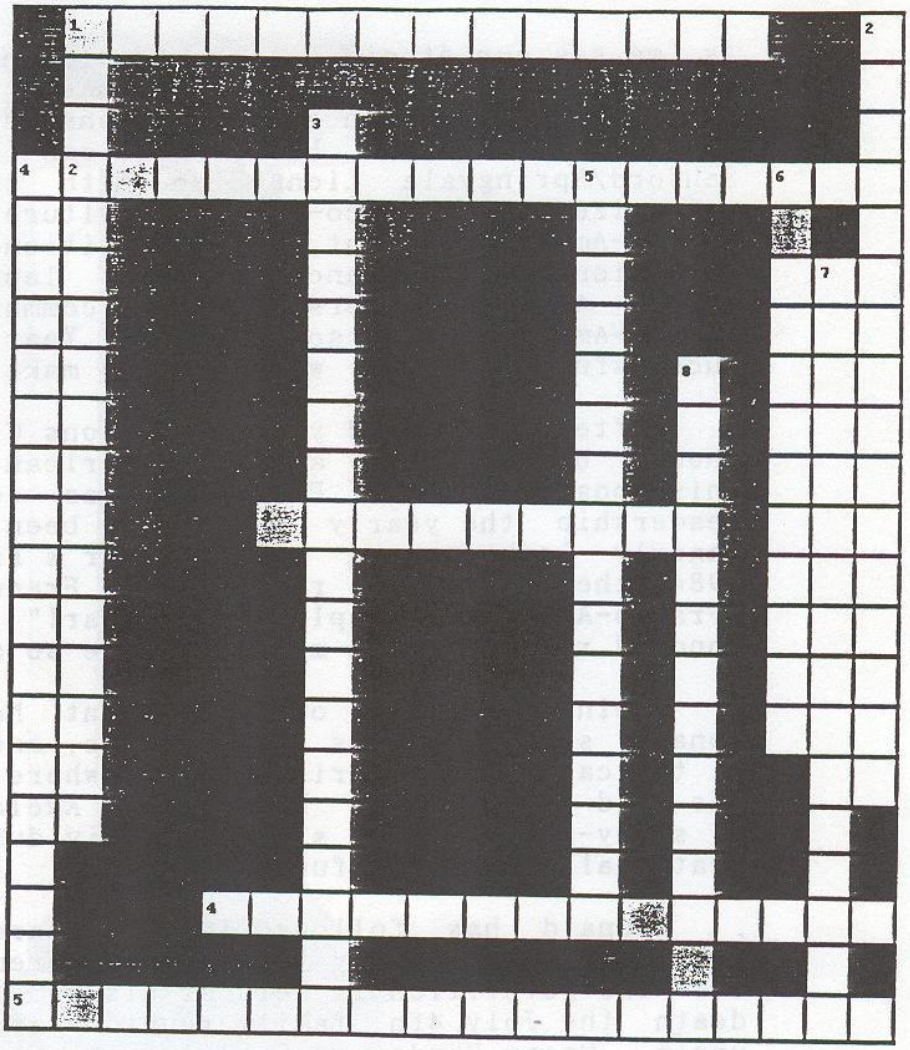
by
John Vacari

ACROSS

1. The arrival of this bird signals the end of winter in Maine.
2. The national symbol of the United States of America
3. The most aggressive and one of the loudest amongst the backyard birds
4. The fisherman's companion
5. Rarely will you see one of these birds alone. Flocks can cover a backyard or momentarily block out the sunlight.

DOWN

1. This tiny bird will amuse you as it excels in a trapeze and acrobatic act in the twigs and bushes.
2. Soaring over a field rodents fear its silhouette.
3. Overseer of the swamp and marshlands, the male will let out a loud screech to attract your attention, and will ruffle his red and yellow shoulders in valor.
4. A roadside frequenter, its appearance brings about a farmer's disdain.
5. Their characteristic vee flight formation signals the autumn and spring seasons.
6. You will usually see these birds paired up and content in a swamp, pond or puddle.
7. Known for its ability to mimic other birds, its antics may make a mockery of one of them.
8. You do not want to be one of these during Thanksgiving.



NOTE: Clues are in English; answers are to be written in French

Unscramble the letters in the shaded boxes and you will find an English word describing an activity our ancestors and birds are known to have done.

_ _ _ _ _ _ _ _

FRANCO-AMERICAN NIGHT

by Gerard J. Lamontagne

As we see our ethnic culture slowly engulfed in the assimilation process, some organization or someone comes along and ignites a spark of interest in our traditions that gives us a sense of awe and pride in our Franco-American Heritage. In 1980 the Sanford/Springvale Lions Club, with their many public endeavors recognized the Franco-American culture, and decided to sponsor a Franco-American Night where traditional dancing, French foods, sing-along, step dancing, French language and music would be heard. An elderly person in the community was recognized as the Franco-American Person of the Year. The evening was so successful that plans were made to make it an annual event.

After the second year, the Lions Club decided that the event should be chaired by a Franco-American. Donald Binette accepted this position with Perry Wood as coordinator. Under their leadership the yearly event has been most successful. People eagerly look forward to the year's Franco-American Night. By 1984 the Lions also recognized Franco-American Couple as the "Franco-American Couple of the Year!" The few that have been so honored represent the many that are so deserving.

Being chairman of this event has been second nature to Donald since he, his two brothers, and three sisters grew up in a typical Franco-American Family where traditional French soiree was held in the home. His father, Adelard, will be remembered as a story-telling and singing individual who performed at many fraternal and church functions.

Donald has followed in his parents' footsteps. He has carried on the family tradition of French soiree. On New Year's Eve the reveillion is held at his home, for many years until his death the July 4th family reunion was held at the farm of his uncle, Oscar Houde, of Somersworth, New Hampshire. Donald wants to leave the legacy of French "joie de vive" to his children and grandchildren.

Donald was born in Sanford on August 30th, 1934. His father was born in Biddeford; and his mother, Yvette Couture, was born in Ham Sud, Canada. Donald attended Holy Family school. Before entering the seminary at St.Hyaciente, he was tutored by Amidee Proulx, who later became bishop. Returning from the seminary he attended St.Ignatius High School, Sanford.

On June 3rd, 1957 he married Lorette Lapointe of St.Ignatius Parish, also a St.Ignatius High School graduate. They raised three children, Michael, John, and Donna; and have five grandchildren. We often see pepere and memere at mass with some of their grandchildren. Donald worked most of his life as a Metropolitan Insurance Agent until his recent retirement. He was

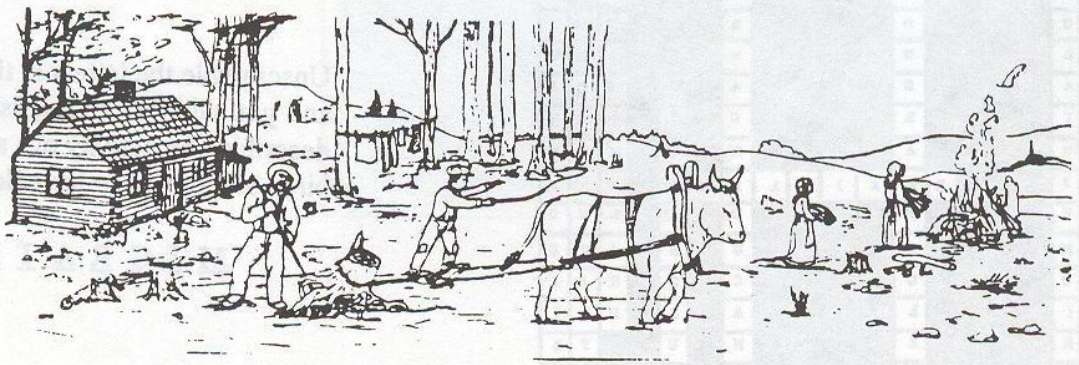
one of the first French lector's at the French mass after Vatican II. Both he and his wife are Eucharistic Ministers, and at any parish function they volunteer as a team.

The Franco-American Night is dear to his heart. The day of the event the committee members and their wives are busy at the hall preparing the food, while some of the men set up the tables for the evening. There is an air of festivity and congeniality in anticipation of the coming evening, while Perry Wood is busy at the stove making his famous pea soup. The Binette's have dear friends from Springfield, Massachusetts, Calton and Shirley Hooper. Since 1985 they have come to Sanford every year to help with the festivities.

This event is not publicized except by word of mouth, and unfortunately in restricted to a limited number of people. Many individuals make their reservations a year ahead. In talking with Don he wants to give credit to the wives of the committee members for their help. Without the wives' support, the event could not be carried out.

In 1993, Sanford resident, Donald Binette, accompanied by his wife, Lorette, was recognized for his Many years of effort in keeping alive the Franco-American Culture in Sanford. A plaque was presented to Binette by the Local L'Union St.Jean de Baptiste Consul #163 which sponsored the Soiree Canadienne. Inscribed on the plaque are the words: "En recompence donner a M. Donald Binette pour son devaument a la culture Franco-American, presente par L'Union St.Jean de Baptiste Consul #163 Sanford, Me. Le 5 Juin 1993." We owe Donald Binette, Perry Wood, the committee members, and their wives, our gratitude and appreciation for their effort in continuing to carry out this Franco-American tradition.

Donald can trace his ancestry to St. Jean de Sauves, Poitou, France.



BINETTE'S ANCESTRAL LINE

Mathurin Binette — Marie Proulx
St-Jean de Sauves, Poitou, France

Nicolas Binette — Genevieve Brisson
m. Nov. 12, 1697, Ange Gardien

Louis Binette — Angelique Landry
m. Oct. 1, 1731, Beauport

Louis Binette — Marie Reine Grenier
m. April 22, 1754, Beauport

Louis Binette — Marie Louise Bougie
m. Jan. 29, 1819, Beauport

Jean Binette — Angelique Boivin
m. Jan. 19, 1819, Ste.-Marie

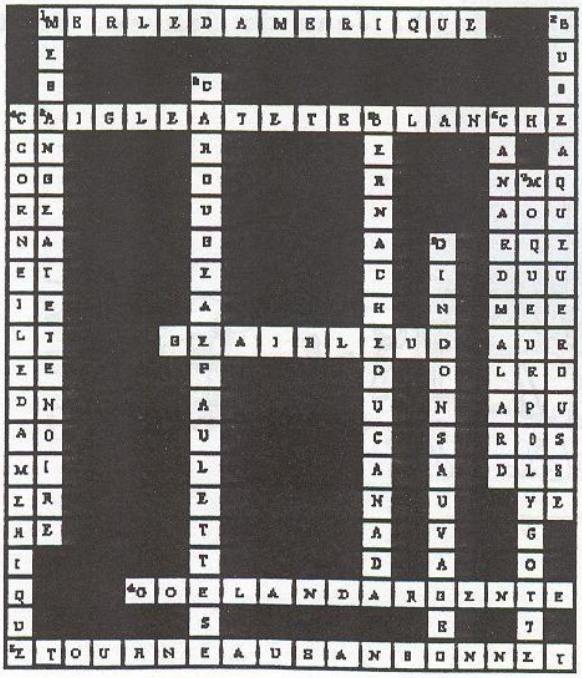
Pierre Binette — Damithille Martineau
m. Sept. 21, 1846, St-Gilles

Ferdinand Binette — Rose Carrier
m. Aug. 3, 1868, St-Ferdinand

Nazaire Binette — Melina Grenier
m. Dec. 11, 1895, St-Joseph, Bidd. Me.

Adelard Binette — Yvette Couture
m. June 16, 1924, Biddeford, Me.

Donald Binette — Lorette Lapointe



Crossword Solution

Unscramble the letters in the shaded boxes and you will find an English word describing an activity our ancestors and birds are known to have done.

M I G R A T E

What's in a Name

by
Linda Boulanger Lafreniere

What's in a name?

Linda Boulanger-LaFreniere finds it hard to describe the feelings that come with her name.

She was born Linda Dianne Baker, seventh great-granddaughter of Claude Lefebvre dit Boulanger of Vigny, France. Claude immigrated in 1663 at the age of 15 to the Island of Orleans, Quebec. Linda's great-grandfather, Louis Alexander Boulanger was born in Saint Isidore of Beauce in 1861. He left Quebec as a young adult to try his luck in the Adams/North Adams region of Massachusetts, while others in his family settled in the Westbrook, Maine area.

The Boulanger name, like that of many of the early settlers, became anglicized in time with some of the family members becoming known as Baker.

Linda's father, Alexander Boulanger son of Pierre Francois and Florida (Bergeron) Boulanger, was born in 1910 in Adams, Mass. Until he began grammar school, he spoke only French. However, as it was with many of the first and second generation Franco-Americans, English became easier. For Linda's family, it also seemed easier to use the anglicized name of Baker.

Linda was raised knowing her father was born a Boulanger, but for the most part this name was the only fragment of her Franco-American culture she would be exposed to during her childhood. Both grandparents had died. Her father did not discuss his heritage, and she did not ask questions.

About seven years ago, it was this fragment of her heritage along with years of unexplained feelings about her grandfather Pierre, that prompted her to go back -- to ask questions, to go deeper. Though Pierre had died 12 years before Linda was born, living in his home as a young child helped nurture these feelings.

Linda's first attempt at her Boulanger family history research consisted of acquiring marriage and birth certificates of her father, grandfather, and her great-grandfather.

As the roots of Linda's family started to became uncovered, her own inexplicable desire to reacquire the Boulanger name surfaced. Those spiritual feelings, and that is how she best describes them, helped her decide that indeed she wanted to have that family name back.

The actual changing of her name was the easiest part. Shortly after her research began, armed with her recent documents to prove that the family name had been Boulanger, a visit to the Social Security Office in Arizona where she lived at the time, proved successful in legally changing her maiden name from Baker to Boulanger - bringing the lost heritage back -- at least for one more generation.

Through the resources and help available at the Franco-American Genealogical Society in Biddeford, the last few years have proven the most fruitful for Linda's genealogy research - connecting her to Claude Lefebvre dit Boulanger and L'Association des Descendants de Claude Lefebvre dit Boulanger en Amerique Inc.

Genealogy on the Internet
by: Diane Doiron

The Internet

The forerunner to the Internet was created many years ago as a militarily secure way for four Western universities to communicate with one another about research they were doing for the U.S. Government. Today, "the net" has evolved into a world-wide mechanism for computers to "talk" with one another. They can do so because they share a single electronic language.

Interest in the Internet has exploded in the past few years because easy-to-use software has been developed that allows people to bring the communicating power of "the net" into their everyday activities. With the interest people have in family history, it was natural that the Internet would become a popular communications tool for those searching around the world for factual information about their ancestors. Here are some specific examples of the kinds of genealogical information that is on the Internet.

- *Electronic bulletin boards called "newsgroups" allow people to post requests for information, respond to others, and exchange news.*
- *Another section of the Internet, "LISTSERV", lets the user subscribe to a mailing list for special interest groups, such as Franco-American Genealogy. There are many others and the service is free. Communications between subscribers are automatically copied and sent to all on the same list. Be prepared to receive lots of e-mail on the French Canadian listservs. I would suggest starting with only one.*
- *The hottest new section of the Internet is known as the "World Wide Web", or WWW. Today, it is something of a status symbol for organizations and individuals to have a presence on the WWW with what is called a "web page". A web page is like an electronic booklet containing whatever information a person wishes to place there. This might be text, photos, video or even sound clips. Each web page has a special address where it can be accessed by anyone in the world who has an Internet connection. There are now many web pages dedicated toward helping people find genealogy-related topics. Some users create web pages that display their own family genealogy. Other web pages offer users the change to add information on shared family lines. Still other are set up for the sole purpose of offering connections to other web sites.*

When you connect your computer to the Internet, you automatically receive an "e-mail address." This lets you communicate one-on-one with people around the world, once you know their Internet addresses. It's like the old neighborly chat over the backyard fence, only, through e-mail, the fence can span an ocean and your neighbor may be someone in France. Addresses come from people you've established contact with through Internet features like LISTSERV, web page, the electronic bulletin board or through other means.

So, with all this information available, you may be asking, "How do I get into the Internet?" You will need a modem computer, a device called a modem which connects the computer to the public telephone system, and a way into the Internet. Most universities are connected to the Internet and allow faculty members and students to use

throughout the U.S. have established such gateways, called "FreeNets." At this time, Manchester, NH is targeted to be the first such FreeNet in Northern New England. Finally, there are commercial Internet service providers who, for a monthly fee of about $20, will provide you with the needed software, technical guidance and a connection to the Internet. These include such national on-line services as America On Line and Compuserve and local services such as Biddeford Internet.

This is only a brief description of the world that lies open to your exploration via the Internet. If you'd like to learn more, write to me, Diane Doiron, at 12 Fall Lane, Portland, ME 04103 or send me an e-mail at doirond@juno.com

Some Popular WWW sites:

Denis Beaureguard is working on a revised version of Jette, with additional information that will go through the year 1780. He is also working on an Acadian version. The data that he has accumulated so far is posted on his web site. He states that he will make this information available until he publishes his new volumes. His Internet web address is: http://www.cam.org/~beaur/gen/welcome.html

Several good sites have been set up specifically as a starting point for a vast quantity of additional sites that can be accessed through "links". By clicking onto the highlighted name of the "link", you will automatically be connected to that site. Some of the better ones that I have found are:

Cyndi's Links, address is: http://oz.net/~cyndihow/sites.htm

The Canadian Mining Co, address is: http://frenchcaculture.miningco.com/msub8.htm

Listserves that deal with Franco-American Genealogy:

Send an e-mail to the following addresses adding the required message.

Maiser@rmgate.pop.indiana.edu

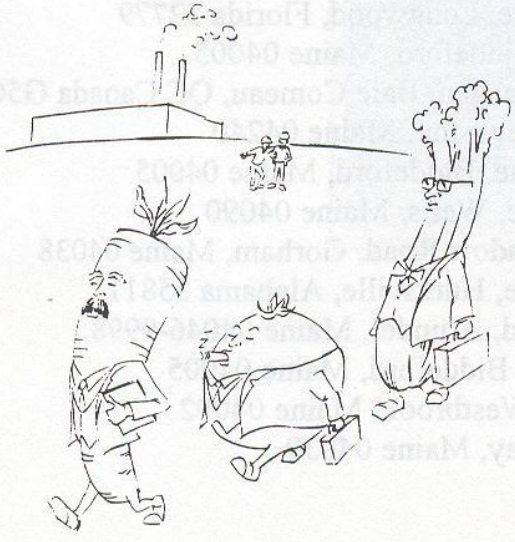
(put this single line in the mail message: info CANADIAN-ROOTS)

LISTSERV@MAIL.EWORLD.COM

(put this in the mail message: SUB GEN-FF-L (your name))

or

(put this in the mail message: SUB GEN-FR-L (your name))



C'est les grosses légumes de la compagnie!
(*They're the company's big vegetables*)
They're the company big shots!

FRANCO AMERICAN GENEALOGICAL SOCIETY
OF YORK COUNTY

258 Archambault, Phil - 7501 E. Sabino Vista Drive, Tuscon, AZ 85750-2222
514 Arnoldy, Marc P.-28 Mountain View Drive, Minot, Maine 04258
197 Babineau, Jos. Raymond & Mary - 623 Cookane Ave., Elgin, IL 60120
610 Barbeau, Janet - 235 Augusta Road, Topsham, Maine 04086
486 Beaudoin, Claudette - Am. Ambassy PSC 74 Box 024 APO AE 09718
405 Beaudoin, Edward - 136 Summer Street, Biddeford, Maine 04005
485 Beaudoin, Jules - Am. Ambassy Rabat PSC 74 Box 024 AAPO AE 09718
662 Begin, Claudette & Alexander Chis - 2251 Mann Ave. #1, Union City, CA 94587
606 Emile Belanger - 40 School Street, Sanford, Maine 04073
469 Bellerose, John A. - 14 Belmont Circle, Hampton, NH 03842-1134
279 Bergeron, Andre - 149 Summer Street, Biddeford, Maine 04005
636 Bergeron, George Joseph - 15 Sherburne Street #1, Springvale, Maine 04083-1128
381 Bergeron, George M. - 181 Pool Street, Biddeford, Maine 04005
506 Bergeron, Oscar - 6 Westfield Street, Biddeford, Maine 04005
23 Bergeron, Simonne - 280 West Street, Biddeford, Maine 04005
458 Bergeron, Therese - 21 Cottage Street, Sanford, Maine 04073
325 Bergeron, Viola - 149 Summer Street, Biddeford, Maine 04005
507 Bergeron, Yvette - 6 Westfield Street, Biddeford, Maine 04005
628 Bernier, Rachel - 2 Irving Street, Saco, Maine 04072
89 Blais, Robert - 4 Graham Street, Biddeford, Maine 04005
117 Blanchette, Louis - P.O. Box 1224, Labelle, Florida 33935
493 Blaney, Daniel E. - 14 W. Old Orchard Ave., O.O.B., Maine 04064
566 Blumental, Arlene - 80 Hennessy Drive, Portland, Maine 04103
666 Boisse, Juley Marie - 77 Liberty Acres Drive, Arundel, Maine 04046
550 Boisvert, Andree - 867 Rue de l'Anse, Fleurimont, QC Canada J1E 3S5
11 Bolduc, Camille - 265 Pool Road, Biddeford, Maine 04005
611 Bolduc, Jerome M. - 315 Coble Drive, Longwood, Florida 32779
260 Bolduc, Suzanne - 265 Pool Road, Biddeford, Maine 04005
52 Bolduc, Charles - 100 Blvd. Manicouagan, Baie Comeau, QC Canada G5C I4V
240 Bosse, Marcel - 354 East Avenue, Lewiston, Maine 04240
130 Bourque, Alice - 17 Dearborn Avenue, Biddeford, Maine 04005
571 Bowes, Mary F. - 477 Ocean Avenue, Wells, Maine 04090
660 Boyle, James - Box 229, Flaggy Meadow Road, Gorham, Maine 04038
492 Brooks, Barbara A. - 105 Amy Circle, Huntsville, Alabama 35811
40 Brown, Lorraine - 802 Old Post Road, Arundel, Maine 04046-9998
549 Butler, Charles, Jr. - 347 Pool Road, Biddeford, Maine 04005
378 Byrnes, Patricia - 420 Main Street, Westbrook, Maine 04092
623 Cabana, Richard - P.O. Box 540, Gray, Maine 04039

665 Carbonneau, Mrs. Annette - 1008 La Paloma Blvd., Fort Meyers, Florida 33903
440 Carpenter, Anabelle - 12 W. Mirdle Street, Biddeford, Maine 04005
353 Carpenter, George E. - 2601 East Ocean, Apt #605, Longbeach, CA 90803
128 Caya, Adrien - 9 Wentworth Street, Biddeford, Maine 04005
129 Caya, Jeannette - 9 Wentworth Street, Biddeford, Maine 04005
100 Chenard, Roger - P.O. Box 145, Tunnel Hill, Georgia 30755
419 Chicoine, Maureen R. - P.O. Box 1809, Lewiston, Maine 04241
651 Church, Jo Ann Reny - 2 Bayview Terrace, Greeland, NH 03840
609 Clampitt, Jeanne - 439 Pleasant Hill Road, Brunswick, Maine 04011
663 Cloutier, Christine - HC 77 Box 7616, West Waterborough, Maine 04087
137 Collard, Gerard - 23 Harding Street, Biddeford, Maine 04005
259 Compagna, Gerard - P.O. Box 440, 84 Fairveiw Drive, Waterboro, Maine 04061
326 Compagna, Leona - P.O. Box 440, 84 Fairview Drive, Waterboro, Maine 04061
560 Coolong, Alice - 3 Highland Avenue, Monson, MA 01057
18 Cormier, Gerard - 38 June Street, Sanford, Maine 04073
243 Cote, Arnold - 96 Old Pool Road, Biddeford, Maine 04005
234 Cote, Lorraine - 171 Granite Street, Biddeford, Maine 04005
565 Cote, Marie - RR #1 Box 2058, Kennebunk, Maine 04043-9901
233 Cote, Raymond - 171 Granite Street, Biddeford, Maine 04005
223 Cote, Raymond G. - 210 West Street, Biddeford, Maine 04005
165 Cote, Rena Payeur - 210 West Street, Biddeford, Maine 04005
250 Cote, Rose Anne - 96 Old Pool Road, Biddeford, Maine 04005
47 Courtois, Bernadette - 479a Alfred Road, Biddeford, Maine 04005
3 Courtois, Ralph - 267 Alfred Street, Apt #2, Biddeford, Maine 04005
190 Courtois, Ralph - 479a Alfred Road, Biddeford, Maine 04005
402 Couture, Wilfred A. - 47 Springwood Road, South Portland, Maine 04106
420 Dagneau, Irene T. - 10 Frederick Street, Lisbon, Maine 04250
643 Dallaire, Gerard - 16 Pinewood Circle, Biddeford, Maine 04005
638 DeAngelo, Katherine - 55 Forst Street, West Bridgewater, MA 02379
282 Deblois, Madeleine - 17 Sheffield Avenue, Lewiston, Maine 04240
283 Deblois, Ronald - 17 Sheffield Avenue, Lewiston, Maine 04240
548 Dee, Rachelle - 276 Granite Extension, Biddeford, Maine 04005
370 Delana, Charity - 3683 Frenchman Road, Fairbanks, Alaska 99709
494 Derosier, Paul G. - P.O. Box 626, O.O.B., Maine 04064
86 Deshaies, Albert - 8 Roberts Street, Biddeford, Maine 04005
346 Desmarais, Patricia - 450 West Street, Biddeford, Maine 04005
441 Desrocher, Suzanne - 9 Old Blue Point Road, Scarborough, Maine 04074
338 Doiron, Diane - 12 Fall Lane, Portland, Maine 04103
621 Donahue, Priscilla - 18 Ross Road, Saco, Maine 04072
587 Dube, Bertrand - 729 Portland Road, Saco, Maine 04072
310 Dube, Claire - 729 Portland Road, Saco, Maine 04072
619 Dubois, Andrew - 135 Highland Road, Standish, Maine 04084

620 Dubois, Betty - 135 Highland Road, Standish, Maine 04084
263 Dubois, Donald - P.O. Box 297, Cornish, Maine 04020
409 Dubois, Martial - 133 Cleaves Street, Biddeford, Maine 04005
261 Dubois, Roland - 316 Bethune Drive, Virginia Beach, Virginia 23452
195 Duchense, Philip - Box 92, Standish, Maine 04084
247 Dufresne, Pauline - 64 Riverside Drive, Auburn, Maine 04210
625 Durette, Richard - 900 Chick Crossing Road, Wells, Maine 04090
396 Duval, Georgette - 13 Lincoln Street, Brunswick, Maine 04011
395 Duval, Raymond - 13 Lincoln Street, Brunswick, Maine 04011
576 Edgecomb, Dana - 300 Boundry Road, Standish, Maine 04084
559 Ellis, Doris E. - 628 Hisel Road, Del City, Oklahoma 73115-4530
253 Faucher, Doris - 11 Herring Avenue, Biddeford, Maine 04005
517 Fecteau, John D. - 11 Inland Farm Road, Windham, Maine 04062
657 Fogg, Jane Bushey - 336 Minot Avenue, Auburn, Maine 04210
276 Foote, Patricia - Sand Pointe II, RR #1 Box 389-04, Mead, Oklahoma 73449
613 Foster, Marilyn - P.O. Box 547, Westbrook, Maine 04092
614 Fournier, Donna M. - RR #1, Box 386, West Buxton, Maine 04093
313 Fournier, Leroy - Box 364, Moody, Maine 04054
22 Frappier, Yvonne - Route 2 Box 379, Hollis Center, Maine 04042
13 Frechette, Gerard - 232B Elm Street, Biddeford, Maine 04005
664 Fredette, Carol - 177 Graham Street, Biddeford, Maine 04005
579 Gagne, Carmen - 30 Westland Avenue, Biddeford, Maine 04005
584 Gagne, Monique - 130 Western Avenue, Auburn, Maine 04210
578 Gagne, Rose Irene - 30 Westland Avenue, Biddeford, Maine 04005
363 Gagne, Tancrede & Rita - P.O. Box 855, Raymond, Maine 04071
113 Garriepy, Paul - St. Joseph's Cemetary Manager, Biddeford, Maine 04005
327 Gaudette, Raymond - 24 Dupont Street, Biddeford, Maine 04005
328 Gaudette, Yvette - 24 Dupont Street, Biddeford, Maine 04005
289 Gendron, Armand - 4 Summer Street, Sanford, Maine 04073
572 Gendron, Richard - 1909 Fleet Wood Drive, Kingsport, Tennessee 37660
44 Girard, Doris - 26 Amherst Street, Biddeford, Maine 04005
43 Girard, Fernand - 26 Amherst Street, Biddeford, Maine 04005
561 Glennon, Richard - 23 North Shore Road, Hampton, New Hampshire 03842
398 Goodwin, Nancy P. - 4701 E. Sabino Vista Drive, Tucson, Arizona 85750-2222
501 Goolden, Sandra - Box 319G, Yarmouth, Maine 04096
634 Gosselin, Don - 49 Cranberry Meadow Road, Spencer, MA 01562
206 Gott, Theresa - 12 ½ Bowker Street, Brunswick, Maine 04011
236 Goulet, Raoul - 271 Granite Street, P.O. Box 33, Biddeford, Maine 04005
388 Goyet, Lynda L. - 6 Bankbrook Road, O.O.B., Maine 04064
626 Green, John - 6 Bankbrook Road, O.O.B., Maine 04064
645 Gregoire, George Donald - 6 Marial Avenue, Biddeford, Maine 04005
295 Gregoire, Patricia - RR #1 Box 3222, Kennebunk, Maine 04043

241 Groleau, Joanne - 416 College Street, Lewiston, Maine 04240
292 Guerin, Jeanne - 32 Garden Street, O.O.B., Maine 04064
144 Guerin, Rachel - 242 South Street, Biddeford, Maine 04005
12 Guerin, Roger - 69 Main Street, Sanford, Maine 04073
36 Guilbeaut, Priscilla - 13 Westland Avenue, Biddeford, Maine 04005
654 Hemingway, Paul A. - 509 Beechwood Circle, Greenwood, South Carolina 29646
329 Historical Society of Wells & Ogunquit, P.O. Box 801, Wells, Maine 04090
271 Houde, Renald - 3 Deer Run Drive, Biddeford, Maine 04005
324 Jacques, Rolande - 32 Warren Avenue, Cape Elizabeth, Maine 04107-1025
608 Janelle, Andre - 12 Scrimshaw Lane, Saco, Maine 04072
104 Joncas, Carol - 7 Sokokis Road, Biddeford, Maine 04005
618 Keneally, Lynn - 5 Rugby Street, Biddeford, Maine 04005
630 King, Clayton - 11 Lucille Street, Saco, Maine 04072-1641
631 King, Pearl - 11 Lucille Street, Saco, Maine 04072-1641
635 Knights, Ms. May - 4 Forets Lane, West Buxton, Maine 04093
266 L'Heureux, Noella - 209 Cleaves Street, Biddeford, Maine 04005
134 L'Heureux, Roger - 209 Cleaves Street, Biddeford, Maine 04005
524 Lachance, Dorothy - 3 Cedarbrook Drive, Scarborough, Maine 04074
298 Lacourse, James - P.O. Box 182, Scarborough, Maine 04070
490 Laflamme, John R. - 1 Railroad Avenue, Kennebunk Beach, Maine 04043
568 LaFreniere, Linda Boulanger - 99 Randall Avenue, #3V, Freeport, NY 11520
567 LaFreniere, Gregory - 99 Randall Avenue, #3V, Freeport, NY 11520
639 Langerstom, John - P.O. Box 351, Presque Isle, Maine 04769
523 Laliberte, William - 10 Coachlight Lane, Portland, Maine 04102
82 Lamontagne, Gerard - RR #1 Box 2065, Sanford, Maine 04073
108 Landry, John - 1 Rockwood Drive, Biddeford, Maine 04005
214 Landry, Claudette - 18000 S.W. Shaw Street, #1, Aloha, Oregon 97007-1353
530 Langley, Phil - 52 Western Avenue, Biddeford, Maine 04005
525 Lapointe, Joan - 191 E. Grand Avenue, Apt #306, O.O.B., Maine 04064
577 Lasure, Beverly - P.O. Box 105, North Hartland, Vermont 05052
582 LaViolet, Philip - 79 Chestnut Street, Westbook, Maine 04092
633 Leach, Russell G. - 142 New Road, Arundel, Maine 04046
163 Legere, Robert - 21 Riverview Street, Sanford, Maine 04073
296 Lemelin, Simone - 54 Free Street, Saco, Maine 04072
120 Lessard, Adrienne - 2546 E. Dudley Drive, Apt C, West Palm Beach, FL 33415
182 Letellier, Gertrude - 267 Alfred Street, Biddeford, Maine 04005
162 Letellier, Raymond - 267 Alfred Street, Biddeford, Maine 04005
467 Levesque, Armand - 643 Main Street, Saco, Maine 04072
632 Levesque, Jacques - 11 Greenway Avenue, Springvale, Maine 04083
461 Levesque, Monique - 13 Greenwood Island, Peaks Island, Maine 04108
641 Lindsey, Ms. Ruth C. - P.O. Box 273, Thomaston, Maine 04861
642 Litwinowich, Jeanne T. - 40 Oak Street, Saco, Maine 04072

277 Madore, Louise - 82 Old Chadbourne Road, Lewiston, Maine 04240
646 Madore, Richard Oliver - 200 Sinnot Road, Arundel, Maine 04046
359 Mailley, Estelle S. - 5 Walker Street, Westbrook, Maine 04092
360 Maines, Pauline - 5 Walker Street, Westbrook, Maine 04092
98 Malak, Eve - 12094 St. Evariste, Montreal, QC H4J 2B5
615 Martel, Joe - 1105 North First Street, Fort Valley, Georgia 31030
652 Martin, Lucienne - 107 Pool Street, Biddeford, Maine 04005
551 Martineau, Raymond - 220 School Street, Sanford, Maine 04073
200 Maurice, Gertrude - 10 Victory Lane, Biddeford, Maine 04005
658 McCallum, Doris M. - 15 Kimball Street, Sanford, Maine 04073
640 McCann, Fred - 44 MacMillan Drive, Brunswick, Maine 04011
111 McArthur Library - 270 Main Street, Biddeford, Maine 04005
511 McNally, Dorothy - 50861 Marsha Lane, Baltimore, Michigan 48047
510 McNally, Edward - 50861 Marsha Lane, Baltimore, Michigan 48047
617 Mercier, Angela A. - 2723 Bowhill Lane, San Pablo, California 94806
505 Michaud, Mary A. - P.O. Box 285, Manchester, Maine 04351
374 Miles, Priscilla - Waterhouse Road, Dayton, Maine 04005
649 Mitchell, Paula G. - P.O. Box 35, Smithfield, Maine 04978
502 Moreau, Eugene - 33 Burke Street, Farmingdale, Maine 04344
540 Morin, Constance - 111 Paul Street, Auburn, Maine 04210
661 Morin, Grace - P.O. Box 68, South Casco, Maine 04077
659 Morin, Lee - P.O. Box 68, South Casco, Maine 04077
539 Morin, Normand P. - 111 Paul Street, Auburn, Maine 04210
580 Morin, Richard - 47 Rachel Drive, RR #2 Box 1907, Sanford, Maine 04073
612 Morris, Kathie A. - P.O. Box 201, South Berwick, Maine 03908
650 Murphy, James - 5737 France Avenue - Minneapolis, Minnesota 55410
438 Nadeau, Donald A. - 375 Fort Hill Road, Gorham, Maine 04038
533 Noblesmith, Deborah - 40 Nott Street, Saco, Maine 04072
591 Noel, Rita - 1 Scollard Road, O.O.B., Maine 04064
489 Nolette, Linda - P.O. Box 190, 200 Valley Road, North Berwick, Maine 03906
302 Paquette, Edna - 8 Labonte Avenue, East Saco, Maine 04072
532 Parent, Fred - 282 Elm Street, Biddeford, Maine 04005
644 Parker, Ann - P.O. Box 1471, Biddeford, Maine 04005
341 Paul, Jean E. - 23 Milton Street, Sanford, Maine 04073
1 Pepin, Raymond - 13 Hillside Avenue, Biddeford, Maine 04005
557 Perreault, Edgar - 1 Laliberte Circle, Saco, Maine 04072
588 Perreault, Noella - 1 Laliberte Circle, Saco, Maine 04072
637 Pinette, John C. - 5503 West 10030N, Highland, Utah 84003
7 Plamondon, Gabe - 101 Pleasant Street, Saco, Maine 04072
6 Plamondon, Richard - 101 Pleasant Street, Saco, Maine 04072
278 Plouffe, Sister Christine - 295 Brown Street, Apt #2, Westbrook, Maine 04092
518 Poirier, Doris A. - 13 Maurice Avenue, Thomaston, Maine 04861

448 Pollock, Sarah H. - 19 Elmwood Drive, Saco, Maine 04072
569 Poulin, James - P.O. Box 1111, Lucerne Valley, California 92356
570 Poulin, Yvonne - P.O. Box 1111, Lucerne Valley, California 92356
318 Prado, Bertha A. - 19 Westwind Estates, Rochester, NH 03867-5155
317 Prado, Lawrence L. - 19 Westwind Estates, Rochester, NH 03867-5155
105 Pyer, Jeannette - 65 High Street, Saco, Maine 04072
246 Ouellette, Galen - Route 1 Box 575-20, Poland, Maine 04274
15 Ouellette, Lorraine - 18 Marcel Avenue, Biddeford, Maine 04005
585 Raymond, Robert - RFD #7 Box 480 - 42 Lambert Ave, Augusta, Maine 04330
425 Rioux, Robert L. - 2817 Jemantown Apt 411, Oakton, Virginia 11124
430 Rioux, Roland A. - 192 Granite Street, Biddeford, Maine 04005
616 Rioux, Robert - Pleasant Ridge Trailer Park #8, Winslow, Maine 04901-9430
203 Rivard, Claire - RR #1 Box 1630, Shapleigh, Maine 04076
202 Rivard, Mr. & Mrs. Paul - 12 Redcoat Lane, Sanford, Maine 04073
543 Roberts, Harland - 507 Fort Quint Road, North Berwick, Maine 03906
542 Roberts, Stella - 507 Fort Quint Road, North Berwick, Maine 03906
653 Robida, Paul - 148 Graham Street, Biddeford, Maine 04005
528 Robida, Robert - RR #1 Box 1269, Wildwood Drive, Springvale, Maine 04083
321 Rodier, Anne - 4 Fairway Drive, Kennebunk, Maine 04043
331 Rosebush, James M. - 143 Lane Avenue, Portland, Maine 04103
232 Rossignol, Cecile - 163 Banco Road, Wells, Maine 04090
339 Rossignol, Jane - 163 Banco Road, Wells, Maine 04090
181 Rossignol, Normand - 2 Calixte Lane, Biddeford, Maine 04005
290 Roux, Conrad - 238 Virginia Street, Portland, Maine 04103
2 Sansoucy, Patricia - 20 Beacon Street, Apt #17, Biddeford, Maine 04005
14 Santerre, Vivian - 16 Gallant Drive, Saco, Maine 04072
647 Sevigny, Paul - P.O. Box 682, Lewiston, Maine 04243
480 Shaw, Carl II - P.O. Box 10985, Portland, Maine 04104
655 Sirois, Charles - P.O. Box 567, Kezar Falls, Maine 04047
453 Sirois, Collette M. - 3 West Labonte Avenue, Saco, Maine 04072
470 Smith, Edward H. - 48 Candlewick Road, Portland, Maine 04102
607 Snyder, Geraldine - 6736 Kittyhawk Avenue, Hesperia, California 92345
168 Soucy, Frederick - 46 Williams Avenue, Kittery, Maine 03904-1702
627 Spofford, Diane - 26 Walnut Street, C6, O.O.B., Maine 04064
148 Steele, Celeste - RFD #1 Box 293, Alfred, Maine 04002
538 Stevens, Mark A. - 34 Broad Street, Salem, MA 01970
445 Stewart, Margaret P. - 131 Frances Street, Portland, Maine 04102-2511
504 Sullivan, Shirley - P.O. Box 190, South Freeport, Maine 04078
488 Surry, Marguerite - 305 South Beach Street, Foley, Alabama 36535
547 Tardif, Robert - 42 Ferry Road, Saco, Maine 04072
496 Theberge, Jeanne - 51 Four Wheel Drive, Brunswick, Maine 04011
656 Theberge, Jeannette - P.O. Box 571, Spingvale, Maine 04083

342 Thibeault, Paul Jos. - 487 Seaside Avenue, Saco, Maine 04072
87 Thibeault, Joseph - 67 Church Street, Westbrook, Maine 04092
345 Tracy, Larry Jr. - 22 Whitten Hill Road, Kennebunkport, Maine 04046
622 Tremblay, Victor - 15 Memorial Drive, Biddeford, Maine 04005
355 Turgeon, Donald R. - 3 Twin Island Acres, Biddeford, Maine 04005
376 Turner, Carol - 445 Oakgrove Avenue #8, Menlo Park, California 94025
375 Turner, Vernon - 445 Oakgrove Avenue #8, Menlo Park, California 94025
347 Vacari, Donna - 66 Hill Street, Biddeford, Maine 04005
337 Vacari, Mr. & Mrs. John - 66 Hill Street, Apt C, Biddeford, Maine 04005
592 Valliere, Simone - 4 Cadorette Avenue, Biddeford, Maine 04005
299 Veilleux, Carol - 11750 14e Avenue, St. Georges, QC Canada G5Y 6W3
454 Walker, Marg. - 2435 Felt Street, Apt #118, Santa Cruz, California 95062
624 Welch, Priscilla Samcon - Route 1A, Arundel, Maine 04046
10 Welch, Anne Marie - 740 Broad Street, Apt #712, Hartford, Connecticut 06106
629 Whitten, Sandra W. - P.O. Box 409, Shapleigh, Maine 04076
500 Young, Elodia - Route #1, 404 Lewiston Road, Topsham, Maine 04086

ON THE BOOKSHELVES

by Fernand Girard

New books and marriage repertories added to our collection this year include:

St-Joseph's Marriages, Worchester, Ma. .....1891 - 1937
St-Joseph's Baptisms, Fitchburg, Ma. .....1891 - 1995
Enfant Jesus's M.B.B. Nashua, N.H. .....to - 1994
St-Joseph's Marriages, Laconia, N.H. .....1871 - 1993
Protestant Marriages, County of Levis P.Q. .....1820 - 1948
St-Sacrement, St-Martyrs Canadiens, Notre-Dame du Chemin Marriages all Quebec City
Gaspe West, B.M.S. (13 volumes) .....1800 - 1995
St-Mary's, Marriages, Dover, N.H.....1833 - 1991
Catholic Churches of New England
Immaculated Conception's Marriages, Portsmouths, N.H. 1851 - 1990
St-Catherine's Marriages, Portsmouth, N.H.....1951 - 1990
St-James Marriages, Portsmouth, N.H.....1958 - 1990
St-Mary's, Rochester, N.H. .....1872 - 1974
St-Rosaire's, Marriages, Rochester, N.H.....1883 - 1976
Sacre Coeur's, Marriages, Laconia, N.H. .....1891 - 1994

J E A N C H A S S É

(note de recherche)

Il est heureux que l'éditeur de la Revue Sainte-Anne ait récemment offert au public le no. 29 de la collection **Nos Ancêtres**, dont les textes, parmi lesquels figure une biographie de Jean CHASSÉ, étaient encore sur le métier au moment du décès subit de leur regretté rédacteur, le père Gérard LEBEL, C.Ss.R.

Originaire de la province française de Franche-Comté, ainsi désignée depuis le XIVe siècle, mais auparavant nommée la comté (et non le comté) de Bourgogne, d'où le surnom qu'on lui donne parfois de **Jean LE-BOURGUIGNON**, l'ancêtre Jean CHASSÉ (1711-1798) connaît une existence aventureuse qui comporte certains points d'ombre que la documentation disponible ne permet pas d'éclairer de façon satisfaisante. Heureusement, la généalogie d'une branche de la famille CHASSEY, de Scey-sur-Saône, communiquée par monsieur Denis MACABREY, de Belfort, a permis aux généalogistes et aux démographes d'établir de façon exceptionnelle, dans ce cas-ci, l'antériorité de la famille CHASSÉ (Archives départementales de la Haute-Saône, Vesoul, 17 septembre 1971).

La gabelle, cet impôt sur le sel, inégal d'une juridiction à l'autre, est source d'agitation sociale durant tout l'Ancien Régime. Jean CHASSÉ, l'un des nombreux contrebandiers ou faux sauniers qu'emprisonnent les gabelous, douaniers de l'intérieur, récolte sans doute dans ses traverses quelques horions, d'où ce surnom de **Jean LA-JOUE-PERCÉE** qu'il porte jusqu'au Canada, où il est banni à vie, faute d'être envoyé aux galères ou pendu. Pourquoi une peine aussi sévère? C'est que dans ce régime de pouvoir absolu, autoritaire, jaloux, centralisé sur la personne du roi, la fraude fiscale est presqu'un crime de lèse-majesté.

En Nouvelle-France, Jean CHASSÉ et son parent du côté maternel, Jean-Nicolas GRANDMAîTRE, travaillent d'abord aux forges du Saint-Maurice, comme le rappelle, sur les lieux de la première industrie sidérurgique de chez-nous, un panneau explicatif.

Mais, là où il convient d'apporter des réserves, c'est sur le voyage éclair en France de Jean CHASSÉ (1734 ou 1741), dont la réalité n'a jamais pu être prouvée et que, d'ailleurs, la situation de notre censitaire, à Kamouraska, lui interdisait d'entreprendre dans les conditions précaires de l'époque. Les faux saulniers étaient bannis du royaume et envoyés dans les colonies (« pour y rester pendant leur vie » : le ministre des colonies au gouveneur de Beauharnois et à l'intendant Dupuy: 1728-05-15) et ne pouvaient donc rentrer en France (« vous observerez qu'ils ne peuvent jamais revenir en France » : Maurepas au gouverneur et à l'intendant: 1731-05-01). Même Pierre REVOL n'a pu y réussir, car il lui aurait fallu une révocation par le roi de son bannissement pour faux saunage.

Enfin, en 1747, la condamnation de Jean CHASSÉ et de Jean-Claude CARLOS, autre faux saunier, a être pendus « en effigie par contumace pour majoration et falsification de monnaie et billets » est un dernier point à inscrire sous réserves. Un compilateur, monsieur Raymond BOYER, travaillant dans des conditions difficiles, a, dans le dossier criminel de nos deux faux-monnayeurs, confondu la peine maximale et la sentence. Seule est établie vraiment la thèse de l'auteur sur la cruauté et les lacunes de la justice en Canada.

REMI GILBERT

1997-03-08

Search Answers

When submitting search answers, please state the source of your information. The person receiving this information will be able to use the source to seek out any additional references to other missing ancestors; or for verification of other facts. Thank you.

A. #110 The parents of Genevieve Caron are Joseph Caron who was born in 1694 and Marie Madeleine Bernier. Marie Madeleine was born on 6 Dec. 1692. Genevieve was born on 20 Oct. 1720.

Search Questions

Q. #114 Seeking anyone with information on/or researching the Ridley family. Howard Franklin Ridley was born on May 8, 1869 in Biddeford. He married Marie Anna Hamelin on 10 August 1901 at St. Ignatius in Sanford, Maine. They had 3 children, Grace Ridley Hubert, Henry Ridley, and Ernest who died at the age of 2 ½ years.

Q. #115 Seeking the birthplace, parents, and marriage date and place of WILLIAM (JOSEPH) CHOQUETTE and OLIVINE CHADONAIT. William was born on 6 August 1862 in Canada and died on 19 May 1926 in Athol, Mass. Olivine was also known as Olivine Fields and Lina Fields. She was born in 1863, and died on 26 September 1945 in Springfield, Mass.

Q. #116 Searching for early history of the original French settling in Canada in 1608.

GRANDMOTHER LOSES U.S. CITIZENSHIP

by Carol Ann Grenier Turner

She was young and beautiful and he was so very handsome. Like many other young couples of their day, both had bright futures and unfulfilled dreams. Theirs was to establish themselves in the United States where there was family, promise of employment, and where the bride had been born on September 5, 1900 in Blackstone, Massachusetts-- a small village which borders Rhode Island. With high hopes and expectations they left family and friends behind in the bustling town of Thetford-Mines and headed to Lewiston, Maine, known then as "Le Petit Canada". It was there that their first child, Maurice Odilon GRENIER, my father, was born on June 24, 1920 and later baptized at St. Mary's Catholic Church.

During the height of WWI a brother had been seriously wounded as a result of mustard gas and in October of 1918, a younger sister and a young niece had tragically died in a house fire that nearly killed my great-grandmother, Delia COUTURE. In spite of all this personal tragedy, perseverance was the order of the day and so on May 12, 1919 at St. Alphonse Catholic Church in Thetford-Mines, Quebec, Canada, my grandparents, Marie Laura Alice "Aurore" DUBOIS and Joseph Odilon GRENIER were wed.

Their lives were not easy ones, as they had five children in fairly short order and worked very hard to eek out a meager living. Working for the cotton mills was not all it was cracked up to be and when the Great Depression came, things were especially trying. Countless trips were made across the border between the US and Canada in order to gain employment. For a short time the situation became dire and my grandparents were forced to enroll their children at a convent in Quebec where they could be cared for properly. The days were long and the pay was short and there were lots of "in-between" jobs too, such as "bootlegging" during prohibition. A family story tells of my father discovering where my grandfather had hidden his stash of alcohol in the ruts of a planked garage floor and hence took it upon himself to go "calling" on different family and friends hoping to make a quick sale. My father's career as a junior bootlegger was apparently short-lived once my grandparents discovered what he was doing. As depicted in the photograph, my grandfather GRENIER was a fireman for a time in the City of Biddeford, Maine. Odilon GRENIER was a rather "stoic" man, but nonetheless one who enjoyed his brew whereupon its consumption became quite talkative and sometimes even a bit comical and rambunctious. Looking back at it now we all get quite a chuckle remembering his antics, but I'm sure at the time no one thought it was a bit funny. Another claim to fame for my grandfather was his work as one of the construction crew that built the original pier at Old Orchard Beach.

The five GRENIER children grew up and married and there were numerous grandchildren, of which I was the first grandchild as well as the first granddaughter.

I was merely 3 years old when my grandfather was summoned to his mother's bedside at Thetford-Mines. WWII had come and gone and suddently it was 1946. Being the only surviving child born to Athanase GRENIER and Delia COUTURE, my grandfather took his obligation to his parents very seriously and immediately left for Quebec. This soon-to-be "ill-fated" trip was on the heels of WWII and crossing the border may have been a little more complicated, but not to my grandfather who had crossed the border more times than he could remember. He had also refused to become a US Citizen. Attempting to return to the US after he had cared for his ailing mother for a short while, he found that the proverbial door had been slammed in his face and he could no longer cross the border and enter the U.S., as he had somehow "over-stayed" his visit in Canada.

Finding herself alone to take care of the remaining younger children at the family home in Biddeford, my grandmother "Aurore" took immediate action to see what she could do to extricate her husband from "foreign" soil. Unfortunately, she soon made the grim discovery that since she had married my grandfather, a Canadian citizen at the end of WWI, and Canada being a belligerent country during this time period, she was told that she had "lost" her US citizenship. One can just imagine the thoughts that must have crossed her mind at the time. I'm sure she must have wished on more than one occasion to be awakened from this nightmare. Legal documents that I found subsequent to her death in 1973 indicated that she had hired an attorney in Biddeford to help her out of this horrendous circumstance. I was absolutely dumbfounded when I discovered yet another piece of paper that turned out to be her naturalization certificate. How could this be as in the same small, metal box lay my grandmother's baptismal certificate from St,. Mary's Church in Blackstone, Mass., dated September 5, 1900. Surely, someone had to have made a horrible mistake.

The VERY next day the Portland office of the INS found me at their front door demanding answers to a litany of questions as to why and what for, and how could this happen in the 20th century? I proudly showed the clerk my grandmother's baptismal certificate confirming that she had indeed been born and baptized in this country. My other hand held her diploma-like naturalization certificate. Immediately, a supervisor was summoned to the front desk, and looking back on the event, I wish I had brought a camera along to catch the frozen expressions of bewilderment on their faces. It was truly priceless.

Our vacation time in Maine soon concluded and we returned home to California with only a promise from the INS office in Portland that we would "soon" hear from Washington, D.C. Years have passed since I made this discovery, and yes, I did

hear from Washtington, D.C., but first I had to prove to them that my grandmother was deceased. I sent them the correct papers, even an obituary, but really to no avail, as several letters came that merely tap-danced around the issue of my grandmother's citizenship. Their last letter indicated they were still working on it.

As you read earlier, I believe my own conclusion to be reasonable and believable. However, there was a price to pay in order to arrive at the correct answer—a lot of research time, plain old detective work, and even a few tears of frustration were shed. Perhaps someday I will have a change of heart, but for now I do not wish to let the powers that be in "Washington" in on my little secret, as I believe that our family deserves an explanation. We are still waiting—till Kingdom come!

Odilon Grenier

DUBOIS PEDIGREE CHART

Francois Dubois — Claude Fayenne
Saint-Postan, Bretagne (Cotes-du-Nord)

Francois Dubois dit Lafrance — Anne Guillaume
m. 19 Oct. 1671 Quebec City

Philippe Dubois — Marie Therese Boucher
m. 18 Jan. 1712 St-Nicolas

Jean-Baptiste Dubois — Marie Louise Methot
m. 26 Aug. 1744 St-Nicolas

Michel Dubois — Marguerite Simoneau
m. 7 Nov. 1774 St-Nicolas

Louis Victor Dubois — Ursule Chateauvert dit Faucher
m. 23 Feb. 1808 St-Nicolas

Louis Dubois — Louise Terrien
m. 16 Nov. 1830 St-Nicolas

Joseph Dubois — Aurelie Sevigny
m. 14 Oct. 1856 St-Nicolas

Joseph Dubois — Belzemire Turgeon
m. 9 Nov. 1880 St-Adrien d'Irlande

Laura Alice "Aurore" Dubois — Odilon Grenier
m. 12 May 1919 St-Alphonse, Thetford Mines

Maurice Odilon Grenier — Rita Olianne Cookson
m. 27 Nov. 1942 St-Andre, Biddeford,Me.

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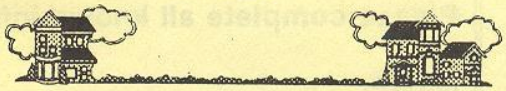

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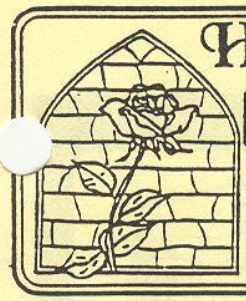

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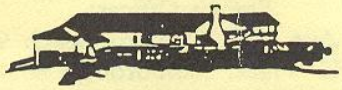

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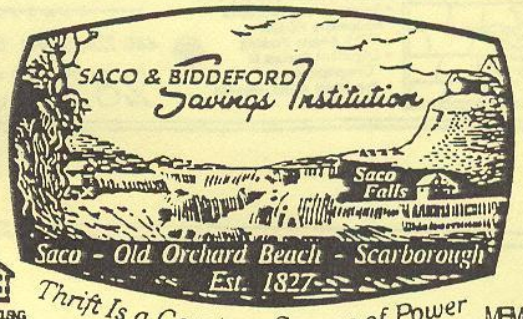

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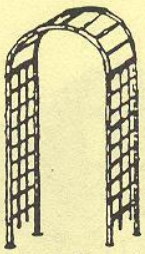

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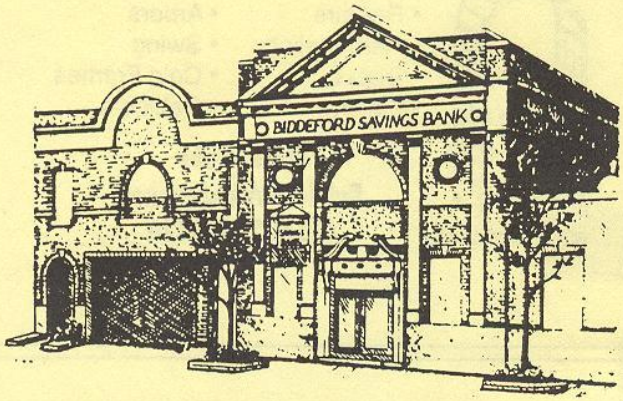

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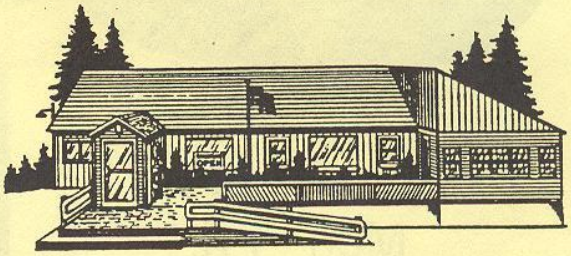

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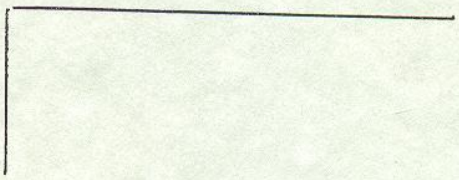

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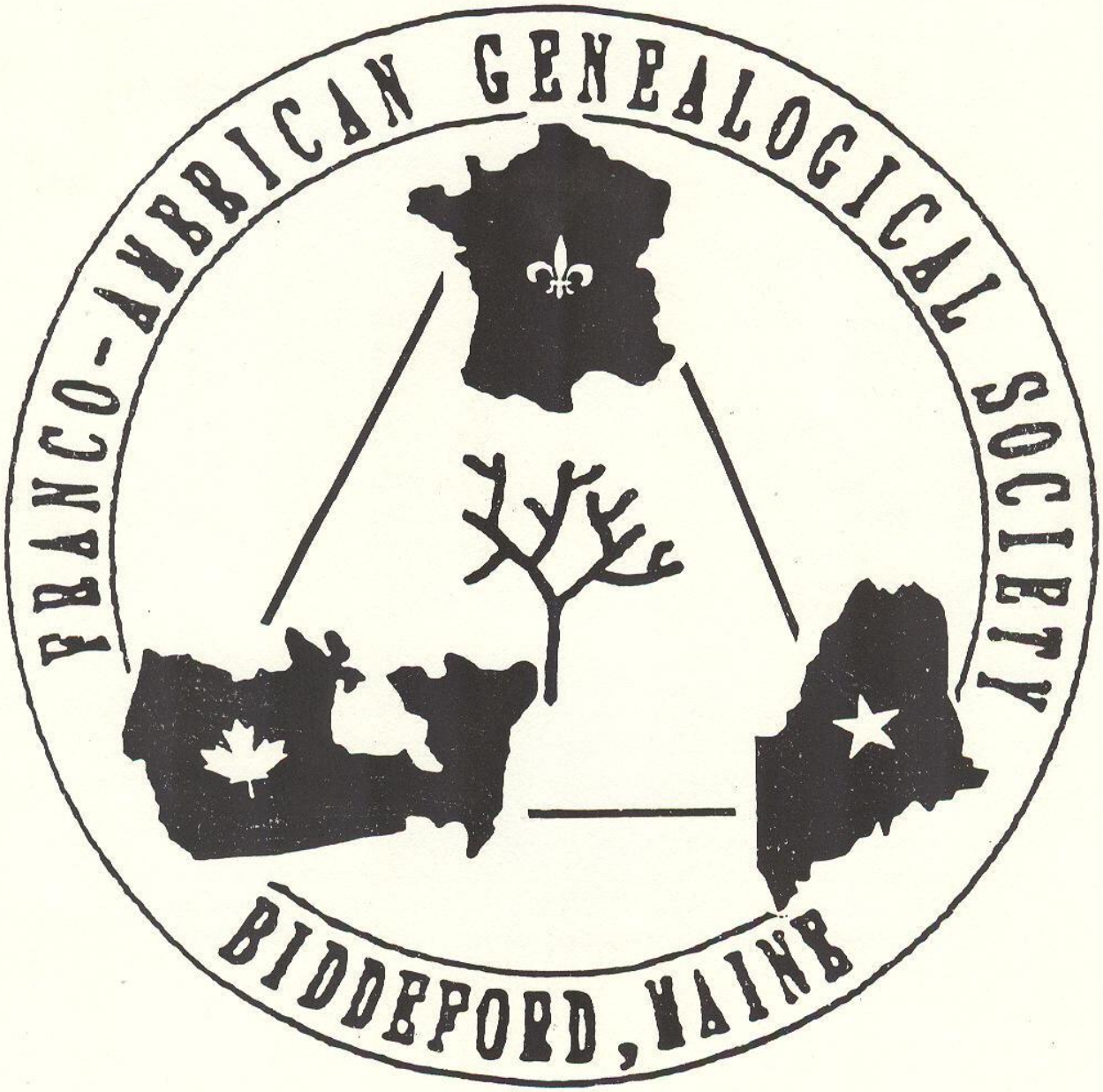

NOVEMBER 1998

VOL. 15

1998 - 1999 OFFICERS

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This publication is free to all paid-up members. Our purpose is to keep everyone informed through genealogical data of all types. We also provide a channel through which you can submit your problems and unsolved questions in expectation that someone will see the question and have an answer for you. Please submit your questions and answers for "SEARCH QUESTIONS" to: Franco-American Genealogical Society, P.O.Box 180 Biddeford, Maine 04005. We ask that all replies be directed to the Society so others can benefit from your knowledge.

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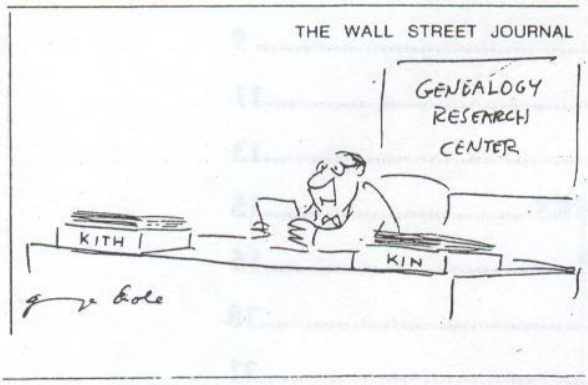
November 1998

Dear Members,



Another year has flown by. As we get older, it seems as if the years get shorter. Last year's project for the Kermesse has been completed and published. Plans are already underway for Kermesse 1999.

This past year, our library went through some much needed changes. McArthur Library generously allotted us more space. As a result we have additional work space and lots more shelf space, which is already filling up. We are grateful to the Library. We were at the point of not being able to expand our holdings without the added room.

One of the benefits of being in the public library is having the use of additional materials such as old newspapers and city directories nearby. For those of you who haven't used the directories, you should check them out. They can be helpful in tracing the movement of families from one area to another. McArthur has several volumes; but their set is not complete. Sometimes the books are not in very good shape. We are asking our members, that if you, any friends or relatives have any Biddeford & Saco, Old Orchard Beach, or Sanford/Springvale directories gathering dust, please consider donating them to our library.

Every year in the President's letter, we talk about what the Society has accomplished, and our hopes for its future. We thank those who contributed money or time for its benefit. The list of people to thank is often similar from year to year. I'm on the board of two other non profit organizations. The same seems to be true for them. The problem is that after awhile, the members who we've counted on to continually help, may no longer be in a position to help. Family and job commitments, moves, changing interests, ill health, or even burnout all take their toll.

Obviously it's easier to sit back and make use of the Society's materials than it is to find the time and effort to volunteer and help keep the society functioning and growing. Some may say they are tired of hearing the words, "We need your help." But in order that the Society may grow and prosper, those words need to be heard and actions taken. Assumptions are often made that somehow things will get accomplished and someone will step in to do what needs to be done. No long sermon here, just please consider the fact that if everyone decided they couldn't help, what would happen then?

The Society would not have been in a position to need more space or take an active part in the Kermesse every year were it not for the work of these faithful volunteers. So in closing I do thank all who have given to the Society in any way this past year, and I also encourage others to offer you help to make the Society strong and vibrant as we head toward the new millennium. I bid you peace.

Sincerely,

Céleste Nadeau Steele

Celeste Nadeau Steele : -)
steele @lamere.net

@@@@@@@@@@@@@@@@

Hello. As Chairman of the Genealogy tent at La Kermesse Festival, I would like to express my thanks to all the volunteers who helped to make the effort a financial success. Two hundred and forty five hours of service were donated by the Society's members. Their dedicated reliability made organizing and coordinating the schedule a positive experience. As a result, the Society was able to provide a very knowledgeable and satisfactory service, with many compliments from visitors.

A raffle for the volunteers consisting of a one year free membership was held at the September meeting. The winner was Suzie Bolduc. Congratulations to last years' winners Doris and Fern Girard.

In closing, continued volunteer efforts are necessary for the future success of our Society. I am encouraged with the contributions new volunteers have provided, and hope all members will consider helping in some manner. The exchange of your skills with others can be enjoyable, rewarding, and beneficial, strengthening the Society, yourself, and people around you.

Sincerely,
John Vacari

Fr. Henri Bolduc FC, a member of les Frères de Charité from Montreal, Canada, a faithful friend of our Society, has been having health difficulties. We wish him well.

Directions for "Family Group Pictures" KERMESSE 1999

(A blank form can be found at the end of this book.)

1. **Type, or print clearly in black ink only.**
2. **Do not fold.**
3. **Please feel free to make copies of the blank form, and pass it along to relatives and friends.**
4. **Have group picture PHOTOCOPIED in the blank space. Do not glue photo on form! Please have copied on color photocopier only; even if your original photo is in black and white. The copies come out much clearer when done on a color machine.**
5. **Copy It on upper Elm Street in Biddeford has done most of the Society's copy work for Kermesse 1998; and has done an excellent job. If you tell them it's for the Kermesse project, they'll know just what to do.**
6. **Submit TWO color copies. We need one copy for the Kermesse display boards, and the second for next year's publication, a Family Groups book. If you send in one copy, we will display it at the Kermesse, but it will not be included in the book.**
7. **Submit the forms to Ralph Courtois. He can be reached at home between 7 - 9 PM at 282 - 3773. For further information, call Ralph, or call Celeste Steele at (207) 324-7267.**

Notice for Society fall publication

In 1663, Claude Lefebvre, who became known as Claude Boulanger - the patriarch of all Boulangers in the Americas, settled on Île d'Orléans near Québec City, Québec. From that beginning, the Boulangers have spread throughout Canada and the United States.

Next year, at a celebration of the 330th anniversary of the marriage of Claude Boulanger and Marie Arcular, Boulangers (also Bakers) of North America will have the chance to retrace the footsteps of their original settlers.

This bilingual gathering, to be held July 2-4, 1999, will offer an opportunity for all Boulangers to research their genealogy, and to meet other Boulangers who share the same rich ancestry.

A highlight of this historic gathering will be a Saturday evening Mass celebrated on the grounds of Ste-Famille Church, Île d'Orléans where Claude and Marie were married in 1669. In addition to the Mass, Boulanger family members will have the opportunity to socialize and participate in other planned activities.

For information or suggestions, please contact the Association des Boulanger d'Amérique at Case postale 1061, Terminus, Québec (Québec) G1K 7B5, or here in the United States you may contact Linda Boulanger at 99 Randall Ave. #3-V, Freeport, NY 11520, (516) 546-0973, E-mail glafreni@ix.netcom.com.

AINSI VIVAIENT NOS ANCETRES

by Jean-Louis Beaucarnot

Extracts by Camille L. Bolduc

It is hard to immagine today the influence of the Church in the life of our ancestors. Each Sunday the fields and streets were emptied. The Mass, Vespers, Processions, prayers, and fasting were realities that people respected and practiced.

There was an abundance in the ordination of Priests in France, from 1801 to 1905. In that time were 140,000 ordinations of which 2,357 the year 1830. There was only 106 in 1988.

By comparision there were a great number of devout people and also many devout bigots. Many old maids were scandalized to see their Pastor riding a velocipede! The Church was a;ways present, and the Clergy very abundant. The City of Rouen that now has a population of a bit over 100,000 inhabitants had in the old times 35 parishes.

The language was also very far from being uniform. A survey made in 1663 did show that 1/3 of the Country was hardly speaking French. Instead people spoke in different dialects which were not understood outside their region,

Few people could read or write. Books were very expensive. Any pamflets or books hostile to religion could bring a sentence of death to its author.

From the pulpit instructions were given to have the children baptized not later than the third day after the birth. The diocese of Toul even threatened the parents with Excommuication if they neglected their duty. The births mostly occured from December to March because of the interdiction of marriages and love making during the periods of Advent and Lent. After the birth the new mother had to stay home for 40 days and religiously obey many rules like not sleeping with her husband, not getting any water from the well (it would dry out), nor asking fire from her neighbor who was sucking a baby since her milk would also dry out, not touching the bread, nor go to church. This last privilege was even forbiden in certain regions during all the time of her pregnancy, since the mother carried within her the "stain" of her sexual relation. While her baby was absolved by baptism the mother remained impure. She had to wait 40 days before she could reinterate into the society. On that day she went to church with her neighbor and kneeling on the parvis (A raised area in front of the church) with a lighted candle in her hand, the Priest blessed her. Then he assisted her to her first mass and thanked God for her maternality. Often she brought with her a bread to have it blessed by the Pastor, and with who she shared it.

Most of our Ancestors were illiterate speaking. Education was not recognized as a necessity. Ther were a few improvized schools here and there. The blackboard appeared only around 1840-1850. The goose feather pen was gradually replaced by the steel one but at 6 cents each it was considered for a long time a luxury . It was late as 1870 that the State organized

national education. It wasn't easy. The conservative forces of nobility and the Clergy fought against it knowing very well that education would lose their supremacy over the working class.

Usually they built the school near the "Mailrie" (town hall). Boys and girls were separated, even the teachers had to be of the same sex, as the students. National education became a very good tool of propagande for the Republic. It taught strictly French and became the death of local "patois". Students were severely reprimended for using a word from their regional dialect. Thus the French Language became more uniform throughout the Country.

The health of our ancestors left much to be desired. In the siries there was no sewage suspic. People did not hesitate to throw the filth of their chamber pots through the window. This was perfectly legal, provided they screamed "Water" from their window before doing it.

In 1872 one third of the conscripts had grave physical problems. 5% were storter that 4 feet three inches. 9% were phthisis (Pulmonary consumption; tubercolosis of the lungs) or rachitics (also called Rickets, a deficiency of calcium-salt). 4 % were limping or had club or flat foot. 2 % had eye or ear problems; and 1 % had no teeth.

Of the family unit the husband was juridically the authority. The wife was consided like a minor, and could not authorize anything. Old saying were there to remind her! " He who had a husband had a master". " The hat must command the coif". " When the rooster crows ,the hen must remain silent". The mother would then tell her daughter soon to be married, " Be sweet and hard working". Even the Pastor in the pulpit often quoted the first epistle of St.Paul to the Corinthians, " Christ is the head of all men and man is the chief of his wife". The sermon of St.Augustin said " Man you are the Master, your wife is a slave. This is the way God wants it "!

In Quebec as well as in France there are grave concerns about the anglicization of the French language. Laws have been passed. There is even "Language Police" - empowered to enforce the French only laws for signs in Quebec Province.

The people entrusted with the task of ensuring the purity of the French language would be appalled to read. The following which appeared in the May 6, 1897 edition of La Justice.

Du Langage Barbare

Un ami de notre journal nous a passe la ciesautade suivante, c' est riche!

J'etait sorti avec ma famille dans mon *buggy* neuf et je me promenais sur la Willington Street. Il y a deux tracks sur cette street-la. Le *down car* venait d'un cote et le *upper car* de l'autre. Il n'y avait pas moyen de *crosser* sans se faire *striker*, et si je *backais*, je tombais dans le *gully*, le long du *side-walk*. Quand j'ai vu ca, jai pris mon *whip;* le cheval a fais un *step* et a *crosse*, mais je me suis fait *knocke*r par le *down car*, qui m'a tout *smache* mon *buggy*.

Folklore

by Raymond G. Cote

Goblins can be both good and bad. In Canada (between 1663 - 1760) they were simply called "*Lutin*" There were good *Lutins* or bad *Lutins* depending how well they were treated. Some protected the family and household goods. Usually they would take the shape of a dog, cat, bird, snake, etc. Black cats, thought to bring bad luck, were considered the best protective goblins. No one would ever think of mistreating one or driving it away from their home. To have a black cat in the barn or stable, or still better in the house, was considered wonderful luck.

Good *Lutins* could bring fine weather for planting and havesting. It was considered wonderful luck to have a good *Lutin* living with you. Beware to someone who mistreated a *Lutin.* The farmer could find his culotte sewed shut at the knee, salt in his tea, and his shoes filled with dried peas. The meat in his stew pot would turn to stones, his dishes, would be broken furniture was upset and also broken. The *Lutins* would play tricks on the animals in the barn. The only way to stop them was to use magic or religious talesmen. Salt would sometimes do the trick. Other times farmers would skin a white cat, cut it in strips and place in windows and openings.

Lutin disquised as rabbits, white cats and other household pets had lesser power. It was reported that a small boy killed a yellow snake, close to the farmer's home. The farmer rushed out and gave the boy a sound thrashing. The farmer later told his friends he would rather have lost his best horse than the yellow snake, for it had lived in his cellar for quite a few years and was a good luck *lutin.*

The best tale of all was the kindly treatment of people by the *lutins.* Instead of mischief the family were treated well. The children were protected and the maidens were helped to find husbands . So the *lutins* never forgot good or evil deeds.

Way out in the high country beyond Montreal near the shores of the streets of Mackinae, lived a French story teller known as Jean Pierre La Bec. He told this tale. There was a young man named Louis, who upon his father's death inherited a fine farm. He loved to ride horses in summer and winter went to the stable to harness his horse Caribou, Louis discovered her covered with foam, her mane tangled with burrs. Louis couldn't understand it. For the next few days the same thing happened when he went out to the barn to see Caribou. Louis went to see a friend and told him about it. His friend told him that it was "La bete a corne" the horned monster who is taking care of her. He suggested to brand Caribou with the cross or put a medal around her neck. Louis still didn't believe him. That night he decided to stand watch with his musket. Suddenly the barn door opened and in the moonlight he saw the head of an ape with horns, red glowing eyes and flashing teeth. It clutched Caribou's mane with one hand and Jumped on her bareback. Louis dropped the musket and reached for the holy water. As they ran by him he flung the holy water down on the head of the horned one. The horse bolted and

plunged into the half frozen lake. All that could be seen were widening ripples in the black water. He fired his musket to attract the neighbors, and when they came all they could see was the broken font, thorn whip, and the missing horse.

The *lutins* also lived in the bayous where their meals consisted of crayfish. Snakes bit their toes, and the *lutins* ended up by walking only on one foot. One time some children were lost in the bayou and the *lutins* brought them home. The mother offered the *lutins* a dish of gumbo, and they refused because of the garlic in the dish. Instead the *lutins* wanted to have the children's shoes, because the little *lutins* toes were bitten off. *Lutins* are no longer seen around the bayou; it is believed that you will find them around the oil wells.

Sample recipe from "Pepere's Favorites from MEMERE'S CUISINE"

CUCUMBER SALAD

2 Large cucumber
2 tbsp. salad oil
3 tbsp. lemon juice
1 tsp. salt
¼ tsp. pepper
1 tbsp. sugar
2 tsp. chives finely cut

Peel cucumbers, wash and slice very thin. In a small jar combine salad oil, lemon juice, salt and pepper. Shake well. Sprinkle cucumbers with sugar and chives. Pour prepared dressing over cucumbers. Toss well.
This salad was served at a small gaasthaus in Mainz, Germany where I lived.

CLAM PUFFS

1 cup flour
½ tsp. salt
1 tsp. baking powder
1 egg
1/3 cup milk
2 cups chopped clams

Mix first five ingredients. Drop clams in batter in hot grease and fry until golden.

A GENEALOGY LESSON

This letter was received by the society a while back. The letter is a good lesson for anyone doing genealogical research. We often make assumptions based on logic and past experience. Sometimes the facts which form the basis of our assumptions are wrong.

Researchers need to be open to ideas that may at first seem improbable. Some of us with French sur-names, have discovered that the names were converted and some of our ancestors were actually German. As Mr. Turner discovered, thinking out of the box can open many new possibilities in genealogy.

DearSir/Madam:

I am currently involved in the research of my wife's maternal ancestors and have come acrosss information that leads me to the general area of Maine that you live in. Perhaps you can be of some assistance to me and, perhaps, the information that I have and/or seek will also be of interest to you.

My wife's mother came from Canada at the turn of the century. Her name was Marie Laure Alvine Langlois and she was born at Ste-Eleuthere, a small farming town located just above the northern tip of Maine.

He surname, Langlois, which could also read L'anglois, automatically sends up a signal that her original ancestor could have been an Englishman. This is not always the case, but it is a possibility and I researched the family with an eye towards this conclusion.

I have spent more than five years on this family line and it has been a difficult search. There was a major name change during an 1822 marriage that appears in all of the various publications and records that proved to be an error in transcription from the original parish records.

For your information, the marriage of Charles Laurin to Marie-Anne Rouleau took place at St-Henri de Lauzon on 4 June 1822. All of the genealogical records that I have reviewed, along with associated publications, retain this name in error.

Through a series of cross-checking moves and viewing a copy of the original record of this marriage entry in 1822, it becomes obvious that the name should not be read as LAURIN. Instead, it reads more like LAWIN, which appears to be a further distortion of AYLWIN.

My research eventually led me to a man by the name of Jean Anneouil, who had lived for more than thirty years at the Huron Mission at Nouvelle Lorette near Quebec City in 1761. At that time, Jean married a French girl named Marguerite Pageot. A marriage contract was drawn up by the Notary, Geneste, and some very interesting facts became known.

Jean Anneouil stated that his father's name was Charles and that he came from "LaPointe Noire" in New England. A little research reveals that this is Black Point in the Scarborough area.

Jean and Marguerite had four children from 1761-1776, when Jean died. I obtained a copy of his burial record from St-Ambroise-de-La-Jeune Lorette, which is in Latin, and states that he was Jean Anaouil "...vulga tritus" Jean L'anglois. In other words, he was commonly known as Jean L'anglois, or John the Englishman.

There are more questions to be answered concerning this man, but the aforementioned marriage took place when he was nearly sixty years old and to a young twenty-year old girl. (Note: She re-married immediately afterwards to Pierre Allard.) What are the facts concerning his earlier life? He was a carpenter when he got married and this is a relevant fact in determining his ancestry.

It must be remembered that as a captive, his name becomes the product of an English tongue and a French ear. He was old enough to recall his father's name and where he came from. I have come across several versions of his name as it was passed along during the ensuing generations until it ended up as LAURIN. The name progression appears like this: LAURIN/LAWIN/AYLWIN/ALAWIN/ALLAWIN (LAWIN)/ ANAWIL/ANAOUIL/ANNAHOUIL/ENAHOUIL. These versions have all been noted during my research.

Starting with LAWIN/AYLWIN, I assumed that the name could be ALLEN and I started down this road with some results. There was a Charles Allen and his wife, Elizabeth, living at Scarborough during this period of history. However, no available records show the capture of a John Allen at any time. I spent more than two years working on this point of view. It was a solid premise, but it has yet to bear fruit.

However, working from another direction, it now appears that I should have started my tongue and ear concept from the beginning of the progression, rather than the end. Let's try it the other way: ENAHOUIL/ANNAHOUIL/ANAOUIL/ANAWIL/ALLAWIN (LAWIN)/ ALAWIN/AYLWIN/LAWIN/LAURIN. Keep in mind one other fact. English was/is spoken in such a way that the "H" isn't used as part of the pronounciation of a word.

ENAHOUIL: Assume that it originally had an "H" at its beginning, HENAHOUIL, and say it as you would today. It comes out HONEYWELL, or something like that. A look at the various books on captives quickly reveals that a John Hunniwell was taken prisoner during an Indian attack on Black Point in 1722. He was working as a ship's apprentice at the time for a man named Deering. Voila! We have the man.

We are now looking more closely at John Hunniwell (carpenter /shipwright) and it is with this thought in mind that I seek your help. Do you have any information concerning this man in you materials? If so, I would appreciate copies of it.

One last note on this subject: the above revelation will now lead to a review by genealogists of various records containing names of baptisms and marriages of persons living at Indian mission during the war years. This man, Jean Annaouil, would appear to be a converted Indian, but in reality, was an Englishman with a phonetic name. Not at all unusual, perhaps.

Since he appears to be an older man at the time of his marriage, it would appear that he would have been married at an earlier date. Perhaps he had an Indian wife, or another French girl. This would no doubt provide other ancestral lines as well. He was perhaps baptised around 1725 at the Huron mission.

Thank you for your assistance in this matter.

Sincerely yours,

Charles W. Turner

Charles W. Turner

FAMILY NAME ASSOCIATIONS

The following is a listing of family name associations already in existence.

Association des Albert d'Amérique inc.
Association des Asselin inc.
Association des Auclair d'Amérique
Association des Baillargeon inc.
Association des Barrette d'Amérique inc.
Association des familles Beaudet inc.
Association des descendants de Lazare Bolley inc.
Association des Beaulieu d'Amérique inc.
Association des familles Bégin inc.
Association des familles Belley d'Amérique inc.
Association des familles Bérubé inc.
Association des familles Bois inc.
Association des familles Boisvert inc.
Ralliement des familles Bonneau
Association des familles Boulerice d'Amérique inc.
Les descendants de Bourbeau inc.
Association des Bourgault d'Amérique du Nord
Les descendants d'Antoine Bourg inc.
Association des Boutin d'Amérique inc.
Association des familles Brisson inc.
Association des Brochu d'Amérique
Association des familles Brouillard inc.
Association des familles Campagna et alliés
Association des familles Caron d'Amérique inc.
Association des Cartier d'Amérique
Association Chalifour, Chalifoux, Chalufour inc.
Association des familles Champagne inc.
Association des Charbonneau d'Amérique
Association des Charron dit Cabana inc.
Association des Charron et Ducharme inc.
Ass. des desc. de Michel Chartier et Marie Magnier inc.
Ass. familles Cheval dit St-Jacques d'Amérique inc.
Association des Chouinard d'Amérique du Nord
Association des familles Cliche inc.
Association des Cloutier d'Amérique
Association des Corriveau d'Amérique
Association des familles Demers inc.
Association des familles Déry inc.
Association des Dion d'Amérique inc.
Les Dionne d'Amérique inc.
Association des familles Doré
Les Doyon d'Amérique inc.
Association des Dubé d'Amérique
Association des familles Dubois inc.
Les desc. de René Duchesneau dit Sansregret inc.
Les Dumas d'Amérique inc.
Association des familles Duplain inc.
Association des familles Durand inc.

Association des familles Emery-Coderre d'Amérique
Association de la Famille Foisy inc.
Association des Fournier d'Amérique inc.
Les descendants des Fréchette inc.
Association des familles Gagné-Bellavance d'Amérique
Les familles Gagnon et Belzile inc.
Association des familles Gareau
Association des familles Gautreau inc.
Association des Gourgues et Gourde d'Amérique
L'association des familles Grenon inc.
Association des familles Grondin d'Amérique inc.
Association des familles Héroux inc.
Desc. de Louis Houde et de Madeleine Boucher (1655) inc.
Association des familles Huard inc.
Association des familles Jean inc.
Association des familles Kirouac
Association des Familles L'Étoile d'Amérique inc.
Association des Lacombe inc.
Association des familles Laflamme inc.
Association des Lambert d'Amérique inc.
Association des Laporte et Saint-Georges du Monde
Les familles Laroche et Rochette inc.
Association des familles Lavallée
Association des familles Lavoie d'Amérique
Association des Lebel d'Amérique inc.
Association des familles Leblond inc.
Association des familles Leduc inc.
Les descendants de Jacques Lehoux inc.
Ass. des descendants des Lemieux d'Amérique inc.
Association des familles Lemire inc.
Association des familles Lessard inc.
Association des familles Létourneau
Association des Levasseur d'Amérique inc.
Association Lévesque inc.
Association des familles Loignon inc.
Association des familles Malenfant d'Amérique inc.
Association des familles Marchand
Les Martineau-Saintonge desc. l'anc. Mathurin Martineau
Les familles Mathieu d'Amérique inc.
Association des Mercier de l'Amérique du Nord
Association des familles Messier inc.
Association des familles Michaud inc.
Les descendants de Pierre Miville inc.
L'Association des familles Moisan
La grande famille Monast
Association des familles Morency inc.
Association des Morin d'Amérique inc.
Association des familles Morissette inc.

Association des familles Nau inc.
Association des descendants de Jean Le Normand inc
Association des familles Ouellet-te
Les descendants de Jean Ouimet inc.
Les familles Pagé d'Amérique
Association des familles Paquin inc
Association des familles Parent d'Amérique
Association des familles Parenteau inc.
Association des Pelletier inc
Association des familles Pépin inc.
Association des Perron d'Amérique inc.
Association des Pilon d'Amérique
Les descendants de Louis Pinard inc.
Association des familles Plante inc.
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Association des Prévost-Provost d'Amérique
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Association des familles Rasset
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Association des familles Richard inc
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Association des Thibault d'Amérique
Les Tifault d'Amérique inc.
La famille Trudel (le) inc.
Association des familles Vandandaigue-Gadbois inc.
Association des familles Veillet-te d'Amérique
Association des familles Veilleux inc.

If you are interested about, or would like to work on forming an association for your own family please write to:

La Fédération des familles-souches québécoises inc.

C.P. 6700

Sillery (QC) CANADA G1T 2W2

DICTIONARY OF AMERICAN FAMILY NAMES

Complied by Rena Payeur Cote

ANGER, ANGIER (Fr., Eng.) Descendant of Ansgeri (Ans, a god, spear); dweller on, or near a pasture or grassland.

BEAUPRE, (Fr.) Dweller in, or near, the beautiful meadow.

BEAUREGARD (Fr.) The handsome, or good-looking man, a name sometimes applied in an ironical manner; one who came from Beauregard (beautiful place), the name of several places in France.

CARON (Eng., Fr.) One who came from Cairon (Carius' estate), the name of two places in France.

CYR (Fr.) Descendant of Cyr (teacher); one who came from St. Cyr in France.

DEMERS (Eng.) One who built dams.

FORCIER (Fr.) One employed at a fortress; one who made and sold gimlets.

FORTIN (Eng., Fr.) One who came from Forton (homestead by a fort), the name of several places in England; dweller near the little fort; descendant of little Fort (strong).

FOURNIER (Fr.) One who baked bread, a baker.

LACROIX (Fr,) Dweller at, or near, a cross; one who carried the cross in a procession.

LANGLOIS, LANGLAIS (Fr,) The English -man or man from England.

MATHIEU (Fr.) Descendant of Mathieu French form of Matthew (gift of Jehovah).

PARADIS, PARADISE (Fr.) One who played the part of Paradise in the ancient mystery plays.

PARENT, PARENTE, PARENTEAU, (Fr.) The father, probably a nickname; descendant of a priest, or other dignitary of the church.

PERRIN, PERRINE, PERRON, PERRET (Fr.) Descendan t of little Pierre, French form of Peter (a rock).

RIOUX (Fr.) Descendant of Ridwulf (rider, wolf).

SAUCIER, SAUCER, SAUSER, SAUSSER (Fr., Eng.) One who made and sold sauces, mustard, etc; one in charge of that department of the kitchen where sauces were made in large households.

TALBOT, TALBERT, TALBOTT (Eng.) Descendant of Talbot (to cut faggots); the pillager or bandit; dweller at the sign of the talbot, a white sporting dog.

TURCOTTE (Fr.) The little Turk; a medieval nickname applied to a crusader.

VALLEE, VALLEY (Fr.) Dweller in a depression between ranges of hills or mountains, a valley.

WARNER (Eng.) Descendant of Warner (protecting warrior); an officer employed to watch over the game in the park.

Smith, Elston C., New Dictionary of American Family Names, Gramercy Publishing Co., N.Y. 1988

THIS IS ONE TIME WE BEAT THE FRENCH

by Jeannette Caya

In the mid sixteenth century, there was so much unrest in France between the Catholics and Protestant Huguenots that life became almost unbearable.

French Admiral de Coligny, himself a staunch Protestant, sent Jean Ribault, an able Huguenot seaman, to open bases on land already occupied by the Spaniards. Ribault's expedition took him close to what we now call St.Augustine, Florida.

On Ribault's arrival, he set up a stone monument which was later revered by Timucuan Indians living in that region of Florida.

This expedition was almost a failure from its inception. The settlers were unable to remain due to the lack of anticipated food, supplies and ammunition from the motherland.

Two years after the failure of the first expedition at Fort Caroline, which is roughly 38 miles from St.Augustine, Rene de Laudonniere, another devout French protestant, settled on the St. John River.

It seems this settlement made very little effort to sustain itself by planting and raising their own crops. Instead, they became largely dependent on the local Indian tribes in the area for their various needs. They were not entirely to blame, France, once again, had reneged on all its promises.

The Indians after a while were not pleased with the French settlers. The feeling was probably mutual.

A discouraged Laudonniere with whatever money and ammunition he had left, elected to purchase a ship from an English slave-trader so that he and his people could return to France.

In August of 1565, his return plans were interrupted by the arrival of Jean Ribault, who had brought with him a large company of fighting men. He also had ample food, supplies, guns and ammunition.

In the meantime, the Spaniards who had already settled in various areas of Florida watched with disdain the arrival of these French heathens. Had these men been French Catholics would they have been more acceptable to the Spaniards?

Not wishing to be taken over by the French, Spain sent Seamen Menendez de Aviles, a devout Catholic, to establish a base in St.Augustine and to stop the French expedition coming forth from Fort Caroline.

Menendez was successful in stopping the first group of Ribault's forces as they were unable to put up with the swift and treacherous waters at the south end of Anastasia Island. And to add to their misery, their ship had also been extensively damaged by an unexpected hurricane. Being sick, hungry and exhausted, they had no choice but to surrender.

One hundred eleven of these good men were massacred on September 29, 1565.

When Ribault arrived at the inlet twelve days later with the balance of his troops, and after viewing the carnage and gruesome massacre which had taken place, half his men ran away. The remaining (150) turned their battle flags to Menendez, and on October 12, 1565, they were also massacred. Once again, the white sands at the end of Anastasia Island had been darkened with French blood.

The ones who had managed to escape were quickly rounded up and sent to Havana as prisoners.

"Slaughters" is the English translation for Fort Matanzas where the massacre took place. This fort is now recognized as a National Monument.

When seeking information at the local library regarding the French influence in the St.Augustine area, I was greeted by a knowledgeable individual with the phrase "this is one time we beat the French", hence the title of my article.

Ref.: Library of Congress Catalog Card #83-50479. Information also obtained from pamphlets and photographs put out by Fort Matanzas National Park.

" A WAY IN THE WORLD"

Contributed by Ralph Courtois

"Most of us know the parent or grandparents we come from. But we go back and back, forever: we go back all of us to the very beginning, in our blood and bone and brain we carry the memories of thousands of beings."

_ V.S. Naipaul

MOHEGAN CONNECTION

by Patricia Sansoucy

I will endeavor to relate my experiences and discoveries encountered while researching my children's Indian ancestry on their father's side. More precisely , I will discuss the lineage of my son's paternal grandmother (my Mother-in-law).

On numerous occasions, I had been told of the Indian blood that pervaded my mother-in-law, Agnes (Paterson) Sansoucy's ancestry. She gave me the names of several relatives. I pursued each lead with a letter of Inquiry. I was pleasantly surprised to hear from a cousin of my husband's, Pearl Chadic, who related how her Indian ancestors had walked from Wisconsin to New York. En route they wove baskets to earn money for food and shelter. Pearl also warned me that an aunt had information concerning their Indian roots. That according to her grandmother, was all wrong. Despite the negative advice, I was jubilant about the confirmation of Indian ties, I contacted an aunt, Agnes Paterson. This aunt is my mother-in-law brother's wife. Agnes answered my letter. She sent me information about several generations which proved to be accurate. This aunt was the Town Historian of Dresden, New York, so I concluded her information was good barring any transcription errors. I later verified the facts with census reports. What was the source of the Wisconsin data?

Agnes had supplied me with a genealogical line going back to Samson Occom. As I researched, I discovered the same "location" inconsistencies. I eventually found Aachen documented in the Encyclopedias. They led me to Baden College in Brunswick, Maine. I found in Baden's Art Museum, a painting of Occam. The security guard was helpful in pointing out a book with a reproduction of the picture along with a brief story. That was available in the gift shop. I asked if I could get a color reprint of the picture, since I could prove family lineage. The staff was able to get me a black and white one, a color one was out of the question. So. I counted my blessing, and departed, grateful for my acquisition. Little did I realize that the article in the book was to lead me to Dartmouth College, where I found another painting of this outstanding Indian. The archives also contained a wealth of information. Besides the manuscripts I was able to peruse I discovered that books had been published about and by Occam! Two were available for purchased. What a treasure!

Armed with all this information, I have been able to piece together this story. Occam or Samson. Occam, as he was known, was born in the vicinity of New London, Connecticut in 1723. The exact day, he never knew. Samson 's father was Joshua Aecium (Benoni) and his grandfather was Tomockham (Ashneon) . His mother, Sarah Wauby or Sampson, was said to be a descendant of the famous Paced Sachem, Ben Uncap, a Mohegan chief. Sarah was a Groton Indian of Paced tribe under the Mahoganies.

Samson became a convert to Christianity during what was called the "Great Awakening" Between 1734 - 42. Occam was the first and most successful pupil of Reverend Eleazar Wedlock. Occam studied not only English but Latin, Greek, and Hebrew. His studies equipped him to go on to college but his health and poor eyesight prevented this from happening. Consequently, he took the position of schoolmaster and minister to the Mandioc Indians on the eastern tip of Long Island. This he did from 1745 to about 1761. During this period two significant events transpired in his life. The first was his marriage to Mary Fowler . a member

of the Mandioc tribe. The second was his ordination as a Presbyterian minister in 1759.

Due to Samson's accomplishments, many other Indians came to Wedlock for their education. As a result the Wedlock Indian Charity School was established. After Colonel Joshua More donated a house and a schoolhouse in Lebanon, the school was renamed the Moor's Charity School. Finances were dangerously insecure. In a effort to improve this situation, Wedlock decided to send Reverend Occam to England in the company of Reverend Nathaniel Whitaker. The two set off to seek funding for the school. They departed on December 3, 1765, and were taken ashore on February 2, 1766. Aecium greatly attracted and charmed a great number of important people by his speech, dress and behavior. In England, Indians were considered a bit of an oddity! Occam and Whitaker remained in England for almost two and a half years, raising 12,026 lire for the Indian Charity School. The treasurer of the fund, John Thornton, had written, "Mr Occam was the instrument under God that was the means of collecting all the money." 1

Shortly after their return, Occam learned that Wheelwork had undergone a change of heart. Eleazar Wedlock had become disenchanted with the Indian Charity School. This was do to the fact that a majority of his pupils had returned to heathen ways. Instead, he felt the conversion of the Indians could better be realized by training white missionaries for this purpose. Having obtained a piece of land in Hanover, New Hampshire, Wedlock founded Dartmouth College with the funds raised in England. The college was named after the second Earl of Dartmouth, a most sympathetic supporter of Occam's efforts.

Permit me now to back up and tell you a little about Occam's family life. He had now fathered seven children and owned several acres on which he built a house with cedar clapboards. Fellow Indians helped in its construction; and the structure was mostly finished before his aforementioned excursion to Europe. Occam was sad to discover that during his absence, his family had not been properly provided for by the Reverend Wedlock. Occam feelings were hurt when he found "his wife in poor health and his children showed the need of paternal government" . 2 For this and the previous front concerning Wedlock's abandonment of educating the Indians by misusing the funds appropriated for this purpose, Occam never reconciled.

In time Occam had three more children. He traveled westward to the Oneidas to bring god to them. for many years, he sacrificed, and was paid half of what was paid to a white minister. For his pay he was also expected to be a schoolmaster, when his brother-in-law, David Fowler, did not accompany him. When Occam returned home he was involved in the famous "Mason's Case", a suit against the government regarding the taking of Indian held land.

"Occam, as a guardian of rights of his people, was a close student of the law". 3 As the Indian plight for land escalated, they were forced to move many times. Due to these moves, Mahoganies, also became known as the Stock bridge Indians. In another move, "The immigrants who started for the Oneida country May 8, 1784 included twenty families and among them were Jacob Fowler and Occam's son-in-law, Anthony Paul." 4 In the Oneidas, they lived there before their removal in 1809 to the White River country in Indiana. This move was impeded because of the war of 1812. Eventually they traveled onward, only to discover upon their arrival, that the government had already acquired the land they had been promised. All this relocating had never affected his immediate family, because they had remained in

Connecticut. Occam's descendants were the ones who were shuffled and scattered here and there. Eventually, they settled in the Green Bay country of Wisconsin.

Having tracked the Indian plight, I now had the answer to who had the correct historical information regarding the family. Both cousin and aunt were right, Neither had the whole story. How wonderful it is to finally be able to solve a puzzle.

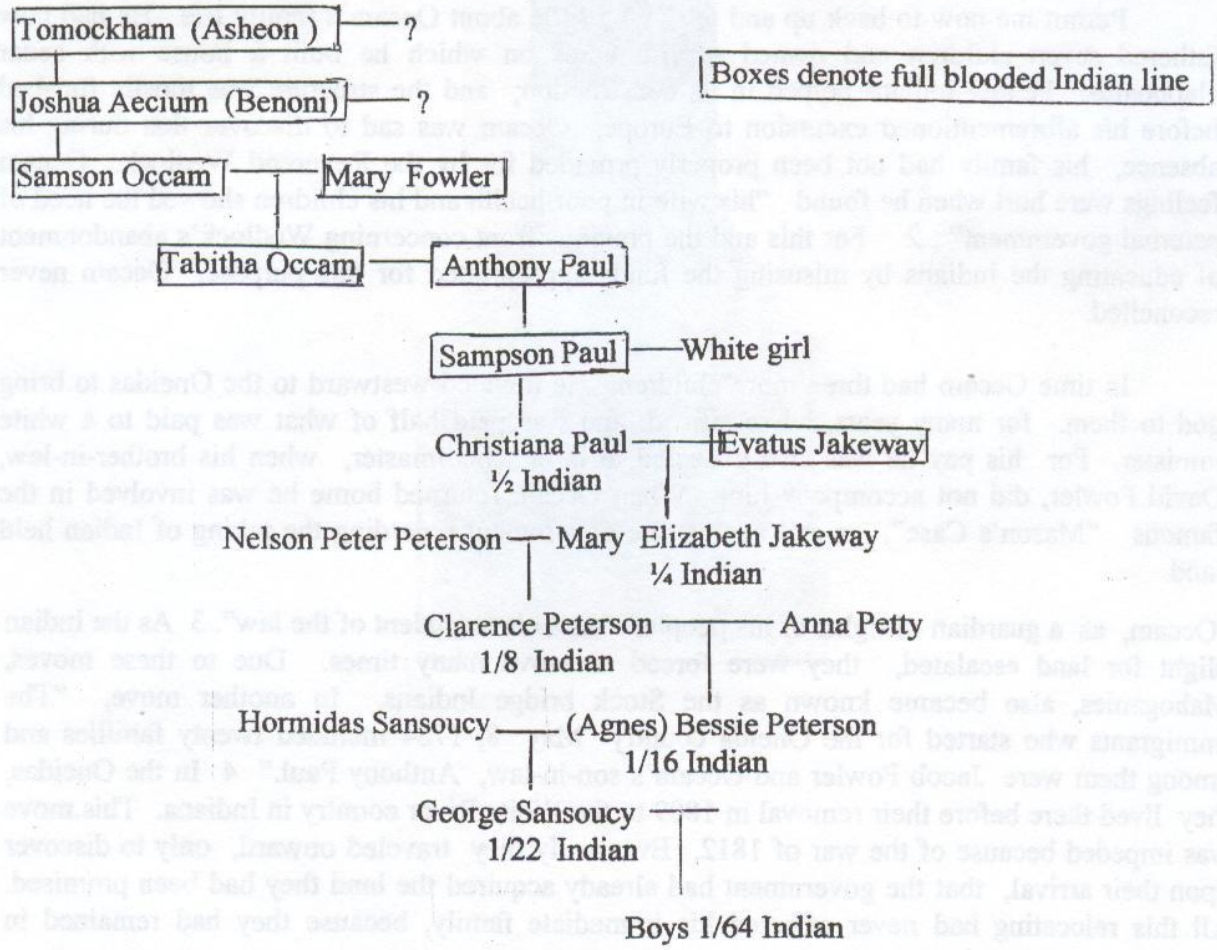
The lesson learned is never accept or never disqualify any data until the facts are clear. Patience and fortitude may lead you to discovering the empty branches in your family tree. Good luck.

1 Sadie, Marvin S. ; Colonial and Federal Pertains at Baden College; Baden College Museum of Art, 1966. p. 65.

2 Love, William Delors, P.D.. ; Samson, Occam and the Christian Indians of New England; The Pilgrim Press, Chicago, 1899. p. 153

3 Blodgett, Harold; Samson Occam; The Biography of an Indian Preacher; Dartmouth college Publication, Hanover, N.H., 1935. p. 186,

4 Ibid; p. 171.



A FORMER PATRIOT ?

by Camille L. Bolduc

Ignace Valliere, born at St-Gervais, Bellechasse County P. Q. was married in that Parish February 13, 1844. His bride, Marie Paquet, was also a native of that parish.

It appears that Ignace moved to Biddeford with his family in the year 1870, and celebrated his 56th wedding anniversary at the turn of the century. The Vallieres were than undoubtedly the oldest married couple in this city.

Mister Valliere had brought with him from Canada a precious relic. It was a rifle he had used while participating in the rebellion of 1837. The rifle had been used in an armed struggle over constitutional rights in Quebec Province.

The insurrection didn't go too far. The rebels were crushed in matter of days with very few casualties. A good number of leaders escaped to the US thus evading punishment. Other were tried, found guilty and deported to Australia which at the time was still a penal colony of the British.

From these incidents was born the very popular song known to this day by all French Canadians.

" UN CANADIEN ERRANT "

Un Canadien errant	A wondering Canadian
banns de son foyer	banish from his home
parcourait en pleurant	walk while crying
les pays etrangers	through foreign countries
Un jour triste et pensif	One day, sad and pensive
assis au bord des flots	sitting by a stream
au courant fugitif	to the fugitive current
il adressa ces mots	he addressed these words
Si tu vois mon pays	If you see my Country
mon pays malheureux	my ill-fated Country
vas dire a mes amis	go and tell my friends
que je me souviens d'eux	that I remember them

Up to the time he immigrated to the US Ignace Valliere had been living with his family on a farm at St-Gervais. What occupation did he engage in once? He was already past middle age, and most likely he remained a farmer, the only profession he knew.

It is possible that he lived in the outskirts of Biddeford from 1870 to 1880, since he doesn't appear in the City Directory before the 1880 he was residing at 193 Main Street. In 1882 he made his home at 126 Elm Street. In 1884 we find him at 16 Center Street then in 1890 at 14 Williams Court. In 1896 he was at 262 Elm Street in 1902 we find him at Center Street most likely living with his son.

My Valliere was certainly a strong individual, since it is said that in 1900 he worked 10 hours a day at his son's grocery store. He was then 84 years old.

Mr. Valliere died in this city the first of January 1909 at the venerable age of 93 years and 10 months. At his death he left 4 sons: Joseph of Sanford, Severe of Minneapolis, Absolon married to Delvina Baillargeon at St-Joseph of Biddeford August 5, 1884, Alfred married to Diana Beaudette at St-Joseph of Biddeford January 11, 1881 and a second time to Hermine Champigny also at St-Joseph of Biddeford September 2, 1899. An other son, Amedee, was deceased. He also left 3 daughters, Mrs Treffle Fontaine and Mrs J.E. Bouchard, both of Biddeford , Amazelia married to Joseph Euclide Lessard at St-Joseph of Biddeford October 15, 1888.

Many direct descendants of Ignace and Marie are still living in this area. I am wondering if the famous rifle is still in the possession of one of them.

DIRECT LINE OF IGNACE VALLIERE

Ignace Valliere Marie Paquet	M: Feb., 13, 1844 St-Gervais, Bellechasse County
Michel Valliere Marguerite Goulet	M: Nov. 22, 1802 St-Gervais, Bellevhasse County
Joseph Valliere Jesette Fournier	M: Nov. 23, 1772 St-Pierre, Montmagny County
Joseph Valliere Elizabeth Cloutier	M; Oct. 29, 1743 St-Pierre, Montmagny County
Jean Valliere Suzanne Maranda	M: Nov. 7, 1707 St-Pierre, Isle of Orleans
Pierre Valliere Anne Lagon	M: Sept. 8, 1670 Quebec

Pierre the Immigrant was the son of Louis Valliere and Perinne Fournier residing at St-Pierre-de-Segouzac Ancestral Province of Saintonge.

REMEMBERING PEPERE CARON

Conrad Roux

Gaudias Caron was born on the 22nd of January 1871 in the little town of St. Cyrille de L'Islet in Quebec, Canada. He was the son of Urbain Dominique Caron and Julienne Thébèrge. He had 18 siblings.

His birth record states that his God-parents were Honoré Caron, an older brother, and Célina Bernier, probably an in-law.

Gaudias arrived in Brunswick, Maine from Canada with most of his family, on 16 February 1880 when he was 9 years of age, and became a naturalized citizen of the U.S. on 8 September 1892, at the Lewiston Municipal Court. He was 21 years old.

When he was 23 years of age he married my Grandmother, Virginie Ouellette, at St. Ann's Catholic church in Lisbon. Maine on August 6th, 1894. They had only one child, my mother, Eveline Caron, who was born on the 1st of April, 1898.

Gaudias and Virginie bought a home on Park St. in Lisbon, Me. only a stone's throw from St. Ann's church.

I do not know much about my Grand father's education but I do know that he could read, write and speak French and English, but he was most comfortable using French, so we mosty spoke to him in French and we called him Pépère.

Like most of the people in Lisbon at that time he worked at the Bonnefied mill in Lisbon. He was a loom fixer. In the days around the turn of the century, the work days were long, from dawn to dusk and the work week was 6 days long. My Grandmother also worked at the same mill as a weaver and although I have never heard it said, it seems likely to me that my grandparents probably met while they were working at the Bonnefied.

Pépère loved music and was quite accomplished as a cornet player. I remember listening to him play for us in the barn or on the back porch. He played with his older brother Napoléon, who played the tuba, in the St John the Baptist band in Lewiston. This was in the late 1880's and probably into the 1890's. Later, in first decade of the new century they played together for the Lewiston Brigade Band. My son Eric now has Pépère's cornet and he learned to play it to some degree while in junior high school so he could play in the school band. If only that old cornet could talk! Pépère took good care of his cornet. I remember watching him clean it and polish it with vigor. It fascinated me to watch him take it all apart and clean and oil it then put it all back together again. His fingers would literally fly as he exercised those three valves. Then, the best part, he would play a tune for us on the newly cleaned horn.

He was the first one to own a car in the town of Lisbon. The car occupied a lot of his time. He liked nothing better than to get into his coveralls and work on that car.They were happy times for him, along with the time he spent playing the cornet.

In those days registering a car every year meant new license plates also. I remember all the license plates nailed to the wall in Pépère's garage. He never threw them away, but decorated his garage with them instead.

My sister and I spent a lot of time with our Caron grandparents during the summer. We sort of took turns I guess, although I think my sister spent more time there than I did. It was a lot of fun for us because, even though we didn't have any cousins on the Caron side of the family, many of our cousins on the Roux side of the family also lived there in Lisbon. The rest of the year we would go visit the two families on Sundays. Before Dad had a car or when he was working we would travel between Lewiston and Lisbon on the trolley cars. That was always a treat.

There are so many memories of those times spent in Lisbon. There was a barn attached to their house there on

Park St. it was behind the house and a little offset from the house so that the barn doors opened facing the street. The garage was next to the barn. So there were a lot of possibilities there for fun and games. One could go directly from the barn into the kitchen. From there we would run through the living room and the front hallway, up the front stairs, back through the house via the second floor hallway and through an attic storage space over the kitchen and through a door into the loft of the barn. In the far corner of the barn there were stairs going down to the ground floor of the barn, back to where we had started from. Was this a great house for kids or what? Needless to say all this had to be done without arousing the attention of my grandmother. Pēpēre didn't care as long as we didn't get hurt.

There were other neat things for kids in that place on Park street. In the rear of the Barn was an old 2 seater that had long since gone unused and had been filled in. This cubicle became an ideal place for my sister to play house. During the heat of summer one corner of the barn near that door that went to the kitchen, they had a stove and that part of the barn became the summer kitchen. There was a kitchen table out there too and we ate most of our meals there.The reason for this of course was to avoid getting the rest of the house heated up. Eating in the barn was always a treat for us kids. With the big barn doors open it was a lot like eating outdoors, a sort of picnic atmosphere prevailed.

During the cold winter months my grandparents moved their bedroom from the second floor to the dining room which was just behind the kitchen. I don't remember what they did with the dining table and chairs but I suspect they put them in the barn someplace. The reason for all this was that they did not have central heating and the only heat was from the wood burning kitchen stove and a heater in the living room which burned I don't know what? Perhaps wood of kerosene.

They slept on feather mattresses in those days. That can be quite an experience. We occasionally slept there on weekends and we would be put up in an other bedroom on the

first floor. One had to choose one's position carefully in a feather bed because after a few minutes one would sink into the mattress. It sort of swallowed you up, making it really difficult to turn over. But they were warm and cozy.

My memories of Pépère are really a lot of small remembered events. It's the details that make a good picture though, I guess. For instance, I remember every morning we would walk to the village about 3 blocks away and he would buy the Boston Post newspaper and often he would buy us an ice cream cone.

Pépère smoked a pipe. It was a process to watch him load up the bowl of that pipe and light it. He always carried a small pocket knife and that knife had many uses. It was used to clean his pipe bowl. He used it to whittle, and to cut slices of the apple he was eating. This was necessary because he had false teeth and could not take a bite out of an apple.

He always carried a short stub of a wooden pencil in his shirt pocket.

I recall one day Pépère showed me how to make an arrow out of a wood shingle and a throwing stick from a small tree branch and a piece of string. The arrow was the length of the shingle with the thin end being the feather end of the arrow and the fat end being the point of the arrow. He cut a notch about in the middle of the arrow shaft. The throwing stick was chosen to be a little whippy and a string with a loop in it was tied to the end of the stick. By hooking the loop of the string in the notch of the arrow and swinging the throwing stick one could launch that arrow for what seemed like a mile to me then. I've always wanted to try to make one of those things but never did.

He was allergic or something, to cucumbers. If he ate too much cucumber he would get really bad indigestions. We always felt bad eating cucumbers with him not being able to have any. He could only have a couple bites without ill effects.

A freight train went through Lisbon every day, going from Lewiston to Brunswick and it usually went through Lisbon

around noon. The tracks were only about one or two block from the house on Park St. and Pépère would always consult his pocket watch when the train passed, noting if the train was on time or late.

He really liked baseball and loved to listen to the games on the radio. On those warm summer afternoons when there was a baseball game on pépère and I would go up to the loft of the barn where along the back wall under 2 big windows he had a work bench. I don't know what he did but he always found a project that lasted at least as long as the ball game. As for me he would pull out a box or two of hardware for me to play with. There was all kinds of things in those boxes, angle iron pieces, pulleys and other wheels that I could not identify and old hinges and door knobs. With that stuff at hand I was good for a couple hours little boy heaven. That hardware became all kinds of things, limited only by my imagination and at that age I had plenty.

For a good work out Pépère's favorite activity was juggling indian clubs. In the barn he had a set or 4 or 5 clubs that he would keep moving in the air, to my amazement. What a way to entertain kids! He tried to teach me but I never caught on. The clubs were too big for me anyhow and I was in danger of knocking myself out. But he was really good at it. I can close my eyes even today and see him juggle those clubs way high in the barn.

In back of the barn near one corner there was a rain barrel. On really hot days Pépère and I would go to it for a cool drink. This was long before the days of acid rain. He would brush away the few leaves and dead bugs that were floating on the water and rinse out the tin cup that hung on a nail on the corner of the barn and he and I would have a couple of nice cool drinks of rain water. The barrel was in the shade there in the back of the barn which may account for the fact that the water in that old wooden barrel was always cool, even on the hottest of summer days.

Evenings at dusk there were a couple of activities that I remember quite well. One of course is one that everyone

remembers I guess: catching fireflies and later placing the jar full of the blinking bugs on the bed side table and going to sleep while watching them. But there was an other activity that our grandfather would show us that I have never heard about anyone else doing. He had an old straw hat with a flat top that he would throw up in the air at dusk. This was supposed to attract or catch bats, I'm not sure which. For sure we never caught one. I have since had reason to think that whatever it was that was flying around up there, just might be night hawks rather than bats because while working for the Telephone Co. on evenings, I have often seen night hawks on summer evenings, while looking out the 5th and 6th floor windows. The flight patterns of these hawks resembled a great deal those of the "bats" that we saw flying around Pépère's hat. I wonder if perhaps this was just a way of "entertaining the kids".
We will never know.

In the fall of the year when the leaves fell we would help Pépère rake the leaves. He would pile the leaves up high at the base of a great silver maple tree that grew near the street, next to the driveway. This tree had a crotch about 4 feet off the ground and we used to have a ball jumping into the leaves from that crotch. We needed a boost from Pépère to get up there though. When we'd had enough of jumping in the leaves it was time to burn them at the side of the road. That too was a lot of fun. The smell of burning leaves became engrained in our heads as the smell of fall.

Pépère was a easy going man with a ready smile. He was soft spoken and just plain friendly. He died much too soon at the age of 70 of heart failure at Saint Mary's hospital in Lewiston, Maine. He is buried at Saint John's cemetery in Brunswick maine with his wife Virginie in the same plot as his brother Auguste and nephew Philias and his wife Leonora.

The Rioux Search with its Twists and Turns

by Geraldine Dallaire Snyder

I started my genealogical search for my ancestors about four years ago. My father, was Alfred Dallaire and my mother was Anne Marie Bernadette Rioux, both born in Waterville, Me. My maternal great- grandparents were Augustin Rioux and Hortense Beaulieu, He born in Trois Pistoles, she in Kamouraska,Canada. As I knew their vital statistics, I was confident I would be able to create their family page on my computer with the help of my Canadian friends, I decided to put a query on the French News Group to determine the children of Augustin and Hortense-and I got a tremendous response-the E-Mails were coming in every day with various pieces of information for me to study

.

I did have some concerns because the information coming in of the children of Augustin and Hortense was different from what I had listed. Why was this discrepancy? It seems that the children were in fact the children of Isaie Rioux. and Oberline Soucy. But who is Isaie Rioux? Answer; he was Augustin's brother. My Canadians friends had given me a wealth of information far beyond my expectations. One response had given me the children of Jean Bap Rioux and Leocard Morency, who were the parents of Augustin. He being # 6 child with 9 other siblings including child # 2 Isaie.
This was all new information for me now as I made out new Group sheets to identify these new additions. Convinced now that the children belonged to Isaie and not Augustin, I plowed on.

As I did so by now my E-Mail pal Bernard Rioux from Rimonoski and Daniel Côte from St. Fabien were very helpful relaying this information that this family Isaie and Oberline Soucy quite possibly went to Fall River, Ma As a daughter Anne Rioux married in Fall River.Ma. He went on to tell me about various children when one caught my eye: one Marie Anais Rioux, She had married three times to Arthur Sirois, Benjamin Therrien and a J. Pelletier. My eyes lit up like it cannot be, but is it? What I am referring to is that I belong to the High Desert Genealogy Society in Apple Valley Ca. and I had a conversation with a member Jeannette Therrien and I recalled that she had said her husband was from Ma. I reached for the ; phone because by now I was really curious that perhaps here was a living person I could find out what all this means.

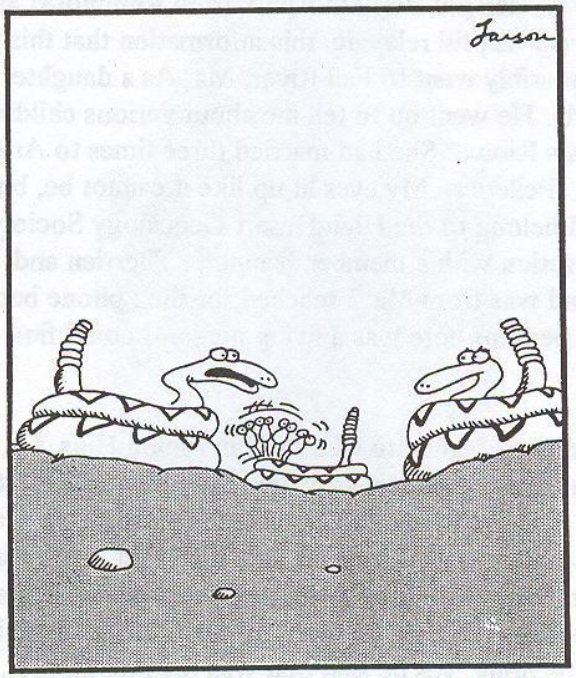
I dialed the phone number of Jeannette who lives in Pinion Hills, Ca, about 10 miles away and Jeannette's husband Francois answered the phone. Jeanette was not home but my intended target was Francois - did he have the secret to my curiosity? I explained as best as I could in my excitement, knowing that he was in his late 70s and asked if he was born in Fall River, Ma. "No, my father was" was his reply. And his name, I asked ? He said Francois. Well, no tie there I thought. So I asked do you know a Benjamin. Breathlessly waiting, yes he said that was my grandfather. And who was his grandmother. Oh, Malvina Cloutier, he said was my father's mother. Oh, I thought

no luck. Then in my curiosity I asked have you heard of a Marie Anais Rioux? Of course, he replied, that was my grandfather Benjamin's second wife.
Malvina having passed on December 1889 and Benjamin remarrying Marie Anais Rioux in January 1895. So Francois's father having been born of the first marriage in 1886, he was about 9 when Benjamin remarried. The person I was talking to, Francois' grandson of Benjamin, said knowledge of the existence of Benjamin's second wife Marie-Anais Rioux came through family histories and photograph albums of the past.

I thanked him for the information and knew that his wife Jeannette would be calling shortly thinking that this is a small world after all. I was right for as soon as Jeannette returned home, she called in awe as to how this had developed in the first place. She faxed me some more information and indicated that she would have more for me at our next Society meeting. Needless to say, I was looking forward with great anticipation and wondering what she had for me. I was not disappointed - in the envelope were various papers and information. Low and behold there was a beautiful portrait of my Benjamin Therrien and Marie Anais Rioux on their wedding day of 13 January 1895 she in her wedding dress of the era and he in his wedding suit. Also, in the envelope was a family group photo taken a few years later.

Need I say more - how lucky can you get in putting a query on the French News Group. Try it, you may get as lucky as I was.

Thanks folks, I hope you enjoyed my true story



"This is your side of the family, you realize."

The Binette Story

by Celeste Steele

In the small community of Saint-Jean-de-Sauvres, was born RenéBinet, son of the laborer, Mathurin, and of Marie Proude. René's birth date is not known; the approximate year was 1640. René was not given a formal education, however he learned of the world of nature from his father.

In the spring of 1665, René and four other brave and adventurous young men ventured to LaRochelle to accept indenture contracts for New France. There was much excitement in LaRochelle at that time, since the Carignan Regiment was getting ready to sail to Canada to "exterminate the enemies of the country", particularly the "terrible Iroquois". The young men were sponsored by the Jesuit Fathers, who were more than eager to accept the brave souls. In return for a promise of three years work, René and his mates were assured of receiving 60 livres in salary per year, and a free return trip after the three years. Records show that René sailed on the Cat de Hollande. The ship's arrival date was not noted by the Jesuits.

René Binet was taken in by the Pinguet family in the neighborhood of Québec. On 16 March 1666, the Jesuits ceded a piece of land with 40 arpents to René. To become a landowner and full resident, a person had to live in the country for three years. The concessionaire, René was required to build a home by 1 March 1667 in a place called la Petite Auvergne, one of the villages in Charlesbourg, in the parish of Notre-Dame-des-Anges.

On the 9th day of October in 1667, René appeared before Romain Bequet, the notary, to enter into another contract. This time it was marriage. His intended was Catherine LeBourgeois. There is some mystery about the stories Catherine told. She said her father, Thomas, then deceased, was a lawyer. Yet Catherine supposedly from an upper middle class family could not write. Also why would someone of her stature come alone to Canada at the age of 34? One genealogist suggests that Catherine was a "King's Daughter". There is no evidence to support this . We will probably never know the complete story of Catherine's past.

We do know that on 19 October 1667, the curate Henri de Bernières blessed the union at the church of Notre-Dame-de-Québec. We are not certain where the newlyweds settled. We do know that within 2 ½ ½1/ 2 years René had by contract given up his concession in Charlesbourg. The next year (1671) René and Catherine settled in Beauport, the former having signed a contract to rent for five years a farm from Nicolas Dupont. There are records of René's business and legal transactions up to 1688.

Catherine and René were the parents of 6 children, 3 sons and 3 daughters. It is common as one reads early family histories that the children commonly do not reach adulthood, or often fall victim to untimely deaths.

Such was the same in the Binet saga. Louise lived for only fifteen short days. Marie survived until the age of six. René, the youngest child, was born in 1680. He last appears as godfather to his niece on 20 December 1705. Nothing else is know of him. François was married and the father of four children when he apparently drowned near the Montmorency Falls at the age of 30. François and Nicolas left descendants to carry on the Binet name. The eldest, a daughter, Anne, was twice married and bore 6 children.

Near the turn of the 18th century, in May of 1699, René passed on in Beauport. According to the custom of the times, the pastor accompanied his remains to the parish cemetery. Catherine lived to see the arrival of the new century. She survived for three more years, passing on Thursday 28 September 1702. She was laid to rest the following day. In Québec one can still see many signs of the Binet legacy, since there are six Lake Binet(te)s and one stream with the same name within the province.

OLD ACADIAN EXPRESSIONS

by Ralph Courtois

J'ai nonante ....." I am 90 years old"
Il mord dans le fer ....." He is angry"
Il est raide maigre....." He is very lean"
Tchitte-moi faire....." Let me do it"
Tchitte-moi aller chercher....." Let me get it"
Elle va etre malade....." She is expecting a baby"
Elle est por acceptor....." She is expecting a baby"
Elle espere....." She is expecting a baby"
Elle guette/ djette....." She is expecting a baby"
Les creyatures....." Girls and women"
Les jeunesses ....." Young males"
Un p'tie mousse....." A young lad"
Un cavalier ....." A boy friend"
Une blonde....." A girl friend"
Grandettes....." Adolescents"
Avoir Les voilles en ciseaux....." Having a dominating and haughty manner"
Pendre la cremaillere....." A house warming"
Ruisseau a dufours....." Where families lived"
La route des voilettes....." Where families lived"
Platains des gagnon ....." Where families lived"
L'anse aux beaulieu....." Where families lived"
Croques brook....." Where families lived"
Ils se chauffent du meme bois....." They are related"
Il est sur les planches....." Deceased person exposed at home for a wake"

continued on page 48

BINET ANCESTRAL LINES

by Rena Payeur Cote

Mathurin Binet — Marie Prou
Province of Poitou, France

Rene Binet — Catherine Bourgeois
b. — b.
m. Oct.9, 1667
Quebec, P.Q.

Nicolas Binet — Genevieve Brisson
b. 1671 — b. 1678
m. Nov. 12, 1697
L'Ange-Gardien, P.Q.

Louis Binet — Angelique Landry
b, 1700 — b. 1704
m. Oct. 1, 1731
Beauport, P.Q.

Louis Binet — Marie Reine Grenier
b. 1733 — b. 1732
m. April 22, 1754
Beauport, P.Q.

Louis Binet — Marie Louise Bougie
b. — b.
m. Jan 29, 1781
St-Marie de Beauce, P.Q.

Michel Binet — Marie Claire Gregoire
b. — b.
m. Jult 13, 1812
Ste-Marie de Beauce, P.Q.

Thomas Binet — Genevieve Perreault
b. — b.
m. Feb. 9, 1647
St-Elzear de Beauce P.Q.

Thomas Binet — Josephine Chretien
b. — b.
m. Feb. 25, 1884
St-Adrien, P.Q.

Onesime Binet — Adelia Carrier
b. — b.
m. May 10, 1904
Black Lake, P.Q.

Charles Binet — Marie Giroux
b. — b.
m. Aug. 4, 1795
Beauport, P.Q.

Charles Binet — Josette Moore
b. — b.
m. Oct., 1819
St-Michel, P.Q.

Charles Binet — Sylvie Fecteau
b. — b.
m. Nov. 2, 1848
St-Elzear de Beauce, P.Q.

Thomas Binet — Belzemire Cloutier
b. — b.
m. June 19, 1882
St-Romuald, P. Q.

Alfred Binet — Berthe Alice Burbanks
b. April 30, 1905 — b.
m. June 5, 1929
Springvale, Me.

The Bergeron Story

by Celeste Steele

There were several bearers of the Bergeron name to establish themselves in Acadia and French-Canada. There are many descendants today bearing the name and its many variations. One of the forebears of the Bergerons was André the son of Pierre and of Catherine Marchand. Andréýý was born at Saint-Saturnin-du-Bois. He was baptized there on 16 February 1642. This community is licated in the arondissement of Rochefort within the boundaries of Charente-Maritime.

André did not know how to write, never having the opportunity to receive an education. He and his father crossed the Atlantic about 1655. His mother had died before then. We have no knowledge as to whether André left siblings behind in his native village.

It was in the census of 1666 that we find André and his father in the employ of Eustache Lambert, a colonist, trader, and merchant. They were in his service in the Upper Town of Quebec. The following year, the census takers again found the Bergerons employed by Mr. Lambert; only this time they were living on the coast of Lauzon. Pierre said he was 77 and André 22. André was actually 25 years old at the time.

It was on 5 May 1670 that André decided to become a tenant farmer along with Philippe Guyon. They took a 3 year lease on the Lambert farm located "across from Sillery" at a place todat called Saint-Romuald. They agreed to look after all the buildings, the garden, the eel and salmon fishing, anf the 30 arpents of cultivated land in rotation. Marie Laurence, Lambert's wife, was an experienced as well as demanding business woman. The contract details how the two partners must give 18,500 eels to the landlady each year.

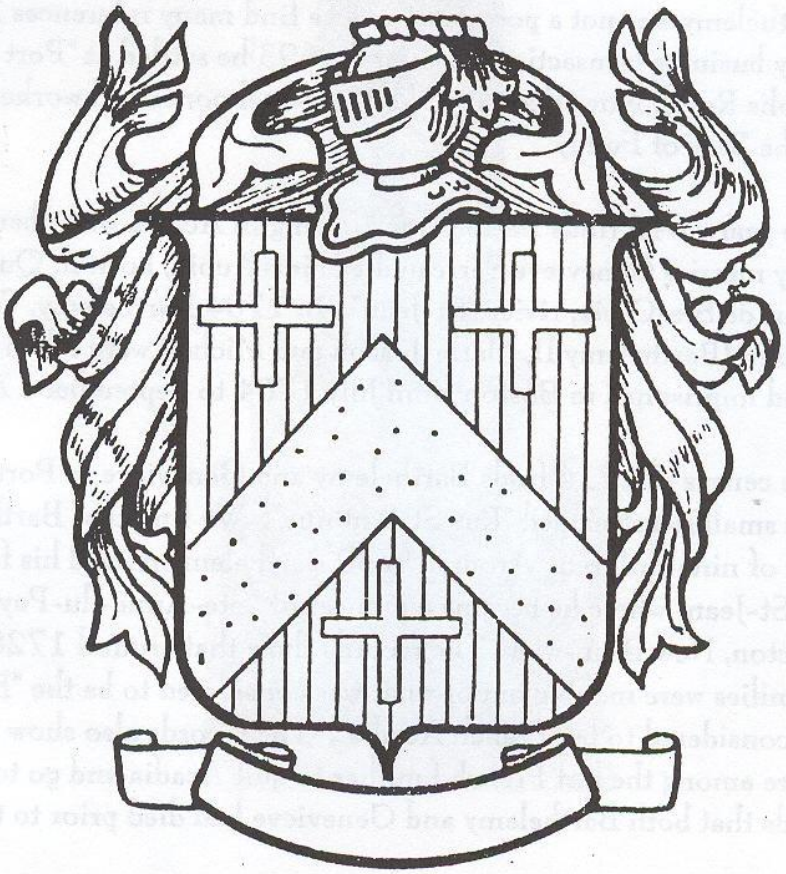
Soon the Bergerons gave up this land for another in the present territory of Saint-Nicolas. The conditions on this lease were quite similar to the previous one including the demands for eel, salmon, and bass. Finally the Bergerons had found a home where they would remain for the rest of their lives.

On 21 October 1659 at the baptismal font in Ville-Marie a girl, Marguerite, daughter of Jean Dumets or Demers and Jeanne Voidy was baptized. The Demers were also residents of Lauzon. On 9 July 1673, the friends and relatives of the Bergeron and Demers' families gathered at the house of Jean-Paul Maheu for the drawing up of the marriage contract by Rageot, the notary.

André and Marguerite became parents to 12 children. The five sons were married a total of 13 times. The grandchildren forming the 3rd generation numbers 102. André left his descendants behind on February of

1712 at the age of 70. He was buried on 21 February at Saint-Nicolas. Marguerite outlived her husband passing on sometime after September 1722.

Over one hundred years later a descendant, Elisabeth was born in Saint-Hyacinthe. Elisabeth could be found in 1865, at the age of 14 working in a cotton mill in Brunswick, Maine. In 1870 she returned to Canada and was drawn to a higher calling. With the help of Bishop Louis-Zepherin Moreau, Elisabeth founded the Congregation des Soeurs de Saint-Joseph de Saint-Hyacinthe. Their first aim was education in small schools. The congregation eventually spread to Quebec, Ontario, the Canadian West, and even into the US. Elisabeth left this world on 29 April 1936, leaving a legacy that was carried on by her sisters to places as far as Lesotho, Brazil, and Senegal. This 7th generation descendant of André and Marguerite was indeed a special lamb among the flock of the Bergerons.



Bergeron

Barthelemy Bergeron dit D'Amboise

Barthelemy is one of eight Bergerons to come from France in the 1600's and one of two to start major Bergeron families in North America. Genealogical researchers can easily trace Barthelemy's ancestors back five generations into France and at least twelve descendant generations.

Barthelemy born about 1664 in Amboise de Touraine France was about twenty years old when he landed at the capital of "La Nouvelle France" (New France known today as Canada), Quebec, as a soldier of France (la premiere Compagnie Franche de la Marine) in 1684. Records show that he resided with Pierre Lezeau at "Basse-Ville" Quebec from 1685 to 1690. He found himself to be associated with the famous explorer Iberville and the expedition of "Chevalier de Troyes a la Baie d'Hudson" and the"Compagnie du Nord" and continued his association for many years.

Barthelemy was not a poor man and we find many references in the notary records of his many business transactions. Around 1693 he settled at "Port Royal" (now known as: Annapolis Royal, Nova Scotia) and bought a schooner and worked it around "French Bay" and the "Bay of Fundy".

The year 1695 finds Barthelemy arriving in Acadia with Iberville. There Barthelemy marries Genevieve Serreau dit Saint-Aubin, born in Quebec and the daughter of "Seigneur de Ste-Croix, riviere St-Jean". In 1704 Barthelemy, Genevieve and their three children (Barthelemy II, Marie-Joseph and Michel) were taken prisoner by the English and imprisoned in Boston from July 1704 to September 1706.

The census of 1714 finds Barthelemy and Genevieve in Port Royal "near the fort" living on a small street named "Rue St-Antoine". We find that Barthelemy and Genevieve had a total of nine children. Around 1730 Barthelemy moved his family to "Ste-Anne de la Riviere St-Jean" where he became a pioneer of "Ste-Anne-du-Pays-Bas" known today as Fredericton, New Brunswick. The records show that around 1728 to 1730 that the French families were moving out of what was considered to be the "English Acadia" for what they considered to be "French Acadia". The records also show that the Bergerons of Acadia were among the last French families to quit Acadia and go to Canada. The 1736 census finds that both Barthelemy and Genevieve had died prior to the census.

BERGERON ANCESTRAL LINES

by Rena Payeur Cote

Jacques Begin — Anne Meloque
Province of Normandie, France

Louise Begin — Jeanne Durand
b. 1636 — b. 1654
m. Oct. 15, 1668
Quebec, P.Q.

Jacques Begin — Geneviève Rochon
b . 1696 — b. 1699
m. June 15, 1722
Levis, P.Q.

Jean-Bte. Begin — Catherine Bourassa
b. — b.
m. Jan. 8, 1770
Levis, P.Q.

Jean-Bte, Begin — Catherine Ash
b. — b.
m. Aug. 26, 1800
Levis, P.Q.

Charles Begin — Rosalie Samson
b. — b.
m. Nov. 12, 1833
Levis, P.Q.

Joseph Begin — Aurelie Paquette
b. — b.
m. Aug. 23, 1864
Plessisville, P.Q.

Jos. Begin dit Bergeron — Eugenie Delongchamp
b. — b.
m. July 25, 1892
St-Fortunat, P.Q.

Emile Bergeron — Jeanne Lachance
b. May 23, 1903 — b.
m. Jan. 21, 1928
Biddeford, Me.

Pierre Bergeron — Catherine Marchand
Province of Aunis, France

Andre Bergeron — Marguerite Dumay
b. 1643 — b.
m. 1674

Jean Bergeron — Marguerite Grenon
b. 1676 — b. 1681
m. Nov. 9, 1699
Pte.-Aux-Trembles, P.Q.

Jean-Bte. Bergeron — Marie Anne Charette
b. 1712 — 1713
m. Feb. 18, 1743
Ste-Croix, P.Q.

Alexis Bergeron — Angele Houde
b. — b.
m. Aug. 27, 1799
Ste-Croix, P.Q.

Francois Bergeron — Angele Laroche
b. — b.
m. Mar. 5, 1821
Ste-Croix, P.Q.

Michel Bergeron — Julia Hill
b. — b.
m. Nov. 24, 1857
St-Flavien de Lotbiniere, P.Q.

Joseph Bergeron — Genevieve Quellett0e
b. — b.
m. Oct. 12, 1926
Biddeford, Me.

Francois X. Bergeron — Simonne Marcotte
b. Dec. 31, 1906 — Aug. 22 , 1916
m. June 3, 1939
Biddeford, Me.

Ronald Bergeron — Sandra Lonsdale
b. July 13, 1945 — b.
m. July 31, 1965
Biddeford, Me.

BERGERON ANCESTRAL LINES

by Rena Payeur Cote

Charles Bergeron — Marie Pernelle
m. 1695 Port Royal, Acadia

Francois Bergeron — Etiennette Leclerc
b. — b.
m. Nov. 3, 1667
Trois-Rivieres, P.Q.

Pierre Bergeron — Madeleine Giguere
b. 1691 — b. 1696
m. April 28, 1716
St-Francois-du-Lac, P. Q.

Charles Bergeron — Judith Paille
b. — b.
m. around 1744
Louiseville, P.Q.

Jean-Bte Bergeron — Amable Lesieur
b. — b.
m. Feb. 1, 1779
Yamachiche, P.Q.

Charles Bergeron — Marie Louise Deblois
b. — b.
m. April 20, 1801
Louiseville, P.Q.

Louis Bergeron — Euphrosine Ringuet
b. — b.
m. Jan. 12, 1829
Louiseville, P.Q.

Antoine Bergeron — Marguerite Bruneau
b. — b.
m. Aug. 21, 1855
Maskinonge, P.Q.

Edouard Bergeron — Corinne Lariviere
b. — b.
m. April 18, 1892
Biddeford, Me.

Albany Bergeron — Marg. Helene White
b. Aug. 29, 1921 — b.
m. May 30, 1921
Saco, Me.

Berthelemy Bergeron — Genevieve Serreau
Province of Poitou, France

Michel Bergeron — Jeanne Hebert
b. — b.
m. around 1721
Pisiquit, Acadia

Pierre Bergeron — Marguerite Bourg
b. — b.
m. around 1750
Beaubassin

David Bergeron — Angelique Morissette
b. — b.
m. Nov. 10, 1777
Becancour

Pierre Bergeron — Madeleine Poirier
b. — b.
m. Nov. 15, 1809
St-Gregoire de Nicolet

Gilbert Bergeron — Marguerite Hebert
b. — b.
m. Jan. 27, 1835
St-Gregoire de Nicolet

Joseph Bergeron — Aline O.Geoffroy
b. — b.
m. Nov. 27, 1860
Arthabaska, P.Q.

Exilia E. Bergeron — Marie Pepin
b. — b.
m. Aug. 7, 1888
Plessisville, P.Q.

Arthur Bergeron — Louise Perreault
b. — b.
m. Jan. 22, 1923
Springvale, Me.

Paul Bergeron — Faye Barbano
b.June 15, 1942
m. Nov. 20, 1942
Biddeford, Me.

Researched by Camille L. Bolduc

ISAAC DESCOTEAUX married Elise Jette at St-David in the county of Yamaska, Quebec on November 21, 1870 they moved to Biddeford in the 1880's. They were the parents of JOSEPH born at St-Francois d'Assise Quebec who married Arzelie (Exelia) Petrin, daughter of Antoine and Marguerite Danis, at St-Joseph, Biddeford on July 16, 1894. Joseph worked for many years at Saco-Lowell Shop; then for the Biddeford street department. Joseph died in Biddeford on March 16, 1945. He was then 69 years of age he left his wife, four sons: Gedeon, Albanie, Emile and Wilbrod: two daughters: Mrs Arthur (Rose Bertha) Jacques and Mrs Wilfrid (Corona) Bernier. ADELARD born in Biddeford August 26, 1890 married Clara Remillard, daughter of Hilaire and Eleonore Petit, at St-Joseph of Biddeford August 3, 1908. Adelard worked at the Saco-Lowell Shop for 47 years, retiring in 1955. He died in Biddeford on March 9, 1967, leaving behind his widow, three daughters: Mrs Henry Petit, Mrs. Rene (Therese) Descoteaux, and Mrs Emile (Alberta) Pelchat; Five sons: Armand, Wilbrod, Arthur, Albert and Adelard Jr. Adelina married Jean-Baptiste Petitt St-Joseph of Biddeford April 15, 1895.

LOUIS BAILLARGEON married Obeline Mercier on April 28, 1857 in the parish of Ste-Julie of Plessisville Quebec. the couple immigrated to this country around 1880 with 2 or 3 children; others were born in Biddeford. They were: CALIXTE was born in Canada, and graduated as a Doctor at Laval University Quebec. He married Anna Joncas at St-Joseph of Biddeford July 19, 1906. She was the daughter of Gedeon and Vitaline Dion. Doctor Baillargeon practiced his profession in Sanford for only six years, before his early death at the age of 35. at his brother's home in Biddeford December 18, 1911. the cause of death was due to a complication of disorders which had baffled the most skilful pratitioners of this city. Dr. Baillargeon left behind a wife and young son. Napoleon was born in 1873 at St-Ferdinand d'Halifax Quebec came to Biddeford with his parents at age 7. He became a well known druggist in Biddeford, married Vitaline Leblanc daughter of Joseph and Marie Theroux October 10, 1899 at St-Joseph in Biddeford; and died here December 26, 1935 leaving his wife and two sisters: Mrs Amedee Valliere and Mrs Joseph (Josephine) Chazotte. ALPHONSE was born in Biddeford in 1883, married Edwidge Dion, daughter of Joseph Ylisse and Eugenie Pinard on October 1, 1902 at st-Joseph's of Biddeford. Alphonse had attended local schools, then became a partner in the grocery business of Valliere and Baillargeon. He took over the business when Mr. Valliere retired. On May 23, 1923 after being ill with pneumonia for a week, Alphonse died at his home. He would have been 40 the following Tuesday. He was survived by his widow and five children Juliette, Jules, Paul, Henry and Pauline. Jules married Cecile Delorge at St-Joseph's of Biddeford on September 15, 1932. Their son married Pauline Boissonneault at St-Joseph's of Biddeford on November 10, 1956.

GEDEON GRENIER was born at St-Ferdinand d'Halifax in 1869, son of Ferdinand and Zoe Bernard. He came to Biddeford in 1890; and worked as a carpenter for local building contractors for many years before accepting a job from the Biddeford Department as a maintenance man. Gedeon married Josephine Huot at St-Joseph's of Biddeford on April 2, 1894. She was the daughter of Honore and Marie Frechette. The couple had a large family

among whom was AURELIEN born at St-Julien, wolfe County Quebec. Who married Aldora Armstrong at St-Joseph's of Biddeford July 19, 1915 and died here October 23, 1953. CHLODOMIRE born here on July 27, 1903, married Dolores Routh at St-Andre's of Biddeford on July 25, 1927. LUCIEN born here January 30, 1897, married Annoncia Colette at St-Andre's of Biddeford June 19, 1919. JOSAPHAT born June 23, 1903 at St-Ferdinand Quebec, married Suzette Robichaud at St-Joseph's of Biddeford May 30, 1932. ROMEO born January 6, 1915 in Biddeford, married Liliane Richer at St-Andre's of this city November 29, 1941. SIMON born here September 23, 1901 married Beatrice Paul at St-Joseph's of Biddeford November 15, 1922. BLANCHE born here November 28, 1898 married Edgar Lariviere at St-Andre's of Biddeford May 5, 1930. LUCIENNE born here February 26, 1907, married Conrad Pelletier at St-Joseph's of Biddeford April 19, 1926 and died here November 8, 1990. IRENE born here June 7, 1911, married Maurice Breault at St-Joseph's of Biddeford October 27, 1934. SISTER MARIE THERESE of the Presentation of Mary Congregation. Gedeon Grenier died of pneumonia in a local hospital April 6, 1944 leaving behind his wife and children; two brothers, Ferdinand of Drummondville Quebec and Edmond of Sherbrooke Quebec; two sisters, Mrs William Breton of Black Lake Quebec and Mrs Honore Provencher of St-Julien Quebec; nine grandchildren and five great grandchildren.

AGAPIT VALLEE married Isilda (Exilda) Vachon February 17, 1855 at St.. Frederic Beauce county Quebec. their son JOSEPH was born at St-Frederic in 1859. He married Dalina (Delia) Marcoux October 15, 1883, they moved to Augusta, Maine with his family in 1907. Two years later they moved to Biddeford where he worked 15 years in the yard of York Mfg Co. before retiring in 1924. His wife died here September 10, 1940. Agapit died four years later on February 24, 1944 leaving behind three sons and four daughters: JOSEPH Jr. living in Lincoln N.H.; THOMAS of Portland, Maine; ALYRE born October 8, 1905 at St-Bernard Quebec, married to Yvette Desmarais on September 3, 1928 at St.Andre's of Biddeford; CORDELIA ; MARIE LOUISE born October 23, 1893 at St-Bernard Quebec and married Adelard Loranger November 5, 1923 at St-Andre's of Biddeford and died here July 15, 1985; MARIE ANNE born August 5, 1898 at St-Bernard Quebec and married Donat Loranger at St-Andre's of Biddeford June 23, 1924; SISTER ST-FRANCOIS DE ROME of Presentation of Mary order and stationed at Marcelin, Saskatchouan, Canada. three grandchildren; and a brother Phylias who is a resident of Ste-Marie Beauce County Quebec.

ISRAEL PATRY was born at St-Paul de Chester Quebec in 1872, son of Joseph and Elise Lavigne (Clement) Patry. He married Aurelie Lambert in Canada, and moved to Biddeford in 1889. He worked as a loom fixer in the mills until 1938 when he retired; but kept working as a janitor in different buildings of this city. after a long illness Israel died here at age 72 years and 7 months and 21 days on February 5, 1944. He left his wife; two sons; Gerard who was born here on November 30, 1907, and married Germaine Spenard at St-Joseph's of Biddeford May 24, 1937. They lived in Dover N.H. His son BERTRAND was a Pvt. in U.S. Army. He alaso left two daughters; Miss LEONELLE and SISTER MARIE BERTRAND of the congregation of the Presentation of Mary; One sister, Mrs Alfred Pierson, of Attleboro, Mass.; and a brother, Noel of Bar Harbor, Maine.

NAPOLEON KING (ROY) was born in Beauceville Quebec in 1869, the son of Andre Roy

and Aliste Latylippe. He lived in Waterville area for a few years then moved to Biddeford in 1900. He established himself as a barber, operating barber shops in Biddeford and Saco. He retired because of failing health. Napoleon died in Biddeford January 22, 1945 leaving behind his wife Catherine Ouellette; three sons; RAYMOND born April 15, 1894 at Fairfield, Maine and married to Rosa Anna Custeau at St-Joseph's of Biddeford on October 17, 1925; ARTHUR born here November 18, 1904 married Florence Cassaboom at St-Joseph's of Biddeford on November 18, 1933; CONRAD . He also left four daughters; LAURA born on November 23, 1889 in Waterville and married Wilfrid Grenier at St-Andre's of Biddeford on October 4, 1920; Mrs Ulrica West, Mrs Maud Mercier and Mrs Blanche Bergeron of Somerville, Mass. He left three brothers; Joseph married to Malvina Quirion at Beauceville Quebec on November 7, 1871; Charles married to Marie Caron at Beauceville Quebec on May 6, 1878; and Zeri of Wells; a sister Germaine Giguere of Fairfield, Maine; 16 Grandchildren, five of them in the U.S. armed forces.

HELPFUL TRANSLATIONS

by

Suzanne Bolduc

Here's a list of some commonly used terms and words appearing in some French documents and their English translation. Take note that the adjectives are given in the masculin, and additional "e" at the end of each word would make it a feminin adjective. The letter "s" at the end of a word means "plurel". In certain cases the letter "x" ending a word also indicate plural.

Blessure ----------Wound

Declarer ---------- To state, to assert

Apres ---------- After

Avant ---------- Before

Ebeniste ---------- Cabinet maker

Tester ---------- To give by will

Appele (e) ---------- Called

Vaisseau (x) ---------- A recipient , also a Ship

Donataire ---------- The Recipient of a donation

Contre-Maitre ----------Foreman

Acheter ---------- To buiy

Achete(e) ---------- Bought

Voler ----------To steal

Vole(e) ---------- Stolen

Maitresse d'Ecole --------- Schoolma'am

Tonner----------Thunder

THE MAXIMS OF LA ROCHEFOUCAULD
(REFLEXIONS MORALES)

Extracts by Raymond G. Cote

These Maxims were written in 1665 , in Paris It was written to those living in the 17th century and as we know it, nature hasn't changed even in the 20th century.

True love is like seeing ghosts: we all talk about it, but few of us have ever seen one.

We are never so happy or. so unhappy as we think.

If we distrust people, we justify their deceiving us.

Everyone complains of his memory and no one complains of his judgment.

Silence is the best course for people who lack confidence.

Happiness lies in our taste for things, not in the things tasted; in what brings pleasure to us, not in what others find pleasing.

There is but a single form of love, but it has a thousand imitations.

Judged by most of its reactions, love is closer to hatred than to friendship.

Clever men should arrange their desires in the proper order and seek each in turn. In our eagerness we often attempt too many things at once, and by striving too much after the small ones we lose the big.

It appears that Nature, which has so wisely disposed the parts of our body to keep us happy, has also endowed us with pride to spare us the pain of knowing our imperfections.

Though men take pride in their noble deeds, the deeds themselves often derive, not from noble intentions, but from simple chance.

We can often be vain of our passions, even the guiltiest ones; but envy is so sneaking and shameful that we never dare confess it.

You can find women who have had no love affairs, but scarcely any who have had just one.

Few of us have a real conception of death; we tend to meet it not with resolution but stupidly and conventionally, and most of us die because we know no way to keep from dying.

People who are too much concerned with little things usually become incapable of big ones.

If we had no faults, we should not take such pleasure in calling attention to other people's.

We cannot look squarely at either death or the sun.

Passion often turns the cleverest men into idiots and makes the greatest blockheads clever.

Self-love is cleverer than the cleverest man in the world.

The world oftener rewards the appearance of merit than merit itself.

As it is the mark of great minds to convey much in few words, so small minds are skilled at talking at length and saying little.

It is easier to be wise for others than for ourselves.

One reason why so few people are intelligent and attractive in conversation is that almost everybody thinks of what he wants to say instead of how to answer properly what has been said to him. Even the cleverest and most tactful people think it enough to wear an attentive expression, while revealing no real interest in what is being said, and a show of haste to get back to what they want to say. To strive hard to please yourself is a poor way of pleasing or persuading others, and to listen and answer well is one of the greatest achievements you can boast in conversation.

The mind is always the dupe of the heart.

Old men love to give good advice to console themselves for not being able to set bad examples.

We all speak well of our hearts, we none of us dare speak well of our minds.

We refuse praise from a desire to be praised twice.

We easily forget our faults when no one but ourselves knows them.

When our vices desert us, we flatter ourselves that we are deserting our vices.

There are various kinds of curiosity: one that springs from selfishness, urging us to discover what will be useful to us; and one that springs from pride, urging us to know what our neighbor is ignorant of.

To know things really well we must know them in all their ramifications; these being infinite, our knowledge is always superficial and inexact.

We get so much in the habit of wearing a disguise before others that we finally appear disguised before ourselves.

As for women who spend their lives making love, making love is the least of their faults.

The surest way to be outwitted is to suppose yourself sharper than others.

We should have almost no pleasure if we never flattered ourselves.

There are heroes of evil no less than of good.

Love, like fire, must constantly leap and dart; when it can neither hope nor fear, it dies.

With nothing are we so generous as advice.

W. W. 1 SERVICE MEN IN MAINE

by Camille L. Bolduc

One of our latest acquisition is the roster of military personnel who have served in the armed forces of our State. It is amazing to find out so many enlisted were Francos. Thousands of them!

It would be too long to enumerate all names so I'll restrict it to the families with more than 25 individuals who served the Country between 1917 - 1919.

Everyone of them is listed with the date and place of birth, his last place of residence, the date and place he was inducted, branch of service, rank, overseas service and type of discharge on demobilization.

Below is a listing of the French names and, in parentheses the number of soldiers of each name.

Albert (33)	Arsenault (54)	Blanchard (32)
Bolduc (32)	Bryant (37)	Cloutier (30)
Cormier (34)	Cote (43)	Cyr (71)
Daigle (28)	Doucette (26)	Fortin (26)
Fournier (47)	Gagne (36)	Gagnon (39)
Gallant (26)	Gilbur (31)	Landry (25)
Leblanc (28)	Leclerc (27)	Levesque (30)
Martin (100)	Michaud (71)	Morin (42)
Nadeau (52)	Ouelet (45)	Pelletier (62)
Roy (36)	St-Pierre (29)	Theriault (26)
Thibaudeau (44)		

A lot more appeared with Anglicized names such as Bishop, Carter, Christian, Gregory, Gay, LaFountain, Roderick, St-One, Mercer, Wellet, Pooler, Bowe, Kink, etc. The above roster also includes Army and Navy nurses, Navy men, and Marines.

Sample recipe from " Memere Cuisine "

WHOOPEE PIE

2 cups flour	1 cup sugar
1 ¼ tsp. soda	1 egg
6 tbsp. cocoa	1 cup milk
6 tbsp. butter or spry	1 tsp. vanilla

Mix flour, soda, cocoa and salt. Cream in shortning , sugar very well, add egg. Beat well than add flour, and milk a little at a time until smooth. Add vanilla. Drop by spoonful on a greased cookie sheet, Cook at 375 degree for 10 minutes.

Filling

¾ cup spry

¾ cup confectioner sugar

What's My Line??

Beginning this issue, and continuing in future issues, we will be printing a listing of members and the family lines they are researching. Their names and addresses will enable you to make direct contact with others researching the same surname/line.

Roy, Mondor, Bernier, Dubois, Gorouard, Chicoine, Lagace: Rachel Bernier, 2 Irving Street, Saco, ME 04072

Edmund Vachon, Marie Lussier: Robert M. Blais 4 Graham St. Biddeford, ME 04005

Dubois, Caron, Demers, Girard, Provencher: Fern Girard, 2 Amherst St. Bidd. ME 04005

Martineau, Richer, Dube, Gaudreau: Ray Martineau, 220 School St, Sanford, ME 04073 Email: raym@cybertours.com

Hubert, Ridley, Hamelin, Mondor, Durette: Bernadette Courtois, 479 A Alfred Rd, Bidd, ME 04005

Levesque, Dupont, Roberge, Pelletier: Doris McCallum, 15 Kimball St, Sanford, ME 04073

Payeur, Marcotte, Cote, Mandeville, Drouin, Gendron: Rena Cote, 210 West St, Bidd, ME 04005

Nadeau, Gagne, Lajoie, Masse, Thibeault, Cyr: Celeste Steele, 2 Dane Hill, Alfred, ME 04002, Email steele@lamere.net

If you wish to submit names for this new feature, please fill out and send in.

Name:_____

Address:_____

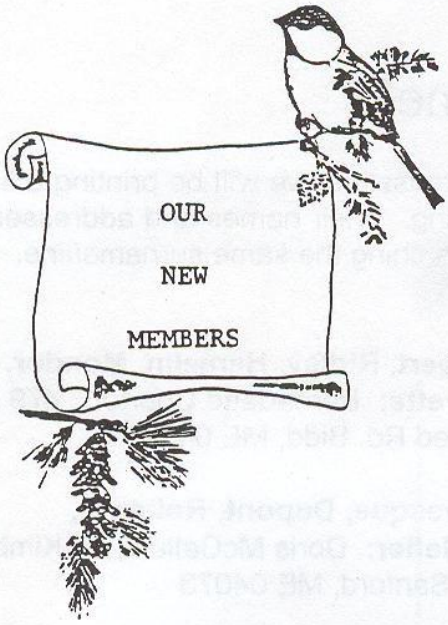
_____

Email:_____

Names/Lines being researched:_____

_____

_____



Rich Bennett - 180 Central Ave. Lewiston, Maine 04002

Mariette Poulin Lessard Vigue - 24 Groveside Road Portland, Maine 04102

Margaret Lemoine - 5 Vose St. Waterville, Maine 04901

George Lemoine - 5 Vose St. Waterville, Maine 04901

Mrs. Catherine R. Trent - P.O. Box 418 York Harbor, Maine 03911

Phillip Lessard - 139 High St., Somersworth, N.H. 03778

Donald H. Burkill - 43 Hall St., Portland, Maine 04103-4228

Patricia T. Skehan - 22 Mt. View Dr. Hamden, Maine 04444

John W. Skehan - 22 Mt. View Dr. Hamden, Maine 04444

Micheal Auger - 51 Wainright Cir W South Portland, Maine 04078

Joyce Robida 148 Graham St., Biddeford, Maine 04005

Joh Sullivan - P.O. Box 190 Cheehawk Rd., South Freeport, Maine 04078

Peter S. Robbins - 38 Newtown Rd., Biddeford, Maine 04005

Leslie Robbins - 32 Overlook Dr., Westfield, MA. 01085

Arthur Guerin - 32 Garden St., Old Orchard Beach, Maine 04054

Nicole L Dubois - 475 S. Waterboro Road, Lyman, Maine 04002

Richard E. Michard - 1104 Thrushwood Dr. Logan, Utah 84321

Sharon A. Durgin Campbell - 30 Red Fawn Rd., Brewster, MA. 02631

Elain Perkins - 106 North St. Saco, Maine 04072-1925

Rachel Beauregard - 32 Wildwook Dr. Burlington, Vt. 05401

Madeleine Palasa - 69 King St. Stoughton, MA. 02072-3820

Dorothy Weymouth - 91 Oak Hill Rd., Auburn, Maine 04210

Stephen J. Church - 2 Bayview Terrace, Greenland, N.H . 03840

Eugene Grave - l 84 Austin St., Unit 4 , Westbrook, Maine 04092

Janice Macleod - 66 Old Portland Rd. No. Waterboro, Maine 04061

Maurice Bouchie Jr. - 11 Liberty Acres, Arundel, Maine 04045

Kathy Ott - 4442 Heppner Lane San Jose, CA. 95136-1839

Fr. William A Clark - 10 Martin St., Cambridge, MA . 02138

Marcel Martel - 45 Roebuck Ave., Saco, Maine 04072

Pauline Martel - 45 Roebuck Ave., Saco, Maine 04072

Ray Bishop - RR2 Box 864 A Limerick, Maine

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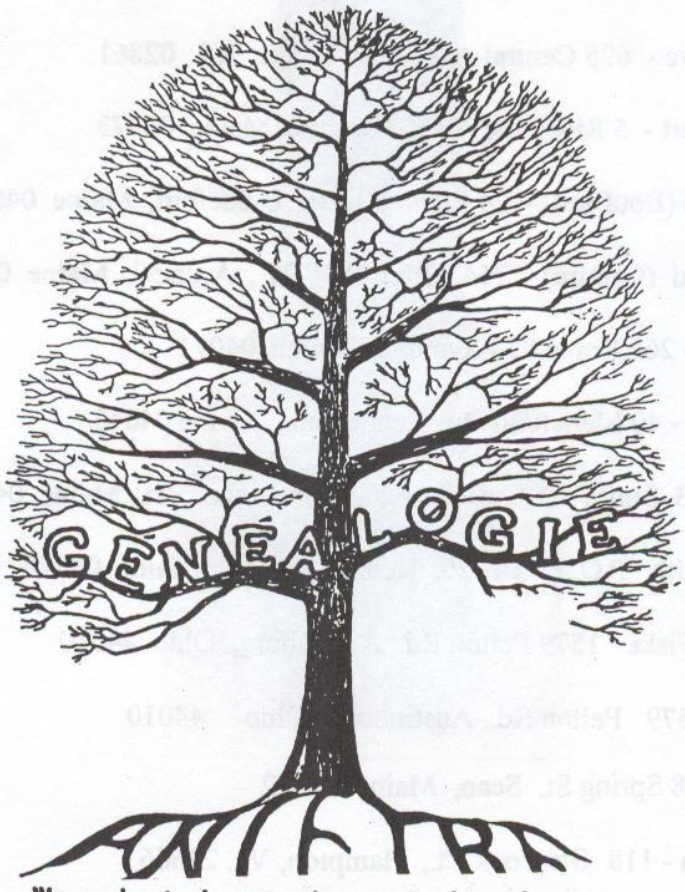
Expressions

Aller porter en terre .....”to bury someone”
Entre chien et loup.....”Twilight time”
Jen prendrais bin une larme.....”I’ll have a little drink”
Il a senti le fer .....”Getting suspicious”
Buckwhit.....”Buckwheat”
Culotte a panneau.....”Pants which buttoned up both sides”
S’encopoter .....”To dress warmly”
Cremaillere .....”Large cooking pot used in fireplace”
Elle lui faissait manger de l’avoine.....”He is putty in her hand”
Il availed de la jannigoine.....”He is smart, intelligent, has ability”
Avoir Les yeux a la gadel.....”To be blindly in love”
Faire Les paques de renard.....”Doing ones Easter duties late”
Un Bretteux.....”A dragger”
Courir la gallipote.....”To chase women”
Fait y demander.....”Ask him”
Buveron.....”A baby pacifier”



"In order to know where one is going
...one must know from where one has come"

– translated from an old French saying

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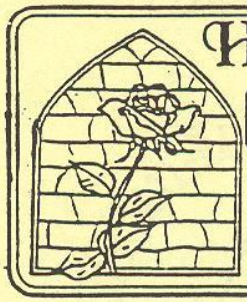

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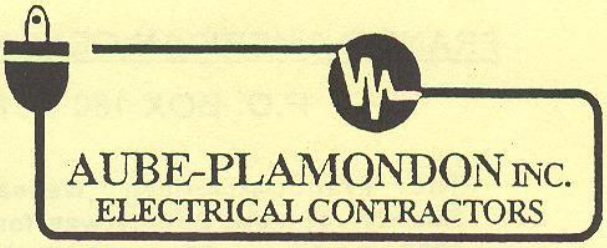

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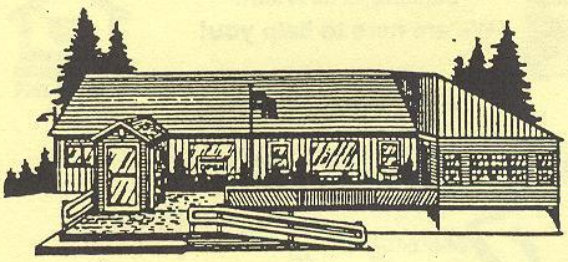

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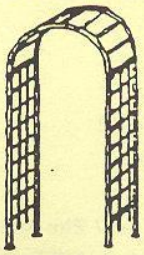

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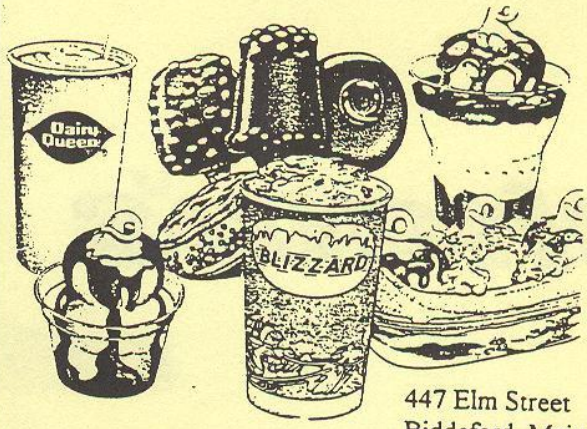

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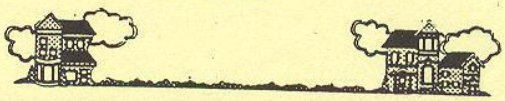

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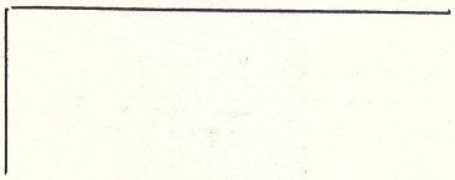

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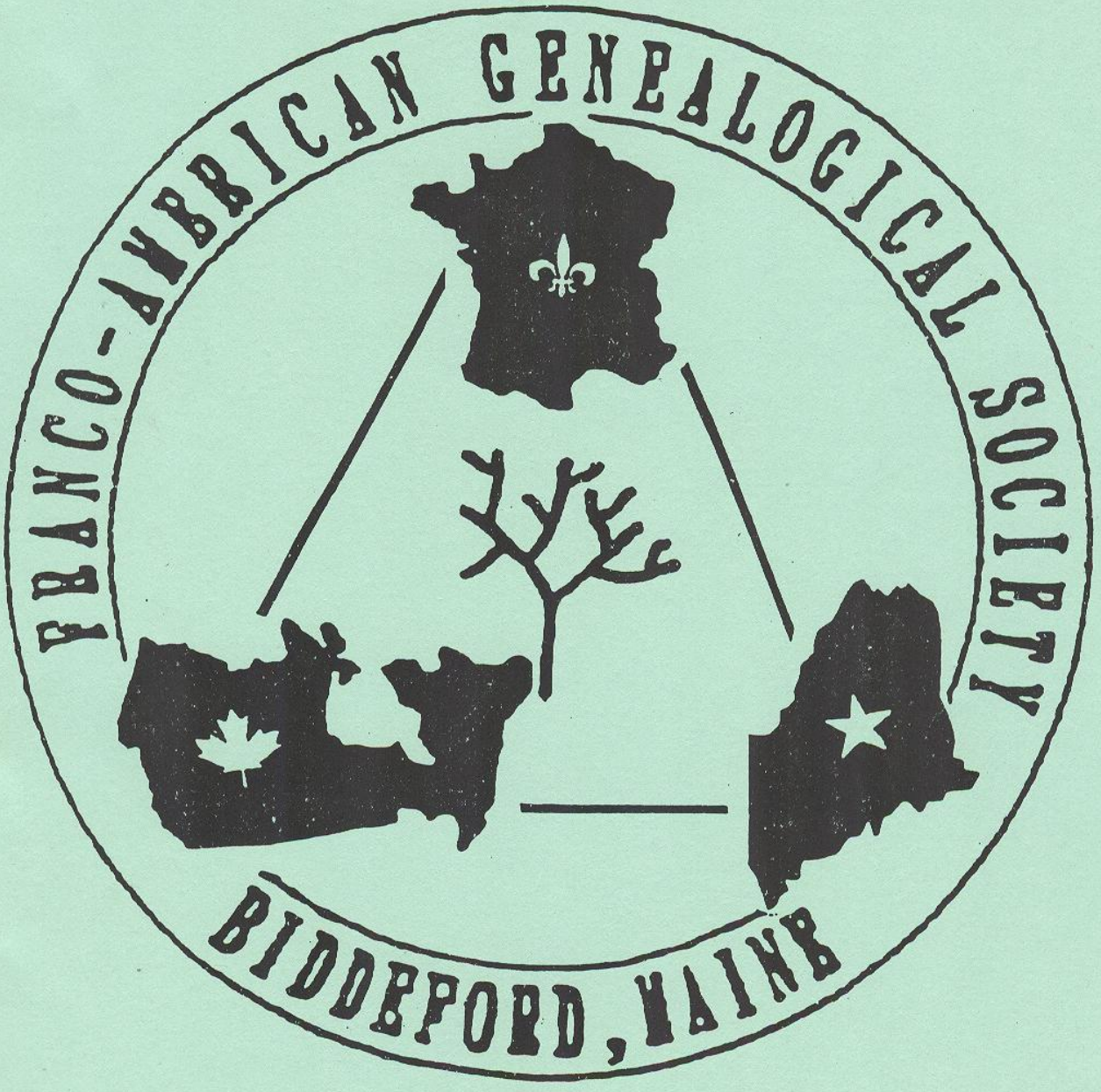

November 1999

Vol. 16

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This publication is free to all paid-up members. Our purpose is to keep everyone informed through genealogical data of all types. We also provide a channel through which you can submit your problems and unsolved questions in expectation that someone will see the question and have an answer for you. Please submit your questions and answers for "SEARCH QUESTIONS" to: Franco-American Genealogical Society, P.O. Box 180, Biddeford, Maine 04005. We ask that all replies be directed to the Society so others can benefit from your knowledge.

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November 1999

Dear Members,

Genealogy is becoming more popular with every generation. Finding ones' ancestors is a great retirement hobby. Baby boomers are seeking their roots, searching the net. Younger adults are interested in stories from the older members of their families, finding out how life was "in the old days". Why, even grade school children are working on family trees as class projects. With the media also promoting genealogy, such as PBS's program "Ancestors", genealogy has become one of the fastest growing hobbies, becoming a national obsession. We are so fortunate to have the Franco-American Genealogical Society as a resource to help all of us with our research. With a high Franco-American population in Southern Maine, the society offers its members the largest Franco-Amercian genealogy library in the State of Maine. Our library has grown, thanks to the many hours the volunteers have given over the past years.

Some of the accomplishments this past year have been:

- Repertoires
- Cemetary lists
- LaKermesse:
  - Roberge & Pelletier families portrayed
  - Family pictures
  - Family crests
- A commemorative plaque thanking John Bellerose for his donations
- 1950 & 1951 St. Louis graduates published
- A presence on the McArthur computer Web Page (www.mcarthur.lib.me.us/fageneal.htm)

Next year's LaKermesse will feature the Dube & Labbe families. Also, we will begin displaying and publishing pages from "The Pepperell Sheet". This was a newsletter that was sent out to Pepperell employees in the 1930's and 1940's. See if you can find anyone you know among the many pictures and articles.

This past September, Roger Guerin and I attended a conference held by the American-Canadian Genealogical Society in Manchester, NH. Represented were Franco-American genealogy societies from New England, New York and Michigan. From all those represented, we were the only society that is fortunate enough to have free rent, thanks to the McArthur Library. Because of their generosity, we are able to focus our finances on the acquisition of books for our library.

Many thanks go out to all of you who have donated time, money and talent to the society. Without you, there would not be a society.

Sincerely,

Diane Dorion

In Memoriam

by
Camille Bolduc

À la mémoire du
Frère Henri Bolduc
des Frères de la Charité
né à St-Georges de Beauce, Qc
le 14 mars 1924
de Joseph Bolduc et Annie Drouin
fit profession religieuse
le 2 février 1942
décédé à St-Sulpice
le 2 juin 1999
R. I. P.

Brother Henri Bolduc of the Order of Charity died at St-Sulpice P.Q. on June 2nd 1999. He was a great benefactor to our society. For many years he sent us many genealogical books, at no cost to us, conducted research, and helped many people in this area.

He was a very generous man, who had a great knowledge of human nature. He had good words for everybody, and was very tolerant of the world's imperfections. He was devoted to working with the destitute people of Central Africa and some little known islands in the South Pacific. He went to these regions twice during his life to help those in need.

Henri was a patient man, who was always concerned with the good of humanity. In 1980 he compiled his family's genealogy, 100 years after his father, Joseph Bolduc's, first marriage, Henri dedicated his work to his father. Here is a translation of the preamble of his work.

Descendants of Joseph Bolduc

Exactly one hundred years ago, you my father got married. You would today be really surprised and amazed to see all your descendants throughout Canada and the United States. Along with your three wives, you made a lot of inroads, and I can imagine the amount of sweat it

took to take care of all your children born on the shore of the Chaudiere River, as you lived at St-Georges, then St-Martin, then St-Georges again, working the land as a farmer.

Yes is was little Veronique Poulin whom you wed first, in her native village of St-Francois (now Beauceville) on October 11, 1880. After the celebration you moved to the west shore of the river at St-Georges where your spouse gave you 6 children. Only 4 survived the premature passing of their mother.

The young widow Vallee, Sarah Baillargeon, daughter of Venerand Baillargeon and Anne Jane Schuller became your new wife at St-Georges on September 4, 1888. In 1991 you moved up the river with your family. (By this time) your second wife had already given you two more children. Most likely you were looking for a more fertile farm. Seven children were born of that second marriage before you were hit again severely by Sarah's, your second wife's, death on July 30, 1901. She was only 37, and you at 43 had to survive with your swarm of 10 children, all between 2 and 18.

Five years will follow, always working hard on your land, surely with the help of the oldest, whom without any doubt would have preferred living the normal turbulence of adolescence. In January 1906, a small, courageous woman, Marie-Anne Drouin, agreed to make a new home with you and your family. She will enrich your life with 9 more children, 5 of whom will reach adulthood. After 29 years of conjugal life, she died suddenly at the age of 53.

If we could unite all your descendants on this October 11, 1980, there would be enough people to fill a large hall, with a great variety of family names. Anyone of them would tell you, "Father and Grandfather, we are very proud to have some of your blood in our veins; to have inherited from you, not material wealth, but the energy and the will to work with courage, with faith in God, and the love of the family".

I dedicate to you this compiled list of your descendants. Bless us again, as you did, with emotion, on the first of each year, with either Veronique, Sarah, or Marie-Anne at your side! I am the attentive intercessor to the welfare of all your children, your grandchildren, and other generations.

Your last born,
Henri Bolduc, Brother of Charity
October 11, 1980

^ ^

Henri Bolduc was born, like I was, in 1924 at St-Georges, Beauce County, P.Q. We have to go back to the immigrant ancestor (1665), to find our common ancestor. We went to school together for the first seven grades, after which Henri left our native village to pursue his education, and become a religious Brother.

In these first seven years, we were very close friends. Most of the time we sat on the same double bench in the classroom. During these years, he was known as Henri-Louis Bolduc; but most of the time everybody called him "Mon Oncle". This was because many of his nieces and nephews were older than he.

For several years we lost contact with each other. Then I had the good fortune to meet him again; and we became pen pals. We would exchange long letters; and my wife and I would visit him as often as we could. The past several years he was living at the Brother's Provincial House at Montreal. We would visit him there every time we went to the big city. Henri was a great humorist, and it gave us great pleasure to tease each other.

A year ago Brother Henri informed me that he had been told he had lung cancer. Many people suffering from such affliction would have been in despair; but Henri took the news with aplomb, submitted to treatments that might only delay the inevitable by about a year. In his last letter, he informed me of his sister's passing. This shook him deeply, since he was very close to her. In his letter, he wrote, "forward with the music and swing your partner". This was his unique way of saying accept what is dished out to you, and keep living your life until the end.

Last May, before going to Montreal, I called the Brothers' House and was informed that Henri had been transferred to their own hospital at St-Sulpice on the north shore of the St-Lawrence River. His health had deteriorated rapidly during the last few weeks. My wife and I went a couple of days later, and found Henri in a very pitiful situation. He recognized us immediately. Tears came out of his eyes. There was nothing to do but hold his hands. Moments later he was asleep. He awoke again, asked me if I was the doctor. Then recognizing us, he cried silently.

We spent some time with him. I knew I had to tell him adios. I pointed my finger towards the ceiling, and requested that he look after us when he got to Heaven. He looked at me with a mocking smile and said, "and what if.....", pointing his finger towards the floor.

Brother Henri-Louis Bolduc's neice, Carole Veilleux, a Canadian member of our society from St-Georges, informed me of his passing on June 2, 1999.

"....forward with the music, and swing your partner"

Hessian Settlers in Canada after the American Revolution

by Fern Girard

The study of our ancestors can bring many surprises. Many people begin their research convinced that they are descendants of historical figures, somehow connected to now famous people, or descendants of Indian braves or princesses.

For those of us who have French names, and know that our grandparents or great grandparents came from Canada, the presumption is usually made that our ancestry can be traced straight back to France. People who carry the surnames Girard, Payeur, Vevre or others, may find that the genealogical trail may stop abruptly, or take a sharp detour when they reach the late 18th century.

Imagine my surprise when tracing my Girard line, to discover that in the early 1800's my ancestors did not carry the Girard name. Instead the name switched to Gerhard. My ancestry was not French as I'd expected; but instead my immigrant ancestors were of German origin.

How did my ancestor get to Canada? Why the name change? Thousands of German soldiers apparently crossed the Atlantic to fight in the Revolutionary War. They were called "mercenaries" in American school textbooks. This term was not used in a complementary manner. Before making any judgments, we need to look at the political situation in the colonies as well as in what is now known as Europe and Great Britain. Eighteenth century political boundary maps of Europe look very different from current maps. The rulers of these areas were often related by blood or marriage, creating political and financial alliances, giving the rulers great wealth and power.

First we must remember that the French in Canada had been defeated by the British in 1759. So it would be perfectly natural for the British to house troops in Canada. Reserve companies, battalions recovering from campaigns, troops training for the differences in climate all needed a safe haven when not engaged in battle. The King of England, George III, was also the Elector of Hanover in Germany. The providers of most of the German troops during the American Revolution, the Duke of Brunswick and the Count of Hesse-Hanau, were close relatives of King George III. The Duke of Brunswick was the King's brother-in-law. He was a professional military man, who would eventually be fatally wounded in a battle against Napoleon in 1806. The Count, Wilhelm, was a first cousin.

These men were paid to provide troops for battle in the colonies. They had a financial as well as a close familial interest in Britain's campaign against the colonists. Many German soldiers volunteered for service in the colonies. For an officer, serving in battle was the quickest way to gain a promotion. For the common soldier, the trip was free passage to a new world. Many would have found it difficult to raise the money to pay for their own passage.

Soldiers stationed in Canada were usually farmed out to families in different areas. Care was taken not to overburden the residents of any one area, with troops who might take too great a share of provisions, leaving families in dire straits. As a result, and because of the large numbers of German soldiers, there are records of German troops having stayed in many towns and villages scattered throughout Quebec Province. Troops stationed in Canada in spring, summer, and fall led good, wholesome lives in the woods, hunting, fishing, and going on long marches.

Some of the enlisted men had German wives; but their passage to Canada was not included in the enlistment package. The German princes were in the mercenary business for profits; and did not feel it was their duty to provide women for their troops. Many of the wives who did come over were the spouses of "career non-commissioned officers who were the backbone of a fighting army".

As the war ended, the German princes no longer needed the large numbers of troops in their armies. Faced with the need to reduce their numbers by almost half, the Duke of Brunswick instructed his administrators to leave behind any man unfit for duty, and to encourage others to also voluntarily stay behind in Canada. Indeed the men were given the Duke's blessing to stay behind, and additionally were paid a bonus for not returning to Germany.

Another interesting point to ponder is that at the end of the war, there was no feeling of guilt or shame placed upon a soldier choosing to remain in Canada. At the beginning of their military service in the colonies or Canada, the soldiers had to "swear a general and personal oath of fealty to George III". If they did not return to Germany at the end of the war, the soldiers were indeed remaining faithful to the oath they had previously made. Had they chosen to return to their native lands, the soldiers would then have had to ask to be released from their previous oaths.

We know from compilations of many records, both civil and religious that over 600 men stayed and settled in Canada after the Revolution. Most of these men had already spent a considerable amount of time in Quebec Province. In most cases it appears that they quickly blended into the fabric and culture of their new homeland. Some kept their German names and their religious affiliation. By searching old civil and church records, we find marriages between German soldiers and French Canadian women. Some were non Catholic; but in other cases the men converted to Catholicism. We also find that within a couple of generations a name change usually occurred. Most often the given name had been exchanged for its French equivalent; and in addition the surname was changed quite often to a new name that would fit phonetically with French pronunciation and spelling patterns.

My assumption is that is how, more than 100 years ago, Gerhard became Girard; the name I was proudly given by my father, and have in turn, proudly passed on to my sons.

Here is a list of Hessian soldiers known to have married French women.

by Rena Payeur Cote

ACKERMANN, Carl Johann married Mary Crepeau Cote - 24 Nov. 1784 , Quebec
??ADEL, Frederick married Marguerite Guillemette - 2 Feb. 1807, Montreal
ADELSHEIM, Charles Frederick married Marie Louise Labadie - 14 Nov. 1778, Quebec
??AERNERD, Jean-Thomas married Madeleine Gagnon - 16 Feb. 1789, St-Nicolas
ALBRECHT, Willm. Guillaume married Marie-Anne Lafontaine - 15 Sept. 1783, Quebec
AMBERG, Georg. married Mary Pelagie Langlois - 5 March 1786, Quebec
AMMAN, Conrad married Marie Theresa Desmarais
ANGERER, Andreas married Marie-Josephte Pare - 13 Feb. 1787, Ste.Anne de Beaupre
??ANGLEHART, Jean-Baptiste married Anne Chapados - 13 July 1787, Pasprbiac
??APREMANT, Pierre -Alexis married Marie-Anne Lafrance - 10 Oct. 1791, Trois-Rivieres
BAACKE, Heinr married Mary Ann Pouillot - 30 Jan. 1787, Quebec
??BAOUR, Jean-Conrad married Cecile Roy-Desjardins - 19 Feb. 1787, Varennes
BARTHEL, Anthony married Marie-Anne Jolin - 24 May 1791, St-Francois du Sud
BARTHOLOMAEI, Georg. married Marguerite Gerard - 8 Feb. 1796, Sorel
BAUER, Christian married Marie-Louise Sel / Celle - 24 Nov. 1783, Chambly
BAUER, Frederich Wilhelm married Marie Dellouh - 15 Aug. 1782, Quebec
??BEAHER / BEAKER, Jean-Daniel married Catherine Brazeau - 21 Feb. 1791, Montreal
??BECKER, Christian married Catherine Bedo / Dideau - 7 Jan. 1783, Quebec
??BECKER, George married Mary Louise Crete - 10 Dec. 1787, Quebec
??BECKER, Jean married Marie-Louise Boucher - 12 July 1790, Montreal
BENDER, Francois-Xavier married Marguerite Benoit - 4 April 1780, Montreal
??BENEKE, Pierre married Genevieve Dufresne - resided in Montreal
BERGER, Frederick Wilhelm married Marie -Euphrosine Gaudreau - 12 June 1784, L'Islet
??BERGSPAER / SPAER, Jean-George married Angelique Perillard / Periar -19 Feb. 1779
BERK, Andrew married Euphrosine Mandeville - 20 Oct. 1783, Berthier-en-Haut
BERNOTH / BENOTH, Andre married Elizabeth Couet / Coeta - 19 Feb. 1786, Levis
BESSERER, Frede. married Marie-Anne Giroux - about 1781 / 82, Ile d'Orleans
BEYER, Christopher (became Payeur) married Madeleine Gendron - 24 July 1786, Quebec
BEYER, George married Mary Gautier - 5 July 1784, Montreal
BYER, John married Mary Leamber / Scamber - 4 Dec. 1785, Quebec
BIENNOMME, Jacques married Marie-Louise Giboin - 7 Jan. 1784, Montreal
BISCHOFF, Jacob married Marie Judith Chretien - 18 Aug. 1786. Quebec
??BITTNER, Georges married Genevieve Rocheleau - 5 Nov. 1786, Miray contract
BLEICH, Elias married Marie-Josephte Menard - 14 Sept. 1784, Quebec
BLUM, Nicolaus married Marie-Amable Rodier / Pipette - 30 June 1784, Montreal
second marriage to Marie-Barbe Belanger - 12 July 1790, Montreal
??BLUMHART, John George married Margaret Helot-Julien - 8 Oct. 1792, Quebec
BLUMKE, John married Mary Amiot / Amlot - 20 Feb. 1787, Quebec
??BODE, John Christopher married Marianne Bleau - 8 Sept. 1787, Quebec
BOEHM, Henri married Mary St-Mamain - Nov. 1784, Montreal
??BOULMAN / BOLMAN, Christi married Marie-Genevieve Comparet, 23 Aug, 1784,

BOLMAN, Henry married Catherine Dehurelle - 7 Jan. 1800, Quebec
BONTE, Augustin married Charlotte Chretien - 27 Aug. 1785, Quebec
BRENNECKE, Jon. Christ. married Elizabeth Mansau - 1800, Quebec
??CAMERER, Jacques Christopher married Marguerite Guignard - 17, Jan. 1785, Port-Joli
??CHEMONTE, Jean-Marie married Catherine Limousin / Lajoie -18 Nov.1799, Trois-Rivieres
?? CHRISMAN, Geo. Guillaume married M. Madeleine Saypline - 3 Nov. 1791, Cap-St-Ignace
??CHRISTIAN, Antoine married Angeline Labbe / Labre - 7 June 1784, La Baie du Febvre
CLAN / CLANG-LENS,Jean Baptiste married Louise Langlois -8 Oct. 1793, St-Francois du Sud
??CLAPROOD, Jean ? Frederick married Marie-Anne Labrie -
CLAUS, Henry married Izabelle Lafontaine - Aug, 1786, Montreal
CLEING - KLING, Albert married Rose Delugat - 21 Aug. 1790, Quebec
??CLEMAN, Adam married Frances Raimon - Jan. 1786, Montreal
CLODIUS, August. married Marguerite Geofroid - 25 Jan. 1788, Terrebonne
??CLOUSDEPAS, Gabriel married Marie-Rose Boucher - 26 April 1785, L'Assomption
COLL, Nicolas married Marguerite Dupuis dit Lafrance - 8 Aug. 1785, Sorel
CONRAD, Georg. married Angelique Gagner - 11 Nov. 1783, Notre-Dame, Quebec
COPPAY, Frederic married Marguerite Dubeau - 28 Oct. 1783, Notre Dame, Quebec
CRAMER (KREMER), Henry married Anne Trelle
??CRONNE, J-Christophe married Francoise Bombardier - 7 Feb. 1785, Chambly
??CROUPPE / GROUPPE, Christien-Henry married Marie-Amable Brissette - 1781, Montreal
DAUTH, Caspar married Angelique Tessier - 23 Feb. 1794, Ste-Anne de la Oerade
DEGEN / DENGEN, Caspard married Genevieve Senegal - May 1782, Montreal
DE KOVADCHY, Jean married Marie Duclos - 26 April 1785, Laprairie
DEMUTH, Louis married Mary Blanchette - 2 June 1794, Holy -Trinity, Quebec
DE PENCIER, Theodore married Charlotte Bellefeuille - 4 Nov. 1785, Montreal
DHOREN, Jean married Genevieve Simard - 2 Feb. 1789, Baie St-Paul
Second marriage to Marie Tremblay - 23 April 1798, Baie St-Paul
Third marriage to Anastasie Lavoie - 6 Feb. 1826, Baie St-Paul
DICKNER, Jean married Madeleine Hautin - 9 Oct. 1786, St-Roch des Aulnaises
??DIEMAR, August. married Marie-Josephte Corbin - 1783, Varennes
??DION, Pierre married Francoise Lacombe - 17 Oct. 1786, St-Charles de Belle chasse
DITTLIE, Martin married Marie Reine Langlois - 31 Jan. 1785, Vaudreuil
?? DITZELL, John married Francoise de Ligny - 8 Feb. 1791, Notre-Dame, Quebec
??DISLE, Jean married Marie Louise Robidoux - 14 July 1783, Chateauguay
DOHREN, Frederic married Reine Rebecca Betty - 25 Sept. 1788, Holy Trinity, Quebec
??DORLOARD, Thomas married Marie-Louise Gladu - 12 Aug. 1782, Sorel
DUFF, Jean-Adam married Marie-Josette St-Louis - 14 Feb. 1791, Becancour
Second marriage to Louise Coteret dit Rene - 22 Jan. 1799, Nicolet
??DUTLOFF, Jean-Baptiste married Josephte Lalande - 2 Nov. 1806, Les Cadres
EBACHER, John married Marguerite Caron - 16 Jan. 1785, Ste-Anne de Beaupre
EBERTHS, Hermann Melchior married Mary Huc - April 1780, Montreal
EGNER, Erhard married Marie Latouche - 6 June 1791, Varennes
EHLERS, Louis married Marie Amable Thienneville - 7 Aug. 1786, Richelieu
EIDAM, John married Theresa Martin - Sept. 1786, Notre Dame, Montreal
??EKEMBERG, Christian-Frederic married Marie Josephte Daoust - 1782, I'Ile Perrot

??EMMERT, Bernhard married Charlotte DutautGrandpre - 28 May 1777, Berthier en Haut
ESCHENBACH, Andrew married Genevieve Deneau - 8 Aug. 1786, Montmagny
?/FAOUSBERG, Christophe married Marie Cecile Roy - Aug. 1784, Montreal
FAULSTROTH, Henri married Charlotte St-Romain dit Lavictoire
FAUSSE, Andrew married Josephte Poulin - 1785
Second marriage to Marie Agathe Jodoin
??FELTALSADE, J. B. married Therese Gauthier - 21 Oct. 1794, La Baie du Febvre
FERDINAND, Jean-Henri married Ursule Boucher - 6 Sept. 1785, St-Roch des Aulnaies
??FEVE, Pierre married Marie-Anne Rouisse-Martel - 17 Sept. 1792
FILSOFFER, John married Mary Belain - April 1786, Christ Church, Montreal
FINSTERER , George married Louise Vielle - 23 Feb. 1784, St-Philippe de Laprairie
FINSTERWALT, J. B. married Marie-Salomee Samson - 1810, Notre-Dame de Laprairie
??FISBACH, Dominique married Marie-Josephte Robidoux - 24 Nov. 1788, N.D.,Montreal
FISCHER, Johann Friedrich married Francoise Gosselin - 14 Feb. 1781, Lotbiniere
??FISCHER, Joseph married Theresa Henry -
??FLEURANT, Sebastian married Marie Millet - 12 April 1790, Notre-Dame Montreal
??FORCADE, Jean-Baptiste married M. Francoise Duperron dit Lavertu, 21 May 1787, St-Henri
FRANCK, Michel married Francoise Gauthier - 30 Jan. 1787, Riviere-Ouelle
??FREDEMBERG / FRIDEMBERG, Christie married Marguerite Manergue
??FREDERICK, Jean Henri married Marie Rosette Belanger - 4 May 1779, N.D., Quebec
FREES, Heinrich married Marie Louise Legare -
FRICK / FRICTH, Jean-Fredeic / J.B. married Marie Boyer-Laderoute -12 Jan.1795, St-Culhbert
FRIDEL, Ignacio married Marie-Josephte Robin-Lapointe - 23 July 1792, N.D., Montreal
FROEBE, Johann Wilhelm Francois married Marie Depots / Depeau - 20 Feb. 1786, Pocatiere
??FUTRE, Jean-Jules married Catherine Mulavine -
??GARST-PITRE, Pierre married Charlotte Cousineau - 6 Nov. 1786, Notre-Dame, Montreal
?/GERHART, Andre married Marie Ricard - 31 Jan. 1791, Boucherville
GEHRHARD, Phllip married Madeleine Lapointe - 12 June 1787, St-Nicolas
GERTMAN, Conrad married Felicite Longtin - 27 Feb. 1786, St-Philippe de Laprairie
GERVAIS, Jean married Marie Claire Charron - 6 Oct. 1789, St-Thomas,Montmagny
GESCHEIDLE, John married M.-Louise Kacrelle / Caquerel / Jolibois - 24 Apr.1786, Montreal
GILDNER, Simon married Mary Champagne - June 1787, Christ Church, Montreal
GLACKEMEYER, Frederick married Anne O'Neil - Sept. 1784
Second marriage to Josepha Just
GLOBENSKY, Augusta-Franz married Francoise Brousseau dit Lafleur - 1784, Vercheres
GODSCHAL, Stephn. married Marie-Josephte Comparet -
GOEBELL, Theodore married Marie Louise Cameron - 9 Oct. 1787, Montmagny
GOEDICK, Frederick married Mary King - Oct. 1785, Christ Church, Montreal
GOEKEL, Anth. married Marianna Lajoye - June 1783, Chambly
??GORTZE, Jean married Marie-Louise Mayer - 7 Oct. 1783, Notre-Dame, Quebec
GOHSE, Christophe married Marie-Louise Rouillard - 7 Jan. 1805, Notre-Dame, Montreal
GOUTCHER, Frederick married Marie-Louise Bellisle - about 1789
GRAU, Nicolas married Marie-Charlotte Assablier-Lajeunesse - 16 Feb. 1784, N.D.,Montreal
GREF, Jean married Marie-Louise Houle - 7 Nov. 1786, Chareauguay
??GREIN, Paul married Marie-Josephte Ardilas dit St-Jean - 15 July 1782, N.D., Montreal

GRESSE, Charles married Madeleine Doucet - 3 Nov. 1784, St-Francois du Sud
GROTHE, Christian married Reinette Dupre - Sept. 1783, Christ Church, Momtreal
GRUNDLER, Frederic married Rosette Risbee dit Lagrandeur - 19 Feb. 1785, Quebec
GUNTERMAN, John married Angelique / Julie Boin-Dufrene - 4 July 1784, N.D.,Montreal
??HARL, Jean-Frederic married Marie-Anne Libersan - 17 Jan. 1785, Notre Dame, Montreal
HARTMAN, Christopher married Mary Proveau - 3 May 1796, Holy Thinity, Quebec
HARTMAN, William married Marie-Anne Perreault - 4 July 1787, Notre-Dame, Quebec
HARTON, Felix married Angelique Gauvin - 10 Jan. 1785, St-Roch des Aulnaies
HAS / HAO, George married Marie-Anne Charlopin dit St-Onge - 7 Aug. 1786, N.D. Montreal
??HASS / HAWS / HAWES, George married Marie-Amable Vezina -
HASSLINGER, Joseph marrird Marie Mangault - 56 June 1791, Notre Dame, Montreal
HATSCHENBERGER, Johann married Elizabeth Monet - 28 Feb. 1797, N. D., Montreal
Second marriage to Genevieve Gesseron-Brulot - 19 Oct. 1802, Lauzon
Third marriage to Marie Canac - 24 April 1815, St-henri de Lauzon
HAUMANN, Nicholas married Isabelle Fontaine - 6 May 1788, Holy Trinity, Quebec
HEER, Lewis Christopher married Mary Dufort - July 1784, Christ Church, Montreal
??HEGNER, Philippe Jacques married Marie-Agathe Wagner - Feb. 1787, Lanoraie
??HEIL, Jean married Marie Cormier
Second marriage to Marie-Marguerite Marie - 10 Feb. 1794, N. D., Montreal
Third marriage to Charlotte Gervais - 6 April 1807, Repentigny
HEIL/ HEYL, Philippe / Frederic married Marie Josephte Circe - 30 Aug. 1784, Laprairie
??HEINN, Andre married Marie-Anne Brilot -
HEIN, Philippe married Francoise Boulerice - 1787, Chrisr Church, Montreal
HEINEMANN, Charles Frederic married Louise Robidoux - 15 July 1788, St-Martin
??HEINEMANN / HEYNEMAND, Christopher Frede. married M. Louise Gilbert - 1784
HEINLLEIN, Andre married Marie-Josephte Yvons - 7 Jan. 1784, Terrebonne
??HEINMAN, Joseph Conrad married Appolline Bourgis / Bourgy - 12 Feb. 1787, Longueuil
HEISCHMAN, Jacob married Francoise Normand - 23 Feb. 1784, Notre Dame, Quebec
HELLBERG, Johann married Marie Dufrene - 6 June 1786, Holy Trinity, Quebec
HELLER, Lewis married Reine Trudelle - 21 Feb. 1786, Holy Trinity, Quebec
??HENFORTH, Jean married Marie-Angelique Bechet - 18 Jan. 1786, Trois-Rivieres
HENKEL, Jacob married Marie-Anne Roman / Romain - 4 Aug. 1783, Laprairie
HERDT, Paul married Genevieve Sorel-Landrenault-Leveille
??HERFORTH, Jean-Godfroy married Angelique Bechard - 18 Jan. 1786, Trois-Rivieres
??HERGUENER, Francois married Marie-Genevieve Perilleux - 6 July 1784, St-Martin
HERTZ, Lieborius married Marie-Catherine Gauthier - 13 Feb. 1783, Laprairie
??HESSE, Jean married Marie Marguerite Garnot - 21 Nov. 1796, Notre-Dame, Montreal
??NESS, John married Rosette Hallaire - 23 Feb. 1796, Holy Trinity, Quebec
HESSLER, Christopher married Marie Louise / Eliz./ Lesette Crousine / Croosy - before 1787
HILDEBRANT, William married Margaret Fontaine - Nov. 1782, Christ Church, Montreal
??HIMM, Henri married Marie-Anne Friscaut - 12 Oct. 1789, Longueuil
HOEFER, John married Magdaleine Plamondon - 2 Nov. 1786, Holy Trinity, Quebec
HOEHN, Christien married Marie Monique Sel/Celle dit Sansquartier - 19 May 1788, Montreal
HOFFMAN, Adam married Marie-Josephte Lemelin - 1800, Quebec
HOFFMANN, Fredk. married Marie Anne Vielle dit Cosse - 1800, Quebec

HOFFMANN, Johann Lebrecht married Marie Theresa Belanger - Dec. 1781, Quebec
Second marriage to Marie Jeanne Laflamme - 13 Jan. 1814, St-Vallier
HOFFMANN, Just. married Marie Magdelena - St-Ours on the Chambly River
??HOFFMANN, Thomas married Magdeleine Charpentier - 27 Aug. 1792, Richelieu
??HOFFNEISTER, Frederic married Marguerite Brien-Desrochers - 9 Feb. 1784,, Richelieu
??HOFFMEISTER, Frederick married Marie Louise Durocher
HOMMERRIEN ? HOMMERRICH George married Josephte Desjarlais - 5 Apr.1789, Sorel
HORN, Johann married Mary Dufrene - Sept. 1783, Christ Church, Montreal
??HOESSEME, Joseph married Marie L'Huissier-Branconnier - 3 March 1794, N.D.,Montreal
HUND, Joachim married Celeste Gagne - 8 Nov. 1797, Holy Trinity, Quebec
HUTNER, Godfried married Mary Dejardin - May 1785, Christ Church, Montreal
IFFLANDT, John married Magdaleine Brido / Bideau - 21 July 1789, Holy Trinity, Quebec
ISERHOF, Gustavus married Mary Pepin - July 1783, Christ Church, Montreal
??JEAN, Jean-Baptiste married Marie Campagna - 15 Feb. 1790, St-Francois, Ile d'Orleans
??JOCKEL, Andre married Marie Ursule Gilbert - 23 Oct. 1793, Holy Trinity, Quebec
JOEKEL, Andrew married Josepha Friesbach - Nov. 1781, Holy Trinity, Montreal
Secaond marriage to Marianna Lajoye - Christ Church, Montreal
JURGENS, Friedrich married Marie Filteau - 12 Sept. 1786, Notre-Dame, Quebec
JUST, Conrad married (second marriege) Therese Nolin - Holy Trinity, Quebec
KARSCH, Nicolaus married Marguerite Charland - St-Antoine de Tilly
KASSMANN, Johann msrried Marian Baret - 16 July 1797, Holy Trinity, Quebec
KELDERMYER, John Christopher married Marian Mandeville - 21 Jan. 1788, Sorel
??KELLER, J.B. married Marie Louise Amond / Emond -
KELLERSTEIN, Gottlieb married Marie Louise Tifaut
??KING, Frederic married Madeleine Roy -
KLEIN, Adam married Genevieve Bisson - 2 Aug. 1779, Terrebonne
KLEINERT, Charles married Marie Leger-Sanspermission - 24 Nov. 1783, N. D., Montreal
??KLORE, Jacques married Elizabeth Shari
KLUSMANN / KLUSSMANN, Daniel married Suzanne Assablier-Lejeune - 6 Sept. 1784,Mont.
KOCK, Andre married Marie Josephte Benoit - 12 July 1784, Lachenaie
KOCH, Anthony married Marie Francoise Jannot-Belhumeur - 21 June 1790, Repentigny
KOCH, Balthazar married Louise Paul-Michel -
??KOLP, Jacob married Mary St-Michel - Dem. 1781, Christ Church, Montreal
KONIG, Edmund Victor married Louise Jean Patenaude - 1783,
KOUEL / KOULL, Michael married Marguerite Dupuis - 29 Nov. 1784, N.D., .Montreal
??KOUFHORT, Jean-C. married Josette Maheu - 7 Aug. 1787, St-Joseph de Beauce
??KRATZ, George married Marie Angelique Valin - 25 Jan. 1791, Notre Dame, Quebec
KROEKEL, Johan Nicolas married May Elizabeth Ann (Gieser) David
??KRUGER, Christopher married Marie Angelique Rheaume - 1790 / 93
LANZINGER / LANTZINGER, Johann married Josette Valliere - 25 July 1786, N.D.,Quebec
??LAURENCEAU /MONCOURT, Joseph married Marie Anne Demers - 16 Feb. 1784,Laprairie
LAUTER, Michel married Amable Gauthier - 22 Nov. 1784, Laprairie
??LEARD / LESSARD, Jean Charles Ignacio married Josephte Paquette
Second marriage to Marie Catherine Couturier - 19 Nov. 1792, Ile-aux-Coudres
LEHN, Charles Fredck married Marianna Gagne - Oct. 1785, Christ Church, Montreal

??LEITENFIETH, J. B. married Genevieve Cloutier - 11 Jan. 1792, La Baie du Febvre
LEITZ, John married Mary Genevieve Bergevin dit Langevin - 13 July 1784, H. T. , Quebec
LIDEL / LIDELL, Jacques married Theresa Barbier - 24 Jan. 1785, Laprairie
LINDAU, Jean-Henry married Monique Berube - 26 Oct. 1790, Ste-Anne de la Pocatiere
LIRY, George Strumpfwedel married Charlotte Roy - 23 Nov. 1784, Ancienne-Lorette
LOEDEL, Henry Nicholas Christopher married Margaret Gamelin - Jan. 1784, Montreal
??LOFFARD, Jean-Laurent married Marie Antoinette Gaulin / Gravel - 4 April 1786, Quebec
LOZ, Johan married Mary Louise Allart - 8 May 1785, Holy Trinity, Quebec
LODZ, John married Mary Renet Lemelin - 8 Nov. 1785, Holy Trinity, Quebec
LUDERS, Jean-Baptiste married Marie Louise Jolin - 7 Jan. 1784, Notre Dame, Quebec
MAHER / MAYER / MEIRE, Jean-Christian married Genevieve Aubuchon - 10 Oct. 1783
??MALACIE, Jean married Catherine Robin-Lapointe - 16 Feb. 1789, Notre Dame, Montreal
??MARX, Ignacio married Marie Marguerite Beauchamp - 10 Aug. 1789, N. D. , Montreal
MAUK, Gaspard married Mary Tesson - Jan. 1785, Christ Church, Montreal
??MEIL, Joseph married Josette Gauthier - 3 Aug. 1790, Cap-St-Ignace
MENEKY / MONEKAY / MENEKAI / MONNECKE, Jean / John married Mary Poulan /Poulin
MEINEKEY, Johann married Margaret Laville - 27 Nov. 1787, Notre Dame, Quebec
??MERCKEL, Jean married Marie Louise Bayarjon - 12 Nov. 1784, Montreal
MESSENGER, Christopher married Francoise Debrue - St-Laurent de Montreal
METCH, Jacob married Mary Casan - Aug. 1785, Christ Church, Montreal
METZGER, Lorenz. married Marie Cherlotte Guyon - 4 Oct. 1784, Vercheres
??MEYER, Jean-Christian married Marguerite Joly -
MEYER, Nicolas married Genevieve Audet - 24 Oct. 1785, St-Laurent, Ile d'Orleans
MICHAEL, Frederick married Lucy Rouille - Sept. 1786, Christ Church, Montreal
??MILKER, Conrad married Mary Landerville - March 1777, Christ Church, Montreal
MINONI, Michael married Josette Viviet-Garite - 11 Jan. 1796, Notre Dame, Montreal
??MISKANER, Johan married Mary Bellor LaRose - 21 June 1789, Holy Trinity, Quebec
MOLLE, Michel married Marie Vernier / Duverny dit Ladouceur - 10 Jan. 1785, Montreal
MULLER, Joh. Christ, married Mary Louise Dubo - 7 Aug. 1783, Holy Trinity, Quebec
MULLER, William married Genevieve Jolivette - 19 Feb. 1787, St-Philippe, Laprairie
MUNICH, Frederick married Veronique Gibeau - Feb. 1784, christ Church, Montreal
??MYERS, Mikel married Charlotte Comerin - June 1785, Christ Church, Montreal
NANAIMER, Georges married Marie Anne Moreau - 21 Aug. 1786, Ste-Anne de la Pocatiere
??NAPPERT/ NOPPER,Jean-Francois married Francoise Picard dit Destroismaisons - Nov.1787
NEISELE, Caspar married Catherine Jasmin - Aug. 1782, Christ Church, Montreal
NIEDING, Caspar married Marie Angelique Gagne / Gagnier - 19 Feb. 1787, Laprairie
??NIMER, Francois married Marie Charbonneau - 29 May 1786, Notre Dame, Montreal
NISSKY, Anton married Marianna Mouchet - May 1786, Notre Dame, Montreal
NOE, Lenhart married Felicite Methivier-Grenier - 9 Feb. 1789, Notre Dame, Montreal
??OBERMAN, Joseph Frederick married Mary Josette Boudeau - 26 Aug. 1787, Quebec
OHLE, Louis married Marie Rodier-Pipette - 26 July 1784, Notre Dame, Montreal
OLIVA, Frederic Guillanme married Maria Cath. Couillard Desilet Dambourges -14 June 1782
ORTH, Jean married Josette Mainguay - 22 Nov. 1796, Notre Dame, Quebec
Second marriage to Louise Laurencelle - 3 Nov. 1806, St-Augustin de Portneuf
OSLIMEL, Fredrick married Elizabeth Bonneau-Labecasse

??PADZ, Joseph married Genevieve Dumontier - 11 Oct. 1784, Notre Dame, Montreal
PAMBURN, Dominique married Angelique Hiraque - 24 May 1784, Notre Dame, Montreal
??PANSR, Bonaventure married Margaret Duniere - 18 Nov. 1786, Holy Trinity, Quebec
PASTER, George married Marie Cecile Picard - 24 Aug. 1789, Notre Dame, Montreal
POLL / ??PAUL, Jean Christopher Frederic married Marie Theresa Dauphin
??PAULL / POLL / PAUL, Joseph married Marie Marguerite Rousseau - 4 Apr.1785, Montreal
PEUTZ, Ferdinang married Marie Rose Pelletize - 29 Apr. 1783, St-Roch des Aulnaies
??PINTRE, Jean married Marie Josephte Poulin - 6 Nov. 1786, Notre Dame, Montreal
??PIUZE, Leveright married Marie Anne Aubu - 14 Nov. 1786, Ste-Anne de la Pocatiere
??POUSSE, Jean married Marie Genevieve Bergeron - 18 Aug. 1783, At-antoine de Tilly
PRELLER / PRESSER, Louis married Catherine Lamontagne - 30 May 1786, N. D., Quebec
PROSY, George married Mary Laroche - Jan. 1783, Christ Church, Montreal
PRUSSE, Henri Jean married Marie Francoise Dupont - 7 Jan. 1780, Berthier
??PRUSSIEN, Nicolas married Marie Hamel - 16 Apr. 1798, Ancienne Lorette
PUCKELL / BUCKEL, Jean Baptiste married Gertrude Chamberland - 13 Jan. 1789, Quebec
??QUEULICHE, Frederic married Marie Magdeleine Roy -
??QUINTAL, Antoine married Marguerite Lirette - 11 Aug. 1787, Loretteville
RATH, George married Marie Rose Jolin - 14 Oct. 1783, Notre Dame, Quebec
RAUBENHEIMER ,Adam married Sophie Mannevin / Maunevin -Adam became family name
RAUL / RAULL, Henry married Madeleine Coulombe - 7 Feb. 1785, St-Antoine de Tilly
??REICHE / RESCHE, Jean Baptiste married Madeleine Voyer - 6 Oct. 1788, Amciene Lorette
Second Marriage to Genevieve Boucher - 8 Feb. 1820, St-Antoine de Tilly
REICHENBACK, Conrad married Francoise Desbois - 19 July 1790, Laprairie
RHEINHARD, Henry married Josete Legarre - 3 Feb. 1787, St-Andrew, Quebec
REINHARD, Jacob married Theresa Lafleur -
REINART, Michel married Josephte Nignault-Aubin - 7 Oct. 1791, St-Roch des Aulnaies
RIEMENSCHNEIDER, Henry married Marie Josephte Bolduc - 24 Feb. 1784, N.D., Quebec
RITTER, Bernhard married Elizabeth Legare - 11 Aug. 1792, Holy Trinity, Quebec
??RITTER / RITAIE, Jean Francois married Genevieve Michaud. - 22 Nov. 1784,Riviere Quelle
ROBIN, Louis married Marie Catherine Genereux - 4 Feb. 1788, St-Cuthbert
??ROCHENBARD- M0NTAGNE, Joachim married Catherine Houle - 22 Apr. 1793, Richelieu
ROSE, Godfried, married Mary Monet - Jan. 1786, Christ Church, Montreal
??ROTGER, Ben. married Angelique Racine
RULLMANN / ROULLMANN, Jean married Margaret Carpentier - 7 Jan. 1785, Quebec
??RYNER, Gaspar married Mary Lapointe - March 1777, Christ Chuch, Montreal
SAILLIE, Henry married Margaret Villiere - 18 May 1793, Holy Trinity, Montreal
??SASSE, Jean Andre married Marie Contre - 3 Feb. 1785, Berthier
??SAUER, Jean married Charlotte Liret - 30 Aug. 1784, Charlesbourg
SCALAIPAHE, Frederic married Marie Judith Chretien - 1 March 1784, Holy Trinity, Quebec
??SCELLER, John married Josephte Milloux -
SCHAEFFER, Fred. married Mary Ann Govereau - 16 Jan. 1787, Holy Trinity, Quebec
??SCAEGGER / SCHAPER, Jean / Johnn married Marie Audet-Lapointe - 6 Sept. 1784,
SCHAMBIER, Henry married Marie Bideau-Portugal -
SCHAMMEL, Carl. married Marie Clara Rattel - 8 March 1782, Sorel
SCHAUM, Jean married Marie Anne Dumais -

??SHECHANE, Jean married Francoise Morin - 10 Jan. 1780, Ste-Anne de la Pocatiere
??CHEFFLER, Ferdinand married Genevieve Emond - 22 Aug. 1785, Notre Dame, Montreal
SCHEID, Valentin married Josepha Riel - Nov. 1785, Christ Church, Montreal
SCHEINEMANN, Fredr. married Susana Roi - 22 June 1788, Holy Trinity, Quebec
??SHELING, Jean Nicolas married Josephte Guay - 25 Aug, 1800, St-Edouard de Gentilly
??SCHENE, Jean married Suzanne Couture -
SCHEPNER, Henry married Elizabeth Marchand - 7 Nov. 1785, Notre Dame , Montreal
SCHERRER / CHERER, Joseph married Marie Louise Proulx - 10 May 1787, Lauzon
??SHETKY / SCHELTRY / SCHETKY, Frederic married Marie Morand / Morard, 20 Jan. 1784
SHILLER, August Benj. married Marguerite Hebert / Lenoir -
SCILLER, Charles married Reins Delfance -
SCHLOCZMACHER, Michael married Mary Poullion - 14 June 1789, Holy Trinity, Quebec
SMITH, Andre married Marie Elizabeth Leblanc - 4 June 1787, Notre Dame de Montreal
SCHMIDT, Christn. married Marguerite Arcouet - 20 June 1785, Riviere -Ouelle
SCHMIDT, Phillip married Francoise Labelle - 16 Jan. 1785, Notre Dame de Montreal
SCHMIEDEL, Wilhelm married Mary Bouchet - Nov. 1783, Christ Chuch, Montreal
?/SCHMITZ, John married Josepha Chenet - Dec. 1783 , Christ Church, Montreal
SCHMORR, Jn. Benjm married Marie Madeleine Savard - 6 Feb. 1787, Notre Dame de Quebec
SCHNEIGER, William married Carolina Contine - May 1784, Christ Church, Montreal
??CHOECKE, Nicolas Jean married Monique Devoyaux - 26 Nov. 1787, St-Laurent, Montreal
??SHREADER, Michel married Marie Anne Deschenes -
SCHREIBER, Henry married Marie Anne Dumas - 4 Nov. 1780, Huntingdon county
??SHREITER, Adam married Colastic La Richaliere - Feb. 1784, Christ Church, Montreal
??SHRIBERT, Jean married Marguerite Laverdure -
?/SCHRIDER, Christopher married Mary Bombert - Jan. 1787, Christ Church, Montreal
SCHULTZ, Andrew married Marian Chaco Depie - 16 July 1787, Christ Church, Sorel
SCHULTZE, Friedrich married Frances Laberge - 1 Aug. 1784, Holy Trinity, Quebec
??CHOULZ, Joseph married Marie Josephte Vernier-Ladouceur - 27 Jan. 1794, N.D., Montreal
SCHUMPFF, Christian married Moniquw Samson - 3 Jan. 1791, Holy Trinity, Quebec
??SCHWARTENBERG,Christophe married CharlotteChamberland-28 July 1788, Cap-St-Ignace
??SCOTH, Abraham Married Reine Lajeunesse - 4 Oct. 1784, Terrebonnne
??SEIZ, Andrew married Charlotte LaComte - Jan. 1787, Christ Chuch, Montreal
SICMAN, Andre married Marie Theresa Quemleur-Laflamme -
SILCHMANN, Henry Christopher married Marie Theresa Lafran - 30 Jan. 1787, Quebec
SINGER, Frede. married Marie Anne Billard - 1789, Montreal
Second marriage to Catherine Lamarre - 1800 in Quebec County
SPATH, John married Theresa Piche - 7 Sept. 1786, Holy Trinity, Quebec
STAM, Martin married Josette Mineur - 1800 in Quebec County
STECKHANE, Johann married Marianne Guilbert - 15 Aug. 1784, Trois-Riviere
??STEGER, Jean Baptiste married Madeleine Daunet / Dona - 28 Sept. 1789, Richelieu
??STEIN, Jean married Marguerite Grenon - About 1805
STENGEL, George married Apolline Messier / Lussier
STIBER, Philippe Henri married Marie Rochefort - 10 Oct. 1784, Riviere-Ouelle
STIERN, John married Marguerite Grenon - 4 Aug. 1783, Repentigny
STUBINGER, George married Marie Anne Quintal - 12 June 1786, Boucherville

??SUZOR, Francois married Marie Anne Larue - 3 March 1783, Neuville
TEFFNER / THAVENER, Georges married Marguerite Jarnac / Garnac
??TEGLE, Jean married Marie Anne Dumais
??THALHAM, Joseph Alexandre married Marie Apolline Poudret - 1 Jan. 1785, L'Assomption
THISSER, Martin married Marie Anne Babin - 8 Nov. 1790, Lacadie
TIRY, Wolfgang married Charlotte Roy - 23 Nov. 1784, Ancienna-Lorette
TROESTLER, Joseph married Marguerite Noel - 21 Nov. 1785, Notre Dame Montreal
Second marriage to Marie Anne Josephte Curtius -
??TUTITE, Theodore married Isabelle Bovay - 7 July 1788, Christ Church, Sorel
??VAUL, Paul married Catherine Maillot - 9 May 1795, St-Jean , Deschaillons
VERNER, Jacques married Angelique Duquet 15 Sept. 1783, Chateauguay
Second Marriage to Josephte Oull / Houle - 17 Sept. 1798, Chateauguay
??VERWERTH, Jean Christophe married Marie Premard - 1 Sept. 1788, Notre Dame,Montreal
VEUTH, Francs. married Marie Catherine Monet - 20 Feb. 1786, St-Philippe de Laprairie
??VIVISSE / PITRE, Louis married Marie Agathe Langlois-Traversy - 30 July 1792, Montreal
VOGEL, Stephn. married Agathe Latendresse -
VONDENVELDEN, William married Marie Suzanne Voyer -
?/WAGENER, Andrew married Elizabeth Edmon - Sept. 1785, Christ Church, Montreal
WAGNER, Frederick married Louisa Picard - Aug. 1787, Christ Church, Montreal
??WAGNER, Henri Andre married Marie Josephe Lamerle - 20 Oct. 1783, St-Anne de Perade
WAGNER, Jean married Elizabeth Louise Paul-Michel - 19 Feb. 1790, Holy Trinity, Quebec
WALLING, Christophe married Marie Louise Ladreau
WARNECK, Adam married Marie Louise Gilmin - 7 Apr. 1798, Holy Trinity, Quebec
WAYLING, Christopher married Elizabeth Frederick - Sept. 1785, Montreal
??WEBER, Bernhard married Theresa Wagner - 9 Feb. 1784, Lanorais
WEBER, George married Catherine Sel / Celle dit Sanscartier - 24 Nov. 1783, Chambly
Second Marriage to Rosalie Gotreau / Gaudreau - 25 Nov. 1793, Lacadie
??WEIBER, J.B. married Charlotte Gauthier - 12 Oct. 1790, La Baie du Febvre
WEIHTE, Jean married Louise Josette Dupuis - 10 Sept. 1787, Pointe Claire
WEIPERT, Siriac married Marie Madeleine Sylvain - 22 Sept. 1786, Notre Dame, Quebec
WEISSENSTEIN,Charles married Marie Angelique Riel - 7 Feb. 1785, St-Philippe de Laprairie
??WERT, Mathieu married Marguerite Carpillet dit Fleur-d'Orange - 27 June 1791, Montreal
WEYAND / WAEIGAND, Conrad married Genevieve Thibault - 10 Nov. 1789, N.D., Quebec
WEYNGUIVER, Joseph married Marie Anne Boiin - Dufresne - 14 Nov. 1785, Montreal
WITTEMAN, Charles married Marie Rose Chalifoux - 21 Jan. 1793, Montreal
WOLFF, August Ludwig married Marie Louise Buisson
WOLF / WOLZ, Emauel married Genevieve Bolduc -
WOLFE, Jean Louis married Marie Angelique Morrier - 7 Feb. 1785, St-Martin, Ile- Jesus
WOLF, Michael married Marie Genevieve Lamothe-Cochon - 6 Oct. 1789, L'Assomption
WOLFART / WELFERT / WELFRET, Sebastian married Angelique Ferron - 15 Sept. 1788
ZELLMAN, Daniel (became Salmon) married Marguerine Turenne - 28 Sept. 1789, Varennes
Second marriage to Cecile Fugere - 26 Jan. 1795, Varennes
ZILIAC, Georges married Marie Josephte Paquet - 17 Apr. 1787, Notre Dame de Quebec
ZIMTER, Jacques married Jeanne Rosette Minet - 13 July 1784, Notre Dame de Quebec

PEDIGREE OF UNCAS[1]

by Patricia Sansoucy

The glory the Mohegans possessed had now departed by the first quarter of the eighteenth century. The Mohegans had become few in number and scattered to the wind. Their destiny rested upon the flabby descendants of the famous Uncas, their once great chief. Originally the Mohegans were the northernmost community of the Pequots, who were the most savage, poweful, and aggressive of all the aboriginal clans of New England.

In the 1630's, the Pequots were ruled by Sassacus, a competent and aggressive warrior who terrorize the English in the Pequot War. The Pequots then extracted an annual tribute from their less powerful cousins, the Mohegans. But Uncas, the first Mohegan to achieve greatness, changed all that. A Mohegan, he was of the royal Pequot line, the son of Oweneco, a Pequot sagamore. He further strengthened his position by marrying the daughter of another Pequot sachem, Tatobam. When hostilities broke out between the Pequots and the English in 1636, Uncas seized the opportunity to end the oppression of his tribe by aiding the English. This lead to the extermination of the Pequots as a powerful tribal entity. Internal jealousies continued throughout the six years of the Pequot War until Uncas defeated Sassacus's successor, Miantonomo, in a battle on the Great Plain. Uncas and his two sons, Oweneco, and Attawanhood, lived peaceably within their territories.[2] Always it was Uncas' policy to placate the English; by placating them he had risen to power.

These are the historical facts claimed by the ancestors of Samson Occum' descendants through his mother, Sarah a descendant from Uncas.[3] I do not claim to have proven the connection but I have had a lot of fun doing the research. I am amazed and delighted to be able to find unexpected details and to discover the intricacies of ones roots and how they intermesh so dramatically.

The genealogy and lineage of Uncas (chief) sachem of mohegans begins with Tamaquawshad, grandfather of chief Uncas. He had many relatives who lived above the Queenabaug River and also up into the Nipmuck country. Uncas and his successors had native rights to these lands along with their respective boundaries. All these relatives and relations, priviledged by marriage into the Royal Stock, had been decreed to keep Royal blood within the realm of the Mohegans and Pequots.

The great grandmother of Uncas was a great Queen and lived at Moheag. Her name was Aucomppachauge Suggunsh.

Now on Uncas' mother's side, her grandfather or his great grandfather was the chief sachem of the Pequot country. He lived at Aucumbumsk in the heart of the Pequot domain and his name was Nuckquutdowaus. He had a son named Woipequund who also became the chief sachem of the Pequots. Uncas' grandmother (name unknown), Woipequund's wife, was the daughter of Weeroum, chief sachem of the Narrangansetts, and Keshkechoo Waltmakunch, his wife and chief sachems squaw of the Mohegans. Keshkechoo happened to also be the sister of Aucomppachauge Suggunsh.

Uncas' father who claimed to be wholly of Royal blood was named Owaneco, and was the son of Woipequund. This one not to be confused with the above mentioned with the same name. Prior to Owaneco' death, he arranged the marriage of his eldest son to Tatobam's eldest daughter, but before the consumation of the match, the eldest son died. Through agreement by both the Pequot and Mohegan Indian Councils, it was decided to proceed with the match substituting the deceased with the next brother of said deceased. Uncas agreed to this, married her about ten years before the Pequot War and had three children, two of which died and Owaneco survived. If you have noticed a discrepancy in his surviving children as opposed to the forementioned in the first few paragraphs it is that I wanted to state what my sources had written. I believe that Owaneco was the sole survivor because the source came directly from Uncas statements which upon Owaneco's consent were released in 1692.[4]

1. Colony Records, Deeds,&c., iii., 312; The New England Historical and genealogical Register; March 1679.
2. Blodgett, Harold; Samson Occum; The Biography of an Indian Preacher; Dartmouth College Publication, Hanover, N.H., 1935, p. 22.
3. Love, William DeLoss,PhD; Samson Occom and the Christian Indians of New England; The Pilgrim Press, Chicago 1899. p. 22.
4. op. cit. Colony Records, July 1856.

The Architecture of the Isle of Orleans

by Celeste Steele

The Isle of Orleans was one of the earliest settlements in New France. It is small, only 20 miles long and 5 miles wide. It was Jacques Cartier who gave the island its French name L'Isle d'Orléans. Before that it was known as "Minigo", an Algonkian name meaning enchanted place. Its earliest settlers came mainly from Normandy and Poitou, and were farmers.

The architecture of any area is influenced by many factors. Building styles and techniques of different eras, weather, financial status of the residents, availability of materials and lay of the land all affect the types of houses found in a given area. The buildings on L'Isle d'Orléans are an amazing display of the island's 350 year old history of architecture. The earliest farmers built their homes and other structures on the shoreline. Water access was a major consideration in land division as well as placement of homes. Most of the island's earliest homes face south. This enabled the settlers to let in noonday sun during the winter months. This south face also protected the houses from the icy blasts of the north wind. As further protection from these icy blasts, some of the oldest houses were built with no windows facing the north side.

Any visitor to the island will travel along "le chemin Royal", the Royal Road. It is the only road to go around the whole island, and was built in 1774. A trek along the entire route is a journey through the island's 350 year history, easily distinguished by the age and styles of many different buildings along the route. Since the early island inhabitants had to be self sufficient, the access to specialized craftsmen restricted due to proximity and other factors, the inhabitants developed their own talents as blacksmiths, carpenters, fishermen, shoemakers, shipbuilders and the like. They constructed many buildings to enable them to practice their trades. They built gristmills to grind the grain into flour for their bread, as well as smithies, tanneries, bakeries, carpentry shops and more. Some of these early structures are still in existence. There are over 600 buildings still standing on the island, that have been recognized as historic places.

In the 17th century, the earliest settlers built small wooden houses with thatched roofs. These houses had a central fireplace that was used both for

cooking and for heating. The early 18th century settlers from Perche and Normandy also used the central room technique; but they added kitchens, bedrooms, and storerooms onto their dwellings. They began to use stone as a building material. The roofs of their dwellings were steep, and either two or four sided. Instead of thatch, the settlers used planks or shingles. These became known as "French style" houses; and several of these can still be found on the island in the parishes of St-Jean and Ste-Famille.

The inhabitants of the next generation further developed their building techniques, and added adaptations to improve living conditions, especially during the cold winter months. They built what became known as "Quebec-style" houses. The houses of this time were again constructed of wood or stone. They were however, larger and more rectangular. The houses were raised on foundations. Verandahs were built thus making it easier to go around the house at all times of the year. These houses had overhanging eaves and dormer windows. The two-sided roofs were covered with sheet metal. Since their houses were larger, they had more chimneys, especially at the gables. Examples the these "Quebec-style" houses can still be seen primarily in the villages of St-Jean and St-Laurent.

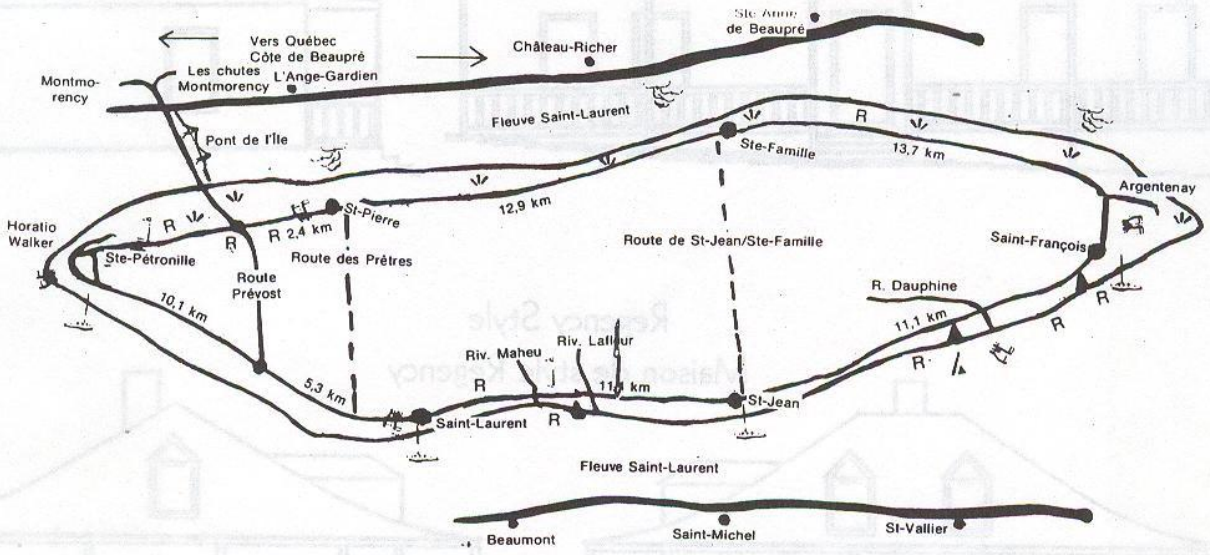
The first houses on the island were built mostly for function. Architectural style and artistic designs were not a consideration in the earliest houses. Construction for warmth, comfort, and survival, building experience, and the availability of materials were the prime factors in the resulting style of the 17th century dwellings. The relative isolation of the early days of settlement caused change to come slowly.

As transportation became easier, shipbuilding and shipping having been established on the island, continued contact with America and England brought further changes in the style of architecture to the island. Wood and stone continued to be the favored building materials, but after 1850, brick made its appearance. When driving through St-Jean one cannot help but notice houses made of a material unlike any other seen on the island. These houses had facades constructed of buff colored "Scottish brick". The stones used in these facades had been previously transported to the island by English ships. The stones had been used as ballast in the holds of the ships. The unusual looking stones were then recycled as building materials by enterprising islanders.

During the mid to late eighteen hundreds, the difference in house styles is especially noticeable in the roofs. There are the mansard-types houses that have double sloped roofs. Four sloped mansard-style were also built. Another design is the Regency style house where the slopes extend to cover the porch on all sides. This style house has also been called "Anglo-Norman" style in Quebec.

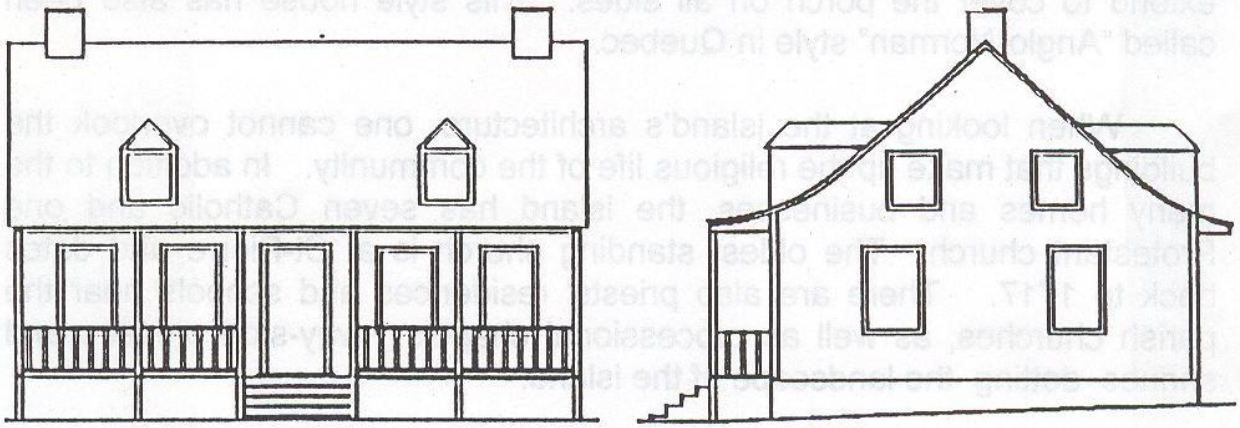
When looking at the island's architecture, one cannot overlook the buildings that make up the religious life of the community. In addition to the many homes and businesses, the island has seven Catholic and one Protestant church. The oldest standing church is at St-Pierre and dates back to 1717. There are also priests' residences and schools near the parish churches, as well as processional chapels, way-side crosses and shrines dotting the landscape of the island.

There are few places still in existence today that have managed to hold onto the past without having it surrounded by the trappings of the late 20th century building trends and life styles. McDonald's and Dunkin Donuts have not as yet come to L'Isle d'Orléans. It is still possible to visit the island, travel the same path as some of our ancestors, pray where they prayed, visit some of their burial sites, and for a brief time, get a glimpse of the way life used to be.

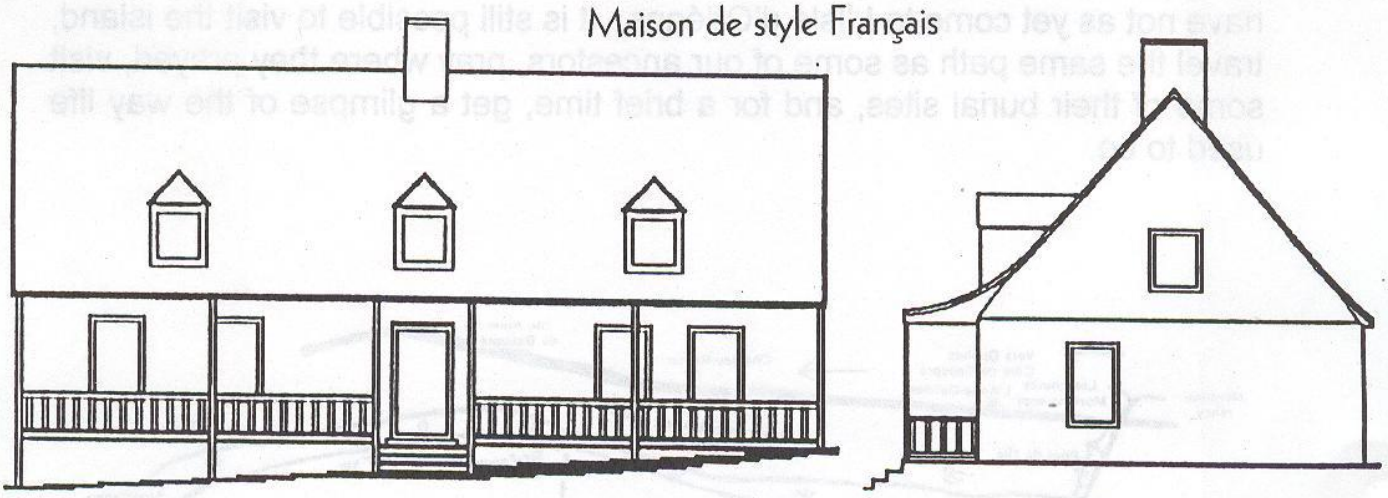


Principal Types of Architecture on the Isle of Orleans

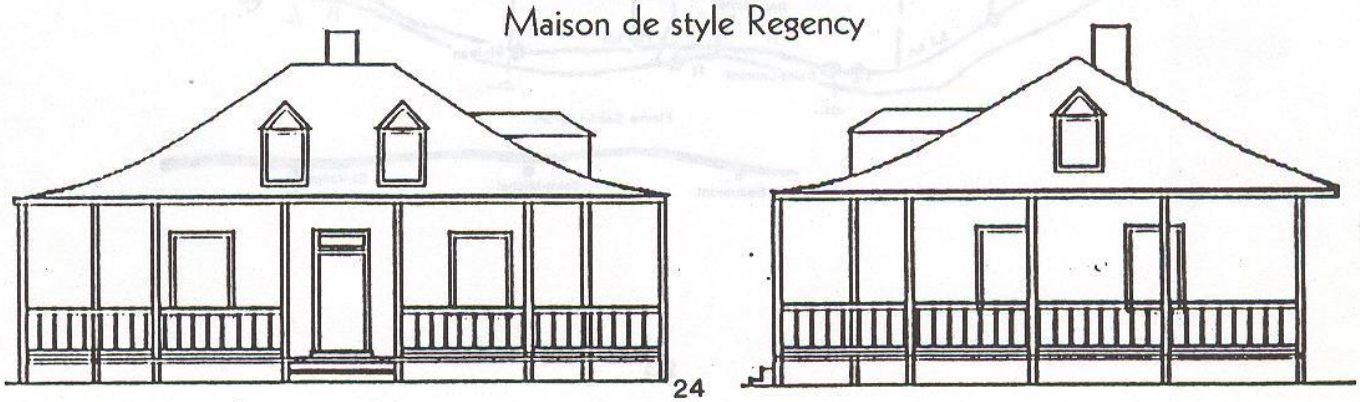
"Québécoise" Style
Maison de style Québécoise



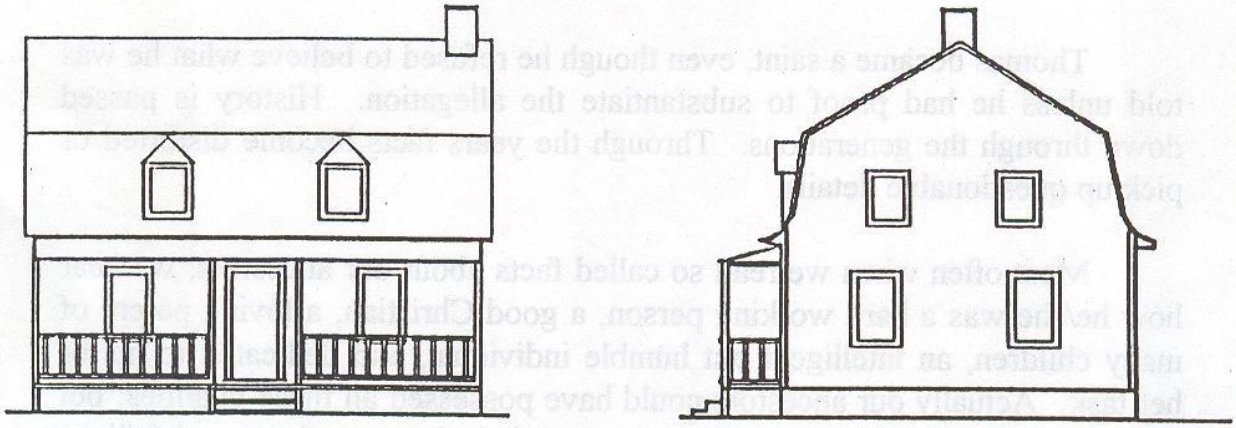
French Style
Maison de style Français



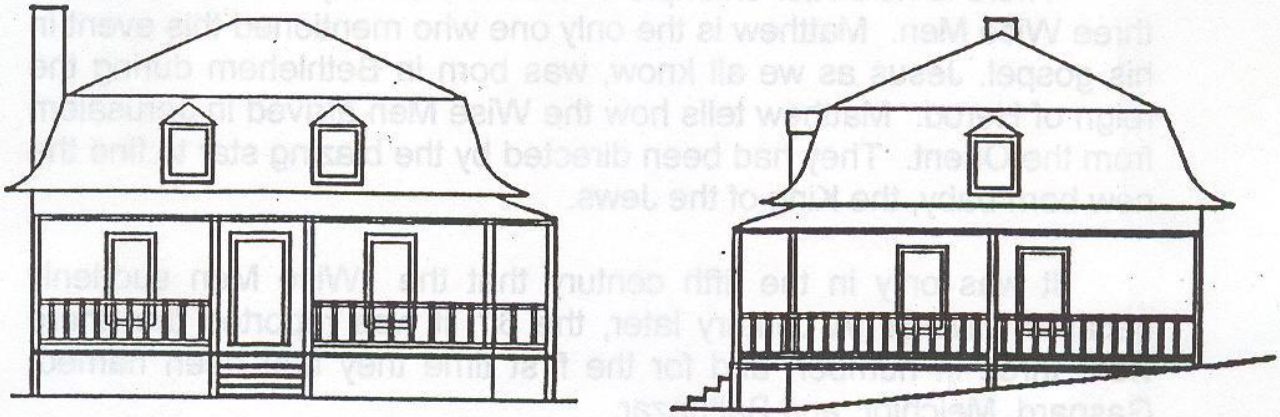
Regency Style
Maison de style Regency



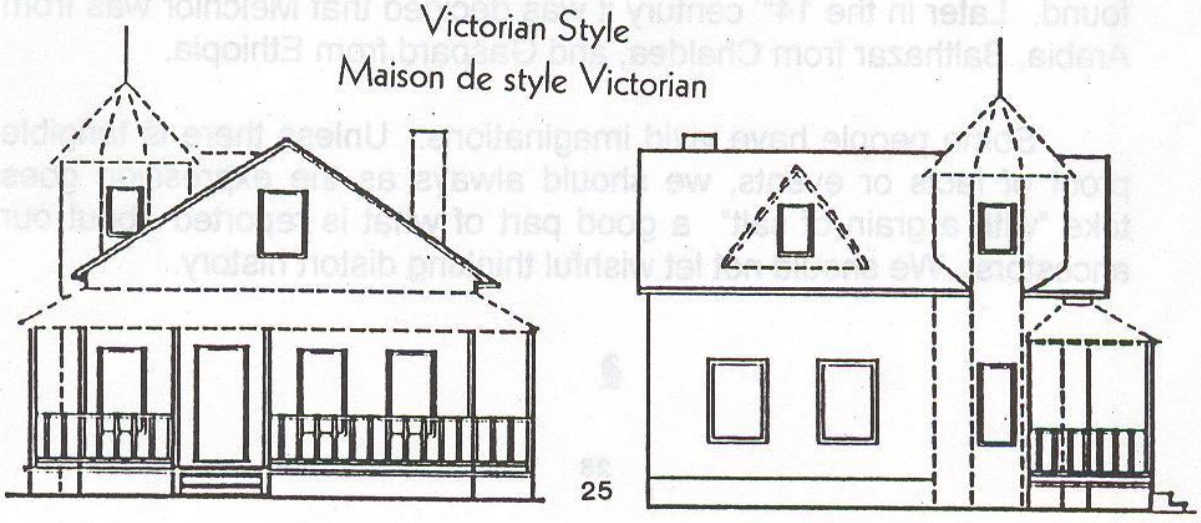
Garret Style
Maison de style Mansarde



Garret Style, with Four Slopes
Maison de style Mansarde, toit à quatre versants



Victorian Style
Maison de style Victorian



History, Myths, and Legends

by Camille Bolduc

Thomas became a saint, even though he refused to believe what he was told unless he had proof to substantiate the allegation. History is passed down through the generations. Through the years facts become distorted or pick up questionable details.

Most often when we read so called facts about our ancestors, we hear how he/she was a hard working person, a good Christian, a loving parent of many children, an intelligent but humble individual, and dedicated to his or her task. Actually our ancestors could have possessed all these qualities; but isn't it reasonable to think that they also had their the same fears, and failings as any other human may have?

There is no better example of a distorted story as the one of the three Wise Men. Matthew is the only one who mentioned this event in his gospel. Jesus as we all know, was born in Bethlehem during the reign of Herod. Matthew tells how the Wise Men arrived in Jerusalem from the Orient. They had been directed by the blazing star to find the new born baby, the King of the Jews.

It was only in the fifth century that the Wise Men suddenly became KINGS! A century later, the 6th, it was reported that there were three in number; and for the first time they had been named, Gaspard, Melchior, and Balthazar.

Amazingly in the 12th century the relics of the Wise Men were found. Later in the 14th century it was decided that Melchior was from Arabia, Balthazar from Chaldea, and Gaspard from Ethiopia.

Some people have vivid imaginations. Unless there is tangible proof of facts or events, we should always as the expression goes take "with a grain of salt" a good part of what is reported about our ancestors. We should not let wishful thinking distort history.

Rivot, Rivau, Rival dit Bellerose

by John A. Bellerose

My French ancestors, Curin Rivot and his wife, Anne Desoulx, lived in the parish of Frainbois (and Framboy), Marquisat de Gerbevillier, Jurisdiction of Luneville, ancestral Province of Lorraine.

Five children were born of that marriage; and they were all baptized in Fraimbois: Catherine, Jean, Nicolas, Joseph, and Claude. Nothing by way of personal history is known about any of the children, with the exception of Jean, my immigrant ancestor. He was born at Fraimbois (Framboy) March 23, 1734. On March 15, 1753, just short of his 19th birthday, Jean voluntarily enlisted in the French army, for a six year commitment. When he became a Grenadier in the Berry Regiment, his height was listed as 5 feet, 5 inches, and 6 lines tall. His enlistment recorded his name as Jean Riveau dit Bellefleur. Only six months later, the record showed his name as Jean Riveau dit Bellerose.

While he served in at least two batallions of the Regiment, I have not been able to discover exactly when and from where he left France for Canada. I have a document showing that the 2nd and 3rd batallions of the Berry Regiment left Brest, France on April 11, 1757. Ten ships transported them across the Atlantic: Le Duc de Bourgogne, Le Heros, Le Glorieux, Le Dauphin Royal, Le Bizarre, Le Superbe, Le Belliqueux, Le Celebre, and Le Fleur de Lys and L'Hermione. They arrived at the Fortress of Louisbourg in Acadia the following June 20th, after 71 days on the ocean.

In 1759, Jean Rival dit Bellerose fought under General Montcalm. He was part of the battle of the Plains d'Abraham outside the walled city of Quebec, where the English defeated the French. His military career ending, Jean went to Berthierville and married Angelique Joly. The marriage took place at Berthier on October 4, 1760, thus establishing the first generation of Bellerose in North America.

Alexandre Rival, son of Jean and Angelique Joly, married Angelique Martin on May 17, 1790 in Berthier County. He was 23 years old, and his wife was 25. They were responsible for the second generation.

Alexandre and Angelique had a son, Jean-Baptiste Rival dit Bellerose. Jean-Baptiste headed the third generation, having married on February 10, 1829. He was the father of two sons, Edmond and Octave.

This last one is responsible for the fourth generation of my direct line. Octave married Aurelie Letendre on January 16, 1855 at St-Aime, Richelieu County. They had six children. My grandfather, Jean Nathan Bellerose, headed the 5th generation.

Jean Nathan Bellerose was born on October 26, 1855 at St-David in Yamaska County, PQ. He married Elizabeth Girard in Allenstown, New Hampshire on April 28, 1878. My grandfather died on February 1, 1945. He had a brother, who married under the name of Jean-Baptiste Rival dit Bellerose at St-Andre's Church in Biddeford, Maine on May 26, 1903. His bride was the former Exilda Martin. My grandmother, Elizabeth, was born on June 1886, also at St-David. She died on January 23, 1937 in Allenstown, New Hampshire. They were devoted to each other. They raised a family of 11 children, five of whom died at an early age.

My grandfather, Jean, worked for the Bailey Box Company in Allenstown. He was injured in an unfortunate accident at work. His right arm was caught in a machine; and most of it had to be amputated.

My dad, John O. Bellerose, was next in the generation chain. He was born on the 20th of March 1882 in Nashua, New Hampshire. John married Louisa Carriere-Fleury on May 28, 1906 in Holy Rosary Church in Hookset, New Hampshire. Seven children were born of that union. My brother, Jerome, and I are the only ones remaining. My mother, Louisa, died on November 23, 1956 in Concord, New Hampshire. My dad followed two years later on June 18, 1958 in Manchester, New Hampshire.

My father was an extraordinary person. He truly was a self educated man, with great musical talent. I recall he went to night school to upgrade his education to a sixth grade level. He worked in the Suncook Mills as a loom fixer, and as an insurance agent for the Metropolitan Life Insurance Company. He also served as the Choir Director for St-John the Baptist Parish for more than 50 years, was a member of the Suncook Cornet Band from 1933 to 1950, served as Superintendent of the Pembroke Water Works from 1920 to 1946, was a Selectman in Pembroke, New Hampshire from 1919 to 1921 and again from 1930 to 1932, and finally was a Pembroke Representative to the New Hampshire Legislature from 1923 to 1924.

My mother had creative ability in arts and crafts; and shared her talents by teaching her skills to others. She made artificial decorations. I remember going house to house during the Depression in the mid 30's, to sell chances on her decorations. Mother used this as a means of supplementing the family income. She was also the manager of the Parish Church Precision Drill and Marching Unit. Their group won many honors throughout New England.

There is a quite interesting story about my mother's birthday. She never knew the exact date. It was probably in October, perhaps the 15th, 30th, or the 31st. So she

celebrated her birthday at least three times during the month. It was around June of 1993 that I was able to clear up the uncertainty. I was able to get a copy of my mother's sister, Diana's, obituary from 1964. The obituary showed that Diana had been born in Stanhope, PQ. After contacting the Diocesan Office of the Montreal Chancery Office, I was able to obtain the name and location of the parish from where my mother had emigrated from Canada. The parish was Ste-Susanne in the town of Stanhope, just across the border from Norton, Vermont. I was finally able to reach the current pastor of the parish (now Dixville). I now have a certified baptismal certificate for my mother. It turns out that she was actually born on October 13, 1884.

My mother was quite young when she came to the United States with her mother, Eliza Carriere, her sister, Diana, and her brother, Frank. She was placed in St-Peter's Orphanage in Manchester, New Hampshire. She was then adopted by Pierre and Mathilde Fleury of Pembroke, New Hampshire. I have not been able to locate any record of her adoption from the Orphanage, the Hillsborough Probate Court, or the Merrimac County Court.

I, John Amedee Bellerose, am next in the family line (7th generation). I was born on November 4, 1914 in Pembroke, New Hampshire. I graduated from St-Joseph High School for Boys in Manchester, New Hampshire in 1933. I then went to work at the Suncook Mills as a stenographer until 1938.

After taking a Civil Service examination for clerk-stenographer, I took a temporary appointment, and worked for the US Immigration in Montreal. In 1939 I accepted a permanent position for the US Government. I worked for them until my retirement in 1972. In 1939, I married Gertrude Fontaine on October 23, in Plymouth, New Hampshire. My wife died at Portsmouth, New Hampshire on September 26, 1990.

Right after graduation from high school, I became a semi-professional baseball player. I played for the Suncook Mills Team, which flourished from 1933 to 1937. Later I served in the US Army in World War II. I served in the Pacific Theatre of Operations, as a member of the 25th Infantry Division. I was honored to receive a Silver Star, as well as a Presidential Unit Citation.

I am now residing at Hampton, New Hampshire. I still collect information on the Bellerose families. Isn't it strange that my father never mentioned to me that our original name was Rival? I only discovered this fact when I became curious about our ancestors. Provisions have already been made for my voluminous Bellerose files, so that they will not be lost when God calls me up,

AN INTRODUCTION TO GENEALOGY

Genealogy is the field of research that studies the origins and descent of families. It identifies individuals and their family relationships, and attempts to place a family in its historical setting and reconstruct the lives of family members.

An interest in ancestry has been a constant in human history from the earliest oral traditions down to our own day. Historically, genealogy has been used to strengthen tribal and religious bonds (ex. the biblical record of the Hebrew people's descent from Adam, or descendants from the Pharaohs of Egypt.) , and to determine the inheritance of land or superior social status(ex. genealogy revolving around the privileges of a hereditary aristocratic pedigree.)

Modern English genealogy dates from the early sixteenth century, with the beginning of record keeping for all people rather than only the upper class. The "Visitation" which began in 1529-30, resulted in the registration of pedigrees as well as coats of arms. In 1538, following the break between the English Church and Rome. Parishes were ordered to keep registers of Baptisms, Marriages and Burials.

A great surge of interest in genealogy follow the celebration of the Bicentennial in 1976. Our era has been called the "Golden Age" of genealogy. Today, in the U.S., genealogy is truly for ALL people. It knows no class, age region, race or national origin.

GENEALOGICAL RESEARCH

The basic purpose of genealogy research is to identify individuals and their family relationships.
The basic methods of genealogical research are the collection, interpretation, analysis, and evaluation of genealogical information.
The basic items of genealogical information; are the dates and places of the events that establish personal identities and family relationships.
The principal genealogical events are births, marriages, and deaths.
Genealogical sources are materials that yield genealogical evidence. We find these materials in homes, libraries, and record repositories, such as courthouses and archives. They may be **primary** sources that were created at the time the event occurred. They may be **secondary** sources that were copied or compiled from other sources.
The first, and most important, principle of our research is that one always works backwards, from the known to the unknown. After defining a research problem we need to follow the basic steps in the research process:

*determine, and locate the materials that would be the best sources of information required to solve the problem, and identify alternative sources in the event those material do not exist.
*copy or abstract the evidence from the materials,
*interpret, analyze, and evaluate the evidence and its sources, form a theory based on findings and test that theory against all the available evidence
*finally, record those findings and conclusions that prove valid.

This little intro to genealogy will help you pack for your trip, I truly hope that You enjoy this amazing historical journey as much as I do.

Jane E. Rossignol
Received a Certificate of Completion
for Home Study Course from
The National Genealogical Society, Arlington, Virginia

Genealogical Research Glossary:

analyze-	Examine critically
ancestor-	Person from whom a person is descended, (e.g. parent, grandparent, great-parent)
coat of arms-	Shield with certain distinctive symbols or emblems
conclusion-	Judgement based on evidence
descendant-	Person who is descended from an ancestor
descent-	Derivation from an ancestor; lineage
document-	Original or official record
evidence-	Information provided in the form of documents, record, testimony or witnesses, etc. for the purpose of providing or disproving an alleged fact.
fact-	Something known to exist, be true, or have happened
finding-(n)	Result of an examination or inquiry
immigrant ancestor-	First of an ancestral line to settle in a given country
hypothesis-	assumption put forward as a basis for further research
pedigree-	Recorded ancestry or lines of ascent
proof-	Evidence that established the validity of a hypothesis
record-	Written or printed account of facts or events
research-	Systematic inquiry or investigation into a subject in order to discover facts or revise previously accepted conclusions in the light of new facts.
source-	Book, record, object, or person supplying information
source, primary-	Record created at the time of, or shortly after, an event by someone w/ personal knowledge of the facts, or the testimony of a person involved in the event.
source, secondary-	Material copied or compiled from other sources or written at a later date from memory.
Valid-	Founded on fact or evidence

Matched the term listed in the column on the left with its definition in the column on the right by entering the definitions letter (a,b,c,etc.) in the blank space.

1-conclusion_____

2-evidence_____

3-finding_____

4-hypothesis_____

5-proof_____

a. result of an examination or inquiry

b. systematic inquiry or investigation

c. evidence that established the validity of a hypothesis

d. judgment based on evidence

e. assumption put forward as a basis for further research

f. information provided for the purpose of providing or disproving an alleged fact.

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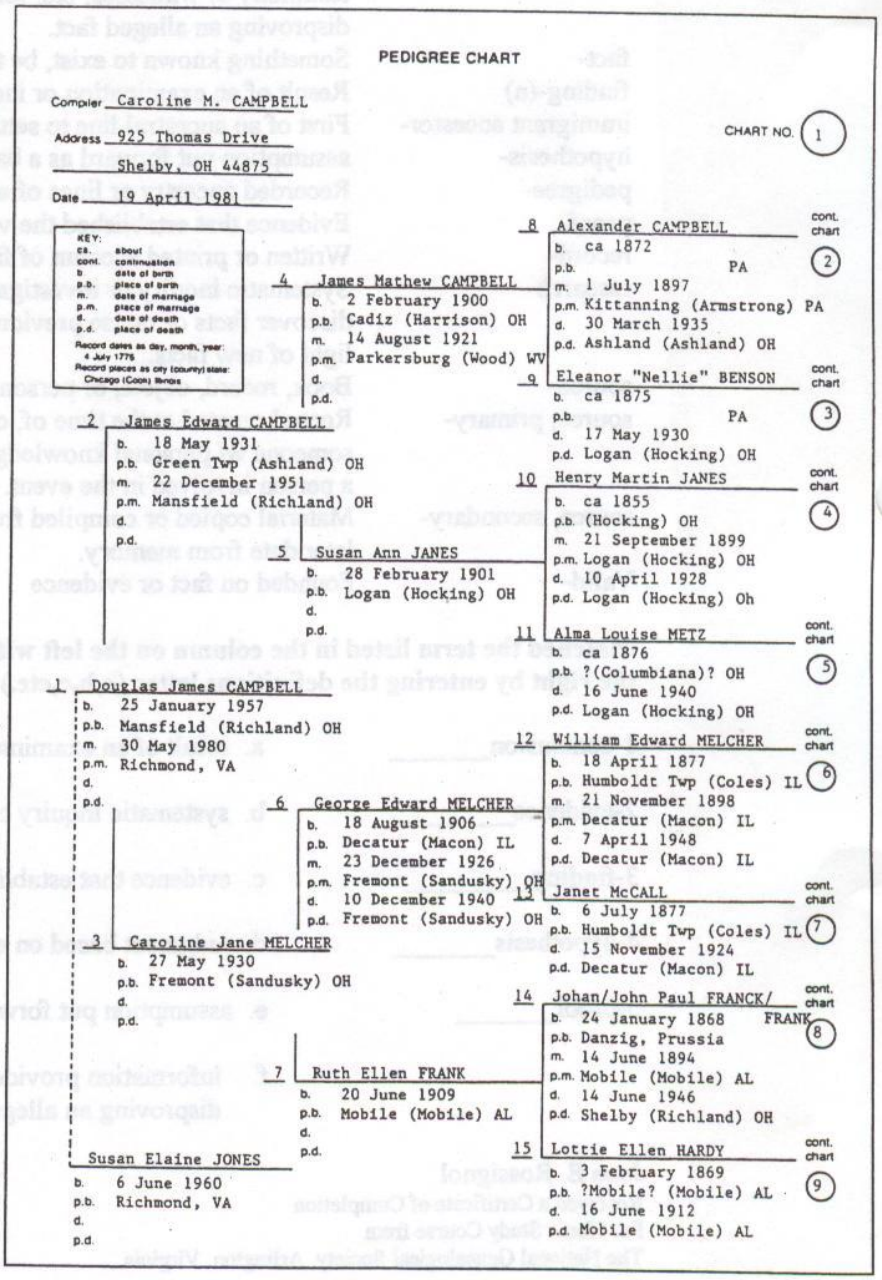
The Pedigree / Ancestor Chart

The pedigree chart is the most common form used to record genealogical information. Before searching for new sources of information, you should record on pedigree charts the info you now have on yourself, your parents, your grandparents, and your great-grandparents.

*Record surnames in CAPITAL letters, using maiden names for females.
*Assign even numbers to males and odd numbers to females.
*Number all the spaces on the chart, even though you may not have a name for every space.
*Number your beginning chart #1 in the circle at upper right.
*Proofread your chart for accuracy



PEDIGREE CHART

Compiler Caroline M. CAMPBELL
Address 925 Thomas Drive
Shelby, OH 44875
Date 19 April 1981

CHART NO. 1

KEY:
ca. about
cont. continuation
b. date of birth
p.b. place of birth
m. date of marriage
p.m. place of marriage
d. date of death
p.d. place of death
Record dates as day, month, year: 4 July 1776
Record places as city (county) state: Chicago (Cook) Illinois

1 Douglas James CAMPBELL
b. 25 January 1957
p.b. Mansfield (Richland) OH
m. 30 May 1980
p.m. Richmond, VA
d.
p.d.

2 James Edward CAMPBELL
b. 18 May 1931
p.b. Green Twp (Ashland) OH
m. 22 December 1951
p.m. Mansfield (Richland) OH
d.
p.d.

3 Caroline Jane MELCHER
b. 27 May 1930
p.b. Fremont (Sandusky) OH
d.
p.d.

4 James Mathew CAMPBELL
b. 2 February 1900
p.b. Cadiz (Harrison) OH
m. 14 August 1921
p.m. Parkersburg (Wood) WV
d.
p.d.

5 Susan Ann JANES
b. 28 February 1901
p.b. Logan (Hocking) OH
d.
p.d.

6 George Edward MELCHER
b. 18 August 1906
p.b. Decatur (Macon) IL
m. 23 December 1926
p.m. Fremont (Sandusky) OH
d. 10 December 1940
p.d. Fremont (Sandusky) OH

7 Ruth Ellen FRANK
b. 20 June 1909
p.b. Mobile (Mobile) AL
d.
p.d.

Susan Elaine JONES
b. 6 June 1960
p.b. Richmond, VA
d.
p.d.

8 Alexander CAMPBELL cont. chart 2
b. ca 1872
p.b. PA
m. 1 July 1897
p.m. Kittanning (Armstrong) PA
d. 30 March 1935
p.d. Ashland (Ashland) OH

9 Eleanor "Nellie" BENSON cont. chart 3
b. ca 1875
p.b. PA
d. 17 May 1930
p.d. Logan (Hocking) OH

10 Henry Martin JANES cont. chart 4
b. ca 1855
p.b. (Hocking) OH
m. 21 September 1899
p.m. Logan (Hocking) OH
d. 10 April 1928
p.d. Logan (Hocking) Oh

11 Alma Louise METZ cont. chart 5
b. ca 1876
p.b. ?(Columbiana)? OH
d. 16 June 1940
p.d. Logan (Hocking) OH

12 William Edward MELCHER cont. chart 6
b. 18 April 1877
p.b. Humboldt Twp (Coles) IL
m. 21 November 1898
p.m. Decatur (Macon) IL
d. 7 April 1948
p.d. Decatur (Macon) IL

13 Janet McCALL cont. chart 7
b. 6 July 1877
p.b. Humboldt Twp (Coles) IL
d. 15 November 1924
p.d. Decatur (Macon) IL

14 Johan/John Paul FRANCK/FRANK cont. chart 8
b. 24 January 1868
p.b. Danzig, Prussia
m. 14 June 1894
p.m. Mobile (Mobile) AL
d. 14 June 1946
p.d. Shelby (Richland) OH

15 Lottie Ellen HARDY cont. chart 9
b. 3 February 1869
p.b. ?Mobile? (Mobile) AL
d. 16 June 1912
p.d. Mobile (Mobile) AL

Going Back in Time

by Celeste Steele

In the past few years, I have had the opportunity to travel to Quebec to conduct genealogical research. I spent many hours in the archives at Laval University, searching for names, dates, and vital statistics of my ancestors. Genealogy, in my opinion, should be much more than filling out charts with names, dates, and places. To me it is a journey back in time looking at not only where our ancestors originated, but why they left their homes and sometimes their families, how they chose their new destinations, and finally what life was like in their new country. Genealogists are fortunate if as part of this journey they have the opportunity to visit the places where their ancestors worked, lived, worshipped, and were finally laid to rest.

As a Franco-American living in Maine, I am lucky that 300 years of my family's history is within a day's drive. Symbols of the past do not always survive the years. Wars, fire, and progress have obliterated homesteads, churches, town halls, and even old records; but many old sites still exist today. A research trip to Canada cannot be spent entirely in the library. Genealogical research tools should include maps, a camera, perseverance, and a good pair of shoes. To be more complete, research needs to go beyond the doors of the archives and extend to the hills and valleys of the surrounding area to follow in our ancestors footsteps.

As part of the Quebec trips, I have been able to visit St. Anne de Beaupre, and have seen the memorial plaque dedicated to my Gagne ancestors, and made rubbings of it. I touched the walls of the old city where my 5th great grandfather, Alexis Gagne, was killed defending the city against the British in 1759. With the help of old maps, I have stood on the actual piece of land where my first pioneer ancestor settled, built a house, farmed, and raised his children in the years after his arrival from France. Our group ventured out to the countryside to see the old stone ovens used by our ancestors to bake bread. Some of these are still in operation.

For me every trip to Quebec has to include a visit to L'Ile d'Orleans. It's only a short distance from the city, but once you've crossed the bridge, passed the tourist bureau and gas station, and made your way down the Chemin Royal, you feel as if you have gone back in time.

If your ancestors lived on the island, a visit there is a must. Old maps of the island exist, showing the 17th century land divisions, long narrow pieces giving each site water access. The old maps include the names of the land owners. The island is dotted with farms. Many of these have been handed down from father to son, and some have been owned by the same families for over 300 years.

Some of my ancestors lived and worked on the island in the parish of Ste. Famille. It is the oldest parish on the island, founded in 1661. Next to the church there is a fenced in area. This is the site of the first cemetery, the old wooden headstones having long since disappeared. I don't believe in ghosts or spirits, but when I stand there in the place where my forebears mourned the passing of their loved ones some 300 years ago, an incredible feeling comes over me. It seems as if I can actually feel their spirits close to me.

In the Jesuit diaries, there is an account of the capture of my 7th great grandmother, Louise Picard, only 9 months old; her mother, Marie Caron Picard, and a couple of other children. The captives were taken from Chateau Richer across the St. Lawrence river to l"Ile d'Orleans. During the rescue attempt, Marie Caron was mortally wounded. This story and many others exist, waiting to be found.

When reading any genealogy publications, or web sites, it's apparent how many genealogists have difficulty making the connection to their ancestor's birthplace. I feel very fortunate in knowing the places in Canada and France from where many of my ancestors came. My genealogy notebook consists of the typical family group sheets, generation charts, and ancestral line forms. In addition it has maps, photographs of ancestral sites, copies of marriage, baptismal, and burial records from 17th and 18th century parish records, some with signatures of the ancestor, and as many details and stories as I am able to find when going back in time.

The Great Fire Of Quebec City

Submitted by John Vacari

During the Eighteen Hundreds Quebec City was experiencng relatively prosporous times and burrows such as Saint Roch were benefitting from the demands of ship building. However in a twelve hour span, on a cool windy October evening, twentythousand resindents of St. Roch would be awakened by a raging fire, forced out to the streets and lose their entire personal belongings.

The headline of *LE FRANCO - CANADIEN DE ST. JEAN* on October 16, 1866 read "**Terrible Incendie a Quebec- 2,500 Maison Consumees- 18,000 Person Sur La Pave**". A translation of the news report read as follows.

> Around four oclock Sunday morning a fire was noticed in the grocery store of Mr. Trudel on St. Joseph Street, a few store fronts from the Jacques-Cartier, market place, of the St. Roch suburb. Most of the people were asleep and the wind, which blew violently, raised fears that the flames would spread to other buildings. Alas! the fears were unfortunatly realized. As soon as the fire brigade had arrived at the fire scene, the house of Mr. Trudel was engulfed in flames. To make matters worse there was a holdup in setting hoses, and it wasn't till after approximately a one hour delay could the equipment be used freely. During this time, the flames had made rapid progress and no less than twelve houses were in flames, and several neighboring sheds full of wood. Around 5:30 AM. more than 80 wooden housed were in flames, and the destructive elements, favored by the wind, were spreading in all directions. At 6:30AM. onehundred and fifty homes were ruined.
>
> The fire had traveled along the streets of St. Joseph and Notre Dame des Anges up to St. Vallier leveling everything in its course. Also the parish church ran a great risk, however the wind suddenly changed direction, and the flames crossed St. Vallier Street and started their punishment on the area of wooden houses on St. Laurence Street. One would have thought that the wind blowing from an opposite direction would prevent the flames from spreading to houses located towards the east, however that was not to be. The destructive element turned back and with even greater force continued its ravages.
>
> By 4:00PM. all of St. Sauveur's center district and the adjoining streets, in a parallel direction along the river were nothing but a desert.
>
> The fire, driven by the wind which was continuing to increase, spread in different directions and at the same time one could dreadfully gaze out over three large blazes, the St. Sauveur Church, the Dunn Soap and Candle Factory, and cord mill works, and several other large buildings were aflame.
>
> In St. Vallier Street in the direction of the gate, and in the streets surrounding the General Hospital and convent another blaze was punishing with again, more ferocity, while behind La Rue de la Couronne in the streets of Prince Edourd, Jesuits and Ryland the flames advanced street by street, block by block despite the almost superhuman efforts of the soldiers and sailors of L'Aurora to stop it.
>
> The conflageration ended around 5:00PM. due to the lack of wood to fuel and maintain it. A moderate estimate brings the total of 2,500 homes burnt and losses of valued at 2,500,000 to 3,000,000 dollars.
>
> Estimates place a number of 18,000 persons put into the steets.
>
> One man was found in the ruins, almost burnt to ashes, in the suburb of St. Sauveur near St. Vallier Street, No one was able to identify him.Sergeant Hughs, from the Royal Artillery, was severly injured by an explosion. Lieutenant Douglas from L'Aurora was also injured severly by a falling building. Many sailors were also hurt, Lieutenant Ben, belongs to a garrison regiment, had a broken arm caused by a falling beam.

Undoubtedly many members reading this story have had an ancestor effected by this event. Personally by researching the 1866 Quebec City Directory at Laval University I was able to identify a residing address and connect a group of ancestors to this tragedy.

Are you related to George Washington's French-Canadian Spy?

by

Gilles E Auger

Henri Gosselin , a retired journalist, well known in Maine as the editor of the CHURCH WORLD for the Roman Catholic Diocese of Maine has recently published a very interesting book for and of Franco-Americans. Titled: George Washington's French-Canadian Spy and a sub-titled: Major Clement Gosselin's seven-year odyssey from La Pocatière to Yorktown.

It is a brief historical novel based on true facts. The story is worthy of study and further exploration. His explicative notes are most interesting. There were so many places that I had visited in this novel that I felt at home reading it, needless to say the names and places were "right in my back yard". I had recently documented and added to my family tree some relatives from La Pocatière and Ile d'Orléans. Were any of these names relatives?

Henri's acknowledgements increased my interest because I knew well the daughter of one of his providers of information. I was able to study the family book of the Messier Family and glean some information for my family tree. I strongly encourage all to read this book. The descendants whether direct or nearly direct are vast. You need not be a Gosselin to be a relative to this great American hero Clement Gosselin.

I have attached a diagram done by my son Paul as to how I am related to Clément Gosselin.

The book is NOT available in bookstores. You may order directly from Henri Gosselin, PO Box 1305, Brunswick, Me 04011. The epilogue is worth the price. My last E-Mail from Henri stated he was going to a Gosselin Family Reunion early September on Ile d'Orléans, and was seeing editors about a French edition of his book.

As a Franco-American , I found this book not just interesting historically speaking but a very productive tool to show the relativity of genealogical sources so close to us; for young people a poignant irrefutable fact of our American heritage.

François MIVILLE (1630 - 1711) and Marie LANGLOIS (1636 - 1687)
m. 10 Aug 1660 in Québec City
They had five children. Two of whom were:

Marie Michelle MIVILLE (1665 - 1726)
m. Michel GOSSELIN (1659 - 1703)

Gabriel GOSSELIN (1699 - 1770)
m. Geneviève CRÉPEAU (1705 -)

Clément GOSSELIN (1747-1816)
m. Marie-Beuve DIONNE (1755 -)
m. Charlotte OUIMET (- 1789)
m. Marie-Catherine MONTY (- 1840)

Marie-Jeanne MIVILLE (1671 - 1744)
m. Denis BOUCHER DIT DESROSIERS (1660 - 1723)

Denis-Joseph BOUCHER (1699 -)
m. Marie-Ursule MARION (1703 - 1744)

François-De-Sales BOUCHER (1738 -)
m. Marie-Louise DUBOIS

François BOUCHER
m. Elizabeth FORTIER (1764 -)

Thérèse BOUCHER
m. Joseph CÔTÉ

Elisabeth/Elisa CÔTÉ
m. Joseph CÔTÉ

Henriette CÔTÉ (1840 - 1928)
m. Louis GARNEAU (1831 - 1920)

Edouard GARNEAU (1870 - 1936)
m. Rose-Anna CROTEAU (1877 - 1958)

Yvonne Noëlla GARNEAU (1905 - 1986)
m. Lucien Joseph AUGER (1905 - 1987)

Marie-Charlotte BOUCHER (1704 - 1758)
m. François MARION (1696 - 1757)

Marie-Thérèse MARION (1743 -)
m. Pierre BOURASSA, Sr.

Pierre BOURASSA, Jr. (1766 - 1811)
m. Charlotte VOISARD DIT VADEBONCOEUR

Jean-Baptiste BOURASSA (1804 - 1849)
m. Elisabeth GENERY

Damase BOURASSA DIT AUGER (1843 - 1928)
m. Julie POTVIN (1845 - 1897)

Emmanuel BOURASSA DIT AUGER(1872-1923)
m. Alexina FAUCHER (1878 - 1944)

Lucien Joseph AUGER (1905 - 1987)
m. Yvonne Noëlla GARNEAU (1905 - 1986)

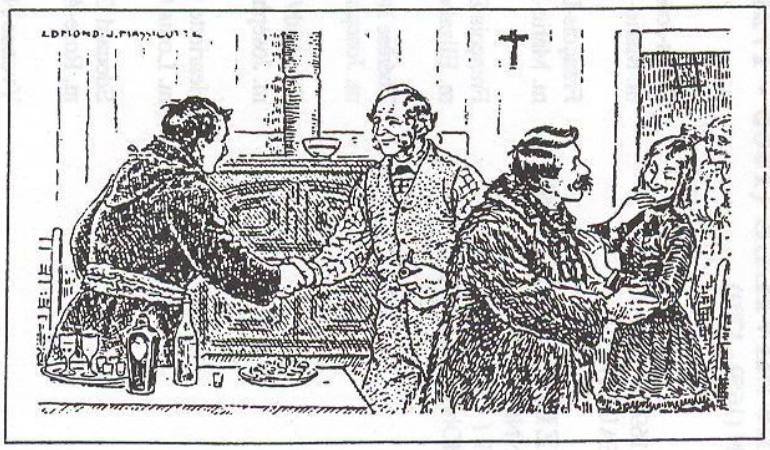
Gilles Edouard AUGER (1935 -)

Gilles Auger and Clément Gosselin are 2nd Cousins, 6 times removed.

COUSINE / COUSINE

Gilles E Auger

Much to my astonishment, this genealogy is very mystifying. I have much information in the data base. Probably too much for my own good. Strange discoveries are happening and they are bewildering. With a bit of rearrangement my fellow member son Paul created the following: Claire my wife is a cousin to Céline Dion. Somewhat remote; however a very interesting discovery. The clever computer programs can readily call a huge amount of information that one was unable to do a few years ago. Matches of relatives are discovered more easily. Did Jean Guyon know what was in store in the next 10 generations? Jean's wife Mathurine Robin must be equally dumbfounded to find two fine ladies , albeit Céline sings better than a robin and Claire does fine at Saturday's 4 o'clock Mass. Now, if I can have these two young ladies meet and have them plan a to visit the old place at St Jean de Mortagne, Perche, France; they may just need an amateur genealogist to come along and guide them in the fine ways of genealogy.....ce n'est pas loin de Paris....



Jean GUYON and Mathurine ROBIN

Married 2 June 1615 in Saint-Jean de Mortagne, Perche, France

They had nine children, two of whom were:

Jean GUYON (m. 1645) & Elisabeth COUILLARD	**Marie GUYON** (m. 1637) & François BELANGER
Pierre-Paul GUYON (m. 1694) & Angélique TESTU	Marie-Mad. BELANGER (m. 1656) & Bertrand CHESNAY
Louis GUYON/DION (m. 1722) & Marie-Geneviève LAMARCHE	Marie CHESNAY (m. 1675) & Joseph M PETIT (BRUNEAU)
Joseph-Joachim DION (m.1751) & Marguerite FOURNIER	Joseph PETIT (BRUNEAU) (m. 1729) & Agathe SICARD
Joseph DION (m. 1803) & Modeste BERNIER	Louise BRUNEAU (m. 1753) & Francois Cartier LAFRANCE
Joseph DION (m. 1833) & Julie CHESNEL	Louis Cartier I LAFRANCE (m. 1793) & Ursule FALARDEAU
Joseph-Adélard DION (m. 1867) & Marcelline LÉTOURNEAU	Louis Cartier II Dit LAFRANCE(m. 1827) & Modeste DUFAULT (DUFOU)
Adélard DION (m. 1893) & Esther LÉVESQUE	Joseph Cartier dit LAFRANCE (m. 1852) & Angele CARTIER
Charles-Édouard DION (m. 1922) & Ernestine BARIAULT	Hilaire LAFRANCE (m. 1896) & Marie Lucie LAURENDEAU
Adhémar DION (m. 1945) & Thérèse TANGUAY	Eugene Joseph LAFRANCE (m. 1923) & Eliane Bernadette Aline Richard
Céline DION (b. 1968)	**Claire Hélène LAFRANCE (b. 1942)**

Claire and Céline are 10th Cousins

Roberge

There are now almost four million people living in North America today, only because one day Denis Roberge decided to follow monseigneur de Laval to Québec, becoming the first donné (lay helper) of the Seminary. For Denis Roberge, born a Saint-Germain-le-Vasson in 1629, son of Jacques Roberge and Andrée Le Marchand, this voyage was normal. While an adolescent, he was living by invitation at the Hermitage in Caen, built by Jean de Bernières to shelter the pious. Jean Eudes and François de Montmorency Laval were among the invited. According to some records discovered, and believed by most genealogists, Roberge made the crossing to Nouvelle-France in 1661. But a document cited by Honorius Provost, archivist at the Seminaire de Québec, speaks about his presence at Caen in 1664. That was when l'abbé François Roquelay remitted to Denis the sum of 200 *livres*. At a later time, in Quebec, monseigneur de Laval gave him 400 *livres de Canada,* the payment of this money, due for past services, had been guaranteed in the year1664.

Roberge worked in service *du Séminaire*, and as an educated man, was given the job of drawing up deeds and the administration of goods. In 1666, he obtained a concession of land at l'Ile d'Orléans. On 3 July 1667, after undoubtedly receiving authorization from *les maîtres du Séminaire*, Denis Roberge became engaged before the notary, Michel Fillion. His intended was Geneviève Aubert, daughter of the notaire royal Claude Aubert and Jacqueline Lucas. The Bishop of Québec was among those present at the signature of the marriage contract. We are not sure of the actual date of the marriage.

We do know that the young Roberge couple lived on l'iled'Orléans after 1667. Their first two children were baptized in the parish of Sainte-Famille. We also know that on 9 April 1672, Denis leased his land to Mathurin Blouard, and returned to Quebec. He returned to his previous

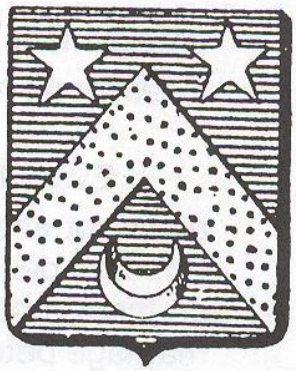
employment at the Séminaire. Their records show that he was paid 300 *livres* for all his services.

Even though Geneviève gave him seven sons and four daughters, it does not seem likely that he left us with any direct descendants. All the Roberge descendants in North America today owe their presence to his two brothers, both named Pierre. Both Pierres were the product of a second marriage between Jacques, Denis' father, and Claudine Buret. The first was born in 1637; the second in 1648. No one really knows why both brothers were given the same name. Several theories exist: perhaps both boys had godfathers named Pierre; the parents really liked the name Pierre; or perhaps the parents were fiercely devoted to Saint Peter. The older Pierre became sieur de Lacroix, and the younger opted to take on the name Lapierre.

No records prove it as yet; but it is possible that the three brothers crossed the Atlantic at the same time. They were together at the Séminaire, and on l'Ile d'Orléans. The elder Pierre married on 22 October 1671, Antoinette Bagot, Bascon or Bageau de Beaurenom. Their marriage ended in 1683, without children. On 9 April 1684, the widower and Marie Lefrançois, aged 25, promised to marry. They did so the next day in the church of Notre-Dame-de-la-Victoire at Château-Richer. The couple then went to live in the house of Pierre's first wife, Antoinette, at Saint-Paul (later became Saint-Laurent) on l'Ile d'Orléans. It was in this house that their seven children were born. Pierre Roberge dit Lacroix died on 17 June 1710. His direct descendants was assured by the births of his sons, Pierre, Joseph, and Jean-Baptiste.

Pierre Roberge dit Lapierre was at least 18 years old when he arrived in Nouvelle France. On 3 July 1679, he married Françoise Loignon. They settled on the ancient ile de Bacchus. The couple provided the origins of the Roberge descendants in the Bois-Francs region. They became parents to thirteen offspring. More than two centuries later, in 1979, thousands of Roberge descendants converged on the ancestral land of their forebears to seek out their heritage and explore their kinship.

ROBERGE ANCESTRAL LINES



by Rena Payeur Cote

Jacques Roberge — Claudine Buret
St-Germain-le-Vasson , Province of Normandie,France

Pierre Roberge — Francoise Loignon
b. 1637 — b.
m. July 3, 1679
Ste-Famille Isle of Orleans

Charles Roberge — Madeleine Cote
b. 1692 — b. 1696
m. Oct. 21, 1720
St-Pierre Isle of Orleans

Jean Baptiste Roberge — Gertrude Pichet
b. 1729 — b. 1735
m. Jan. 28, 1754
Beauport, Quebec County

Francois Roberge — Reine Lavertue
b. — b.
m. Aug. 6, 1792
St-Henri, Levis County

Thomas Roberge — Judith Dubois
b. — b.
m. Oct. 15, 1822
Lauzon, Levis County

Pierre Roberge — Obeline Breton
b. — b.
m. Aug 18, 1822
St-Jean Chrysostome, Levis County

Octave Roberge — Lea Morin
b. — b.
m. July 30, 1893
Waterville, Maine

Jean Roberge — Alice Aubin
b. 1891 — b.
m. June 13, 1921
St-Come, Beauce County

Suzanne Roberge — Camille Bolduc
b. 1927 — b. 1924
m. Nov. 13, 1946
St-Jean Baptiste,Quebec City

Joseph Roberge — Genevieve Leduc
b. 1690 — b.
m. Jan. 16, 1716
Ste-Famille Isle of Orleans

Joseph Roberge — Cecile Lefebvre
b. 1716 — b.
m. Oct. 17, 1740
Beauport, Quebec County

Charles Roberge — Madeleine Laurent
b. 1749 — b.
m. Oct. 19, 1778
Beauport, Quebec County

Louis Roberge — Marie Forcade
b. — b.
m. June 23, 1806
Levis, P. Q.

David Roberge — Angele Tanguay
b. — b.
m. April 8, 1850
Plessisville, P. Q.

Joseph Roberge — Louise Gauthier
b. 1857 — b.
m. July 13, 1879
St-Joseph, Biddeford, Maine

Paul Emile Roberge — Stella Victoria Michaud
b. 1904 — b.
m. Oct. 14, 1960
St-Joseph, Biddeford, Maine

Pelletier

The name Pelletier comes from the Latin word pellis meaning one who prepares, works, or sells skins. It was in the community of Bréselotte the small French province of Perche, in about 1598, that Guillaume Pelletier was born. The archives of Bréselotte reveal the presence of Jehan, Laurent, Mathieu, and Eloi Pelletier beginning in 1565. It is known that Eloi, Guillaume's father, was a wood and coal merchant. Both Guillaume and his brother, Antoine, went to Nouvelle-France. Records show that Antoine was godfather of Marie Langlois on 18 October 1646. On 19 August 1647, he married Françoise Morin. His marriage was shortlived, since he was the victim of a drowning accident. Less than 2 months later, on 2 October 1647, Antoine's boat capsized, and he drowned, leaving his wife childless.

While still in France, Guillaume worked as a coal merchant in La Gazerie. It was there that he met his future wife, Michelle Mabille. Michelle baptized at Saint-Aubin in Tourouve on 20 May 1592, was the daughter of Guillaume Mabille and Étiennette Monhé. It was in that same church, that Guillaume and Michelle were wed on 12 February 1619. In addition they had three sons also baptized in the same church: Claude, born on 11 February 1622; Guillaume, on 26 February 1624; and Jean, on 12 June 1627. Unfortunately the two eldest died, and only Jean was left to make the journey with his parents to the new world.

Researchers have not been able to determine exactly where and when the Pelletier family made the crossing. Records show that they intended to leave in 1641. A document saved at Tourouve shows that on 5 October 1642, Guillaume had sent a letter to his agent, Jean Rousseau, through an intermediary, Mathurin Gagnon, who was returning to France. This letter was in regards of family and business matters which needed to be resolved. Many records exist documenting the Pelletier family's activities: land concessions, family moves, Antoine's drowning, Jean's appointment as a *donne* (lay helper), his subsequent engagement and marriage to Anne

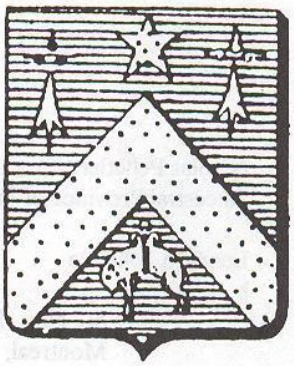
Langlois on 9 November 1649, and Guillaume's appointment as vice-mayor of the Beauport region on 9 August 1653.

We do not have many records documenting the death of the ancestor, Guillaume. We know that he died at his home in Beauport on Tuesday, 27 November 1657. He was buried the next day in Quebec. Guillaume's son, Jean and his wife, Anne, by this time had produced five children, Noël, Anne, René, Antoine (who died in the cradle), and Jean. In addition, they took good care of Jean's mother, Michelle Mabille. She outlived her husband by some 7 years, with her death coming on Wednesday, 21 January 1665. Jean and Anne had four additional children after the grandmother, Michelle's death: Marie-Delphine, Marie, Charles, and Marie-Charlotte.

Jean and his family moved several times in the ensuing years. The family lived in Cap-aux-Diamants, Ile d'Orléans. Eventually in 1676, he and his family settled on Ile-aux-Grues. In 1678 or 1679 Jean sold his land and then proceeded to clear another land parcel at Saint-Roch-des-Aulnaies. It was there he died on 24 February 1698 at the age of 70. He was buried at Rivière-Ouelle. In March of 1704, Anne was buried alongside her husband after her death on Sunday the 16th.

Many Pelletiers today can claim Guillaume as their namesake. Many other variations of this surname exist today: Antailla, Antaillard, Antaya, Bellefleur, Châteauneuf, Dube, Furrier, Jelke, Laprade, Legobloteur, Lapeltier, Marolles, Noileau, Palky, Pelkey, Pelkier, Pelliter, Peltcher, Peltie, Peltier,Peltcher, Perkey, Petier, Petit, Pletier,
Piltier, and Sansoucy.

PELLETIER ANCESTRAL LINES



by Rena Payeur Cote

Guillaume Pelletier — Michelle Mabille
Tourouvre, Ancestral Province of Perche, France

Jean Pelletier
b. 1631

Anne Langlois
b.

m. Nov. 9, 1649
Quebec, Canada

Jean Pelletier
b. 1663

Marie Anne Huot dit St-Laurent

m. Jan. 8, 1689
Riviere Ouelle

Charles Pelletier
b. 1679

Marie Anne Boucher
b.

m. Jan. 8, 1726
Kamouraska County

Jean-Charles Pelletier
b.

Angele Ursule Bernier
b.

m. Oct. 28, 1729
Kamouraska County

Jean Benoni Pelletier
b.

Madeleine Boucher
b.

m. Feb. 12, 1787
Kamouraska County

Henri Pelletier
b.

Adelaide Chamberland
b.

m. Feb. 7, 1814
Quebec, Quebec County

Jean-Baptiste Pelletier
b.

Marie Dionne
b.

m. Oct. 22, 1845
Kamouraska County

Charles Pelletier
b.

Henedien Martin
b.

m. Feb. 13, 1871
St-Jerome, Matane County

Arsene Pelletier
b.

Celina Marcotte
b.

m. July 23, 1906
Biddeford, Maine

Charles Pelletier
b. 1671

Barbe St-Pierre
b.

m. Jan. 12, 1711
Riviere Ouelle

Pierre Pelletier
b.

Madeleine Lebel
b.

m. June 27, 1757
Kamouraska County

Jean-Baptiste Pelletier
b.

Marie Angelique Pelerin
b.

m. Oct. 8, 1793
Kamouraska County

Francois Pelletier
b.

Charlotte Milville-Deschesne

m. Jan. 24, 1831
Kamouraska County

Germain Pelletier
b.

Desanges Ouellet
b.

m. Jan. 11, 1825
Kamouraska County

Francois Pelletier
b.

Sophie Soucy
b.

m. May 2, 1853
Kamouraska County

Alexis Pelletier
b.

Marie Clara Labrie
b.

m. April 16, 1888
Old Town, Maine

Louis Alfred Pelletier
b.

Leona M. Michaud
b.

m. Nov. 17, 1917
Old Town, Maine

PELLETIE R ANCESTRAL LINES

by Rena Payeur Cote

Nicolas Pelletier — Anatalie Moire
Ancestral Province of Franche Conte, France

Leonard Pelletize — Madeleine Delasse-Lafleur
b. —
m. Nov. 7, 1757
Montreal, P. Q.

Louis Pelletier — Anne Tetard
b. — b.
m. Jan. 8, 1787
Mascouche, Assomption County

Louis Pelletier — Archange Gauthier
b. — b.
m. Aug. 7, 1815
Mascouche, Assomption County

Francois Pelletier — Angele Dompierre
b. — b.
m. Sept. 29, 1847
Mascouche, Assomption County

Joseph Pelletier — Aurelia Martineau
b. — b.
m. Sept. 20, 1869
Mascouche, Assumption County

Charles Pelletier — Rosanna Demers
b. — b.
m. Sept. 18, 1899
Roxton Falls, N. H.

Albert Pelletier — Rose Cardin
b. — b.
m. June 22, 1927
South Durnham, N. H.

Henry Pelletier — Muriel Labbe
b. 1937 — b.
m. April 27, 1957
St-Andre, Biddeford, Maine

Jean Peltier — Andrea Pomereau
Ancestral Province of Poitou

Pierre Peltier — Francoise Richard
b. — b.
m. Dec. 10, 1671
Becquet contract at Neuville

Noel Peltier — Madeleine Matte
b. — b.
m. Aug. 13, 1703
Pointe-aux- Trembles, Quebec

Antoine Peltier — Jeannette Tessier
b. — b.
m. July 2, 1742
Champlain County

Joseph Peltier — Ursule Allard
b. — b.
m. Aug. 4, 1777
St-Francois-du-Lac

Jacques Peltier — Marie Cartier
b. — b.
m. Feb. 10, 1812
St-Francois-du-Lac

Michel Peltier — Marie Chapdeleine
b. — b.
m. Feb. 18, 1851
St-Francois-du-Lac

Dominique Pelletier — Arthemise Desmarais
b. — b.
m. March 4, 1889
St-Francois-du-Lac

Henri Joseph Pelletier — Desneiges Demers
b. 1904 — b.
m. April 5, 1915
St.. joseph, Biddeford, Maine

ACADIAN WORDS OF THE PAST

by Ralph Courtois

Tribouil ..... Difficulties, Thibulations
Un Aricot..... Hemlock tree
Frette, Droit, Drette..... ..... Cold
Avri ..... April
Mirwe .....Mirror
Tirwe ..... Drawer
Mouchwe ..... Handkerchief
La place / Laver la place..... Floor / Washing the floor
D'La menasse ..... Molasses
Faire le beurda / berda .....To do the housework
Berdi - berda .....In disorder
Matinee ..... Morning
A s'te orloeve ..... Afternoon
Djerir ..... To cure
Echelle .....Stair / staircase
Le large ..... High sea / inland
Harle ..... To pull
Amarer ..... To tie
Embarquer / Debarquer ..... Embark / Disembark
(Nautical term)
Chavirer ..... To lose ones mind
Larguer ..... To let go
Virer de bored ..... To turn around

PICTURESQUE WORDS AND MEANINGS (INDIAN)

Eagle Lake .....Pongokwahemook
Madawaska / Med-a-wes-kek ..... Place of the Porcupine
Trakadie / Passamaquoddy ..... Fertile lands / Fields
Boucan ..... Grill for smoking meat "Boucaner"
Matache ..... Tattoed
Micoine ..... Wooden spoon for making butter
Pichoe ..... Ugly / deformed
Piconille ..... Very lean / emaciated
Pimbina ..... High bush cranber
Quillou ..... Great Eaglery
Babiche ..... Leather tongs
Touladis / Touradis .....Large gray trout
Pioui ..... Young birds
Quillou ..... Great Eagle

HOLIDAY TRADITIONS

Compiled by Rena Payeur Cote

One of the highlights of any holiday season is the food commomly associated with that particular holiday. Easter makes us envision ham, often decked out with pineapples and cloves. When Thanksgiving is mentioned, it is easy to conjure up a picture of a table laden with roast turkey, stuffing, yams, and more.

A discussion with Francos about Christmas will undoubtedly include the subject of tourtieres, French Canadian pork pies. A Chrismas meal, whether a Reveillon after Midnight Mass or a Christmas supper, must include tourtieres. For most Francos, the recipe has been handed down through the generations, and is never altered.

When discussing how to make a pork pie, it becomes evident that the number of recipes used to make them, will equal the number of cooks polled. I have not as yet found two cooks who make their tourtieres in exactly the same way. Here are a sampling of pies for you to compare and/or try in the upcoming Christmas season.

My Mother's Pork Pie Recipe
(from the kitchen of Claire Gagne Nadeau)
by Celeste Nadeau Steele

3 pounds ground pork (pork butt)
1 pound ground veal (shoulder blade)
chopped onion & celery
allspice
salt & pepper
Accent

Cook on stove top for 4 - 6 hours
Stir frequently to prevent burning
When cooked, drain off any excess grease.

Peel and cook in salted water about 10 medium to large sized potatoes.

Mash the cooked potatoes (do not add milk or butter) Combinethe cooked pork with potatoes. Mash together until evenly blended, making sure there are no lumps.

Fill unbaked pie shell with pork mixture, and add top crust.
Bake at 375 degrees for 35 - 45 minutes.

Yields 3 pies

TOURTIERE

by Lucience Marcotte Mondville

2 lbs. beef	2 lbs. pork butts
1 lb. onions	2 lbs. potatoes
Salt & pepper to taste	½ Teas. clove

Add enough water to cover the meat, Then boil meat till it's half way cook. Remove the meat and defat the broth. Remove fat from the meat then pass the meat and onions in a meat grinder or in a food processor. Return the meat and onions to the broth. Cook potatoes then mash. To the meat, add the potatoes, salt, pepper and clove. Cook for 2 to 3 hours over low heat, stirring occasionally so it won't catch bottom,
Makes 4 tourtieres.

TOURTIERES

by Susie Roberge Bolduc

5 lbs. ground pork
1 onoin finely chopped
Salt & pepper to taste
½ cup water
1 level teas. All Spice
6 med. potatoes

Cook meat for about 1 hour. Cook potatoes till soft, then pass them in a potato presser. Add potatoes and spice to meat mixture.
Bake in a 400 degree oven.

PORK PIE

by Doris Demers Girard

1 lb. beef, 85% fat free
½ lb ground potatoes
20 crushed saltines
1 teas. clove
½ lb pork
¼ cup ground onions
salt & pepper to taste
1 teas. sage

Simmer everything together until potatoes are soft. Stir often to prevent sticking.
Makes one-9in. pie.

PORK PIE

by Patricia Lapointe Sansoucy

Pork butts - trim off all fat; Have meat ground or use ground pork (very lean) about 2 lbs. In large pot add meat and cover with water. Slice 1 large onoin per lb. meat, salt and pepper freely. Boil for 3 to 4 hours. Keep adding water if it boils off. Peel potatoes about 3 lbs. for each lb. of meat. Dice potatoes and add to meat on low. After potatoes are ready add more water and mash mixture together after adding 1 tsp. cinnamon and ½ teas, cloves per lb. of meat and potato mix. Salt and pepper to taste.
The filling is ready for your favorite pie crust.

TOURTIERE

by Aurore Doiron Normand

3 lbs. hamburg
1 onion finely chopped
To taste
Salt, pepper, allspice and clove
1 ½ lbs. ground pork
5 potatoes

Cook and mash potatoes. Cook hamburg and ground pork together. When brown mix in the potatoes and onion. Add spice; amount of spice is to your taste.
The tourtiere meat filling provides for 4 or 5 pies.

PORK PIE

by Diane Doiron

8 potatoes, cut up
2 lbs. ground pork
2 onions, cut up
a little salt & pepper
1 cup water

Add all ingredients to pan. Cook on top of stove for 3 hours on low heat. Stir occasionally. When cooked, add 1 teaspoon each: cloves and cinnamon. Mash ingredients together. Spoon into 2 pie shells, cover with additional crust.
Bake 350 degrees for 45 minutes.
Makes 2 pies

Pork Pie
by: Theresa Rossignol

1 ½ lb lean ground pork
1 med, onion, finely chopped
salt, pepper, cinnamon, cloves,
& poultry seasoning "to taste"
Cook pork with onion & seasoings
until done and drain off fat.
Cook 2-3 med. potatoes, mash
Add to meat mixture and fill
9" pie crust.
Bake 375* until golden brown.

Memere's Pork Pies
By: Jane Rossignol's grandmother
Mrs. Aldea Pare

Recipe makes 3 –9" pies
2 ½ lbs.ground pork
1 ½ lbs. ground hamburg
1-2 lrg onions, chopped
salt, pepper and poultry seasoning
"to taste".
Cook in very lrg. fry pan until
meat is done, In meantime
cook 4-6 lrg potatoes, when done,
drain, mash without milk. Combine
potato and meat mixture, add to
crusts, seal crusts with a little milk,
cover with top crust also brush with
milk. Cook 15 min.at 425*to golden
edges, then 325*for 30+ minutes.

Pork Pie

3 lbs Hamburg
2 lbs Ground Pork
2 lbs mashed Potatoes
3 Onions
Cloves, Salt and Pepper to taste

Cook meat with onions in a sauce pan. Add cloves, salt and pepper to taste. Add Mashed potatoes. Cool meat mixture and pour into an unbaked pie crust. Cover with top crust. Bake in a preheated oven at 375 F. Until crust is golden brown.

Irene Payheur Morris

TOURTIERE

2 lbs. ground pork	1 tbsp. salt
1 cup water	½ cup chopped onion
¼ tsp. nutmeg	3 cups bread crumbs
¼ tsp. allspice	¼ tsp. pepper

Cook all ingredients except bread crumbs for 2 hours. stirring often to prevent sticking. Cover during first part of cooking and take cover off for the last hour. Take off fire and add bread crumbs. Cool before putting into double pie crust.. Bake in a 450 degree oven for 30 to 35 minutes.

Anonymous

DICTIONARY OF AMERICAN FAMILY NAMES

Compiled by Rena Payeur Cote

ALLARD (Eng.) Descendant of Alard (noble, hard).

ALLEN, ALLAN, ALAN (Eng., Scot.) Descendant of Alan (A very old name of obscure origin); dweller near the Allen (green Plain), the name of rivers in Cornwall, Dorset, Northumberland, and Stirlingshire.

AUBIN (Fr., Eng.) Descendant of Albin (white)

BRADY, BRADIE (Ir., Eng.) The son of Bradach (spirited); dweller on the broad island.

CHARTER, CHARTIER (Eng., Fr.) One who drove a cart, a carter.

DESJARDINS, DES JARDINS (Fr.) Dweller in, or near, the gardens; one who cultivated a garden.

DOUCETTE, DOUCET, DOUCETT (Fr.) The sweet person, a name given an amiable person, sometimes ironically, however.

DUBE, DUB, DUBA (Fr.) One who raised and sold feather-legged pigeons; dweller at the sign of the feather-legged pigeon.

MARCHAND, MARCHANT, MARCAND, MARQUAND (Fr.) The tradesman or merchant.

OUELETTE, OUELLET (fR.) Dweller at the eye, or source, of the little stream or fountain.

PAUL, PAULL, PAULE, PAWL, (Scot., Eng., Fr.) Descendant of Paul (small); one who came from Paull (pole marking a ferry), in Yorkshire; or from Paul (church of St.Paulinus) in Cornwall.

PERREAULT, PERREAU, PERREAUD (Fr.) Descendant of Perreau, pet form of Pierre, French form of Peter (a rock).

PROVOST, PREVOT (Fr., Scot.) An officer of a monastery; a keeper of a prison; a chief magistrate.

REGAN, (Ir.) Decendant of the impulsive man; grandson of Raigan (little king).

RYAN (Ir.) Grandson of Rian (little) king).

SAMSON (Eng., Fr.) The son of Sam, a short form of Samuel (God hath heard; name of God; Shem is God); descendant of Samson (splendid sun).

SAYERS, SAYRE, SAYRES, SAYER (Eng.) One who sold silk or serge; one who assayed or tested metals; or tasted food; descendant of Saer or Sayer (victory, people).

Smith, Elston C, New Dictionary of American Family Names, Gramercy Publishing C.. N.Y. 1988

COUSIN/COUSIN

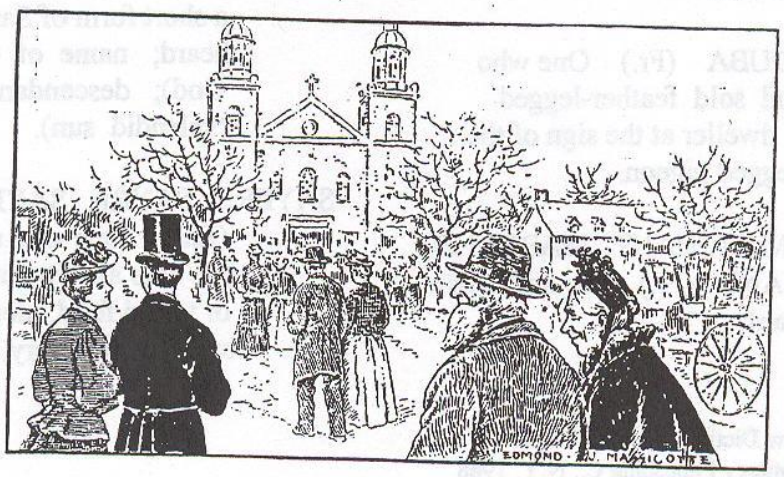
Gilles E. Auger

A feature of the REUNION genealogical program I use, is the relationship identifier of the source person with another person in the family tree. The family tree software I have is version 5 made by Leister Productions for exclusive use on the Macintosh.

How do I compare this with other software programs? I cannot because REUNION is the only program I have ever used. I find this relationship feature intriguing, because I let the computer tell me just how I am related (if so) to any person I add in my family tree. When one has not hundreds, but thousands to keep sorted appropriately, it is a fascinating discovery to see whether a cousin emerges, or an 8th generation grandmother that no one in my family ever knew existed.

I have entered the names of a vast number of relatives into this program. My son periodically E-mails my program to his system at an other address. This serves as my back-up. My son, Paul, has been very adept at finding or figuring things out! Find following: a discovery he made about his father and mother!

The genealogical tree kept filling as much and as fast as I could do the research at our wonderful library on Maine Street in Biddeford. Paul is also most interested as to the quantity I have been finding, verifying and loading into the program. We both did not realize just how vast this has become. It seems as though Paul was not satisfied with knowing that his father and mother were remote cousins. He created another diagram from the relationship feature, that has several families inter-related. My wife and I are just bewildered. After all, this exercise in finding our relatives was suppose to be a bit of fun in my retirement. It has been; and we are looking forward to other discoveries. We are now preparing a family reunion for the year 2000. Thanks to REUNION program, we will be able to collate, document, and publish some very interesting features for the family.



Louis Houle & Madeleine Boucher

Married 12 Jan 1655, in Quebec City

Three of their fourteen children were:

Jean HOULE (1659 - 1701)
& Anne ROULEAU (1662 - 1703)

Jean HOULE (1682 -)
& Françoise DUBOIS

Françoise HOULE (1721 - 1790)
& Jacques BARON

Jacques BARON (1751 -)
& Marie Genevive LASPRON DIT LACHARITE

Antoinette BARON
& Jean-Baptiste HOULE

Esther HOULE
& François CHAUVETTE

Philomne CHAUVETTE
& Godfroi LAURENDEAU

Marie Lucie LAURENDEAU (1875 - 1961)
& Hilaire LAFRANCE (1870 - 1949)

Eugene Joseph LAFRANCE (1899 - 1997)
& Eliane Bernadette Aline RICHARD (1898-1990)

Claire Hélène LAFRANCE (1942 -)
& Gilles Edouard AUGER (1935 -)

Claude HOULE (1671 -)
& Madeleine LEMAY (1677 - 1742)

Jean-Baptiste HOULE (- 1749)
& Anglique BOURGUIN (1710 - 1760)

Jean-Baptiste HOULE (HOUDE) (1738 -)
& Marie-Amable MAROT DIT LABONT

Jean-Baptiste HOULE
& Antoinette BARON

Esther HOULE
& François CHAUVETTE

Philomne CHAUVETTE
& Godfroi LAURENDEAU

Marie Lucie LAURENDEAU (1875 - 1961)
& Hilaire LAFRANCE (1870 - 1949)

Eugene Joseph LAFRANCE (1899 - 1997)
& Eliane Bernadette Aline RICHARD (1898-1990)

Claire Hélène LAFRANCE (1942 -)
& Gilles Edouard AUGER (1935 -)

Jacques HOULE (1667 -)
& Louise BAUDET (1671 - 1755)

Jean-Baptiste HOULE (1687 - 1749)
& Marie-Françoise DEMERS (1692 - 1765)

Pierre HOULE (1726 -)
& Marie-Louise CROTEAU (1733 -)

Pierre HOULE (1751 -)
& Josette DENEVERS

Louise HOULE
& Antoine SVIGNY (LAFLEUR)

Marie SVIGNY (LAFLEUR)
& Augustin GARNEAU

Louis GARNEAU (1831 - 1920)
& Henriette (Ct Dit) FRCHETTE (1840 - 1928)

Edouard GARNEAU (1870 - 1936)
& Rose-Anna CROTEAU (1877 - 1958)

Yvonne Nolla GARNEAU (1905 - 1986)
& Lucien Joseph AUGER (1905 - 1987)

Gilles Edouard AUGER (1935 -)
& Claire Hélène LAFRANCE (1942 -)

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Married (m.) in France ca. 1630

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Geneviève HAYOT m. Gabriel BÉRARD	Etienne De Nevers BOISVERT m. Marie-Jeanne LEMAY
Cathrine BÉRARD m. Jean MANDEVILLE	Joseph De Nevers BOISVERT m. Marie-Anglique PICHER/DUPR
Elisabeth MANDEVILLE m. Antoine ST MARTIN	François I BOISVERT m. Marie Josephte GRENIER
Antoine ST MARTIN m. Elisabeth LAVALLEE	François II BOISVERT m. Genevive HAMEL
Isabelle ST MARTIN m. Pierre DUFAULT (DUFOU)	François II BOISVERT m. Marie-Geneviève DANDURAND
Modeste DUFAULT (DUFOU) m. Louis Cartier II dit LAFRANCE	Narcisse I BOISVERT (1803 - 1879) m. Solange LASSONDE
Joseph Cartier dit LAFRANCE (1829 - 1902) m. Angele CARTIER (1832 - 1907)	Adèle (Odile) BOISVERT (1847 - 1881) m. François-Xavier FAUCHER (1835 - 1909)
Hilaire LAFRANCE (1870 - 1949) m. Marie LAURENDEAU (- 1961)	Alexina FAUCHER (1878 - 1944) m. Emmanuel BOURASSA DIT AUGER (1872-23)
Eugene Joseph LAFRANCE (1899 - 1997) m. Eliane B. Aline RICHARD (1898 - 1990)	Lucien Joseph AUGER (1905 - 1987) m. Yvonne Noella GARNEAU (1905 - 1986)
Claire Hélène LAFRANCE	**m. Gilles Edouard AUGER**

Claire and Gilles are 8th cousins

MOHEGAN CONNECTION

Reprinted from 1998 issue as an editorial correction. Our apologies for the errors and any confusion it may have caused you.

by Patricia Sansoucy

I will endeavor to relate my experience and discoveries relative to my children's Indian ancestry on their father's side. More precisely, that lineage coming down through their paternal grandmother (my mother-in-law).

On numerous occasions, I had been told of the Indian blood that pervaded my mother-in-law's, Agnes (Peterson) Sansoucy's, ancestry. She gave me the names of several relatives and so I pursued each lead with a letter of inquiry. I was pleasantly surprised to hear from a cousin of my husband's, Pearl Chadwick, who related how her Indian ancestors had walked from Wisconsin to New York. On route, they wove baskets to earn money for food and shelter. She also warned me that an aunt had information on their Indian roots which according to her grandmother was all wrong. Despite the negative advise, I was jubilant about the confirmation of Indian blood, and I followed up with the aunt, Agnes Peterson. This aunt was my mother-in-law's brother's wife. Agnes answered my letter and included several generations which proved to be accurate information. This aunt was the Town Historian for Dresden, New York, so I concluded her information was good save any transcription errors. I later verified the facts with census reports. So where did the Wisconsin data come from?

Agnes had supplied me with a genealogical line going back to Samson Occom. As I researched, I discovered the same "location" inconsistencies. I eventually found Occom documented in the Encyclopedias. This led me to Bowdoin College in Brunswick, Me. Here I found in the Art Museum, a painting of Occom. The security guard was helpful in pointing out a book in the gift shop with his picture reproduced along with a brief story. I was fortunate to ask if I could get a color reprint of the picture, since I could prove family lineage. They were able to get me a black and white one, a color one was out of the question. So I counted my blessings and departed, grateful for my acquisition. Little did I realize that the article in the book was to lead me to Dartmouth College where I again found another painting of this outstanding Indian. The archives also contained a wealth of information. Besides the manuscripts I was able to thumb through, I discovered that books had been published on Occom and by

Occom! Two were available to be purchased. What a treasure!

Armed with all this information, here is Occom's story as I have been able to piece together. Occom or Samson Occom as he was known, was born in the vicinity of New London, Connecticut in 1723. The day, he never knew. Samson's father was Joshua Aukum (Benoni) and his grandfather was Tomockham (Ashneon). His mother, Sarah Wauby or Sampson, was said to be a descendant of the famous Pequot Sachem, Ben Uncas, a Mohegan chief. Sarah was a Groton Indian of the Pequot tribe under the Mohegans.

Samson became a convert to Christianity during what was called the "Great Awakening" between 1734-42. Occom was the first and most successful pupil of Reverend Eleazar Wheelock. Occom studied not only English but Latin, Greek, and Hebrew. His studies equipped him to go on to college but his health and poor eyesight prevented this from happening. Consequently, he took the position of schoolmaster and minister to the Montauk Indians on the eastern tip of Long Island. This he did from 1749 to about 1761.
During this period, two significant events transpired in his life. The first was his marriage to Mary Fowler, a member of the Montauk tribe, and the second was his ordination as a Presbyterian minister in 1759.

Due to Samson's accomplishments, many other Indians came to Wheelock for their education. As a result the Wheelock Indian Charity School was established. After Colonel Joshua More donated a house and a schoolhouse in Lebanon, the school was renamed the More's Charity School. Finances were dangerously insecure. In an effort to improve this situation, Wheelock decided to send Reverend Occom to England in the company or Reverend Nathaniel Whitaker. The two set off to seek funding for the school. They departed on December 3, 1765, and were taken ashore on February 2, 1766. Occom greatly attracted and charmed great numbers of important people by the way he spoke, dressed, and behaved. In England, Indians were a bit of an oddity! They remained in England for almost two and a half years raising 12,026 lires for the Indian Charity School. The treasurer of the fund, John Thornton, had written, "Mr. Occom was the instrument under God that was the means of collecting all the money."[1]

Shortly after their return, Occom learned that Wheelock had had a change of heart. Eleazar Wheelock had become disenchanted with the Indian Charity School due to a returning to their heather ways by a majority of his pupils. Instead, he felt the converting of the Indians could better be realized by training white missionaries for this purpose. Having obtained a piece of land in Hanover, New Hampshire,

Wheelock founded Dartmouth College with the funds raised in England. The college was named after the second Earl of Dartmouth, a most sympathetic supporter of Occom's efforts.

Permit me now to back up and tell you a little about Occom's family life. He had now fathered seven children and owned several acres on which he built a house clapboarded with cedar. Fellow Indians helped in its construction and the structure was well finished before his aforementioned excursion to Europe. It was sad to discover that during his absence, his family had not been properly provided for by the Reverend Wheelock. Occom's feelings were hurt when he found "his wife in poor health and his children showed the need of paternal government".[2] For this and the previous afront concerning Wheelock's abandonment of educating the Indians by misusing the funds appropriated for this purpose, Occom never reconciled.

In time Occom had three more children and he traveled westward to the Oneidas to bring God to them. For many years, he sacrificed and was paid half of what was paid to a white minister. For his pay he was also expected to be schoolmaster when his brother-in-law, David Fowler, did not accompany him. When he returned home he was involved in the famous "Mason's Case", a suit against the government regarding the taking of Indian held land. "Occom, as a guardian of the rights of his people, was a close student of the law".[3] As the Indian plight for land escalated, they were forced to move many times. Due to this, the Mohegans, also became known as the Stockbridge Indians. In another move, "The emigrants who started for the Oneida country on May 8, 1784 included twenty families, and among them were Jacob Fowler and Occom's son-in-law, Anthony Paul."[4] In the Oneidas, they established Brothertown, and lived there before their removal to the White River country in Indiana in 1809. This moved was impede because of the War of 1812, but eventually they travelled onward only to discover upon their arrival that the government had already acquired the land they had been promised. All this relocating had never effected his immediate household because they had remained in Connecticut. His descendants were the ones who were shuffled and scattered here and there. Eventually, these derangements found them in the Green Bay country of Wisconsin.

Having tracked the Indian plight, I now had the answer to who had the correct historical information regarding the family. Both cousin and aunt were right. Neither had the whole story. How wonderful it was to finally be able to solve a puzzle!

The lesson is never disqualify any data until you can prove it. Patience and fortitude will lead you to discovering the holes in your family tree. Good luck.

[1] Sadik, Marvin S.; Colonial and Federal Portraits at Bowdoin College; Bowdoin College Museum of Art, 1966. p.65.

[2] Love, William DeLoss, PhD.; Samson Occom and the Christian Indians of New England; The Pilgrim Press, Chicago, 1899. p.153.

[3] Blodgett, Harold; Samson Occom: The Biography of an Indian Preacher; Dartmouth College Publications, Hanover, N.H., 1935. p.186.

[4] Ibid; p.171.

Tomockham (Asheon) m. ?

Benoni (Joshua Occom) m. Sarah (Wauby or Samson)

Samson Occom m. Mary Fowler

Tabitha Occom m. Anthony Paul

Sampson Paul m. ------ (a white girl)

Christiana Paul m. Evatus Jakeway

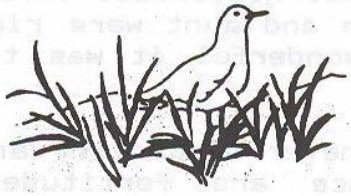
Nelson Peter Peterson m. Mary Elizabeth Jakeway

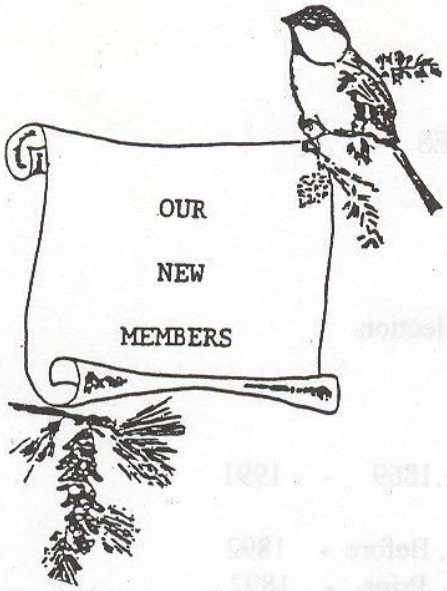
Clarence Peterson m. Anna Petty

Hormidas Sansoucy m. (Agnes) Bessie Peterson

George Sansoucy m. Patricia Lapointe

Eric Sansoucy, Timothy Sansoucy





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St-Ann, Woonsocket, R.I.			

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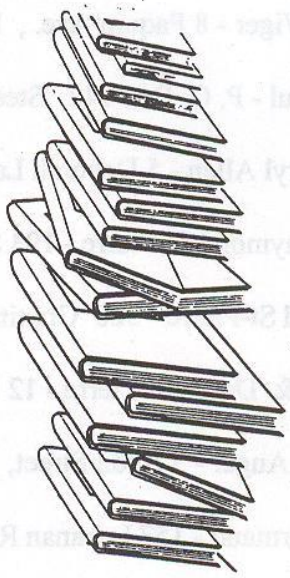

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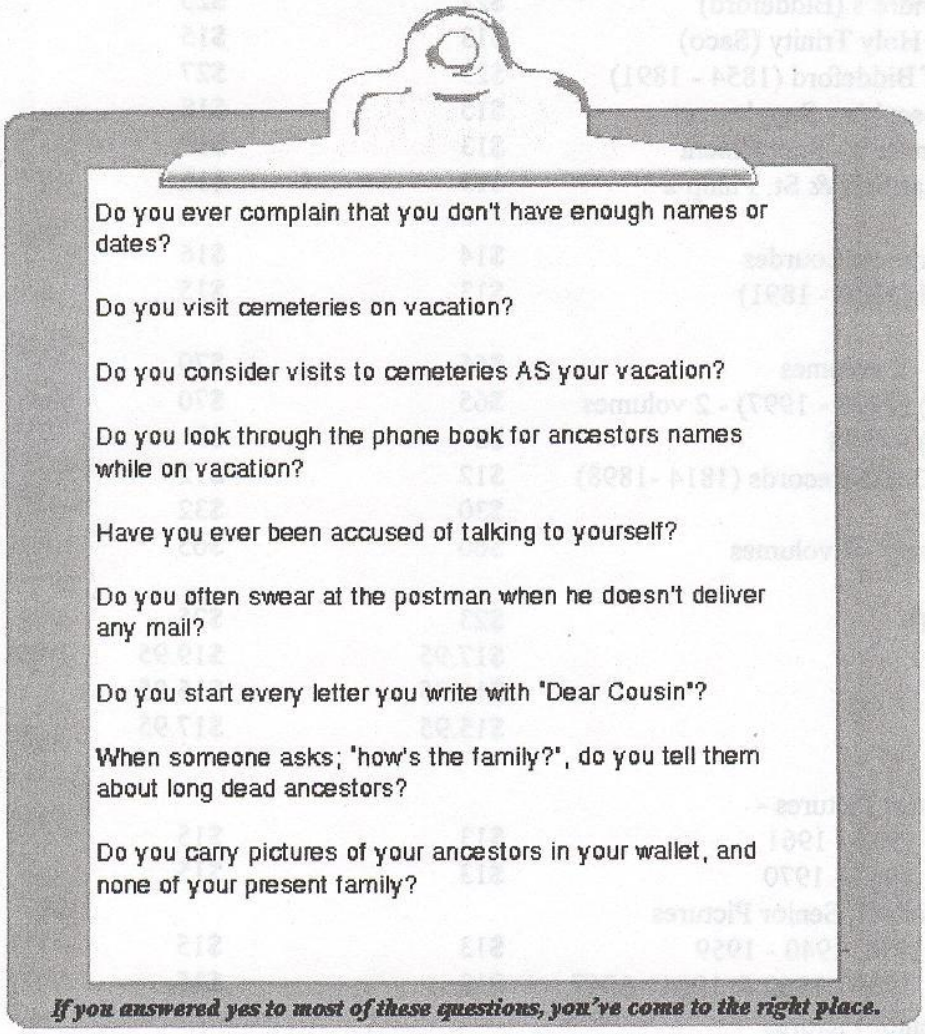

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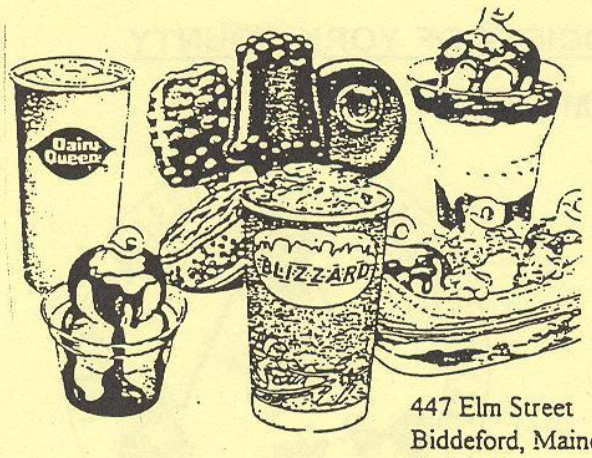

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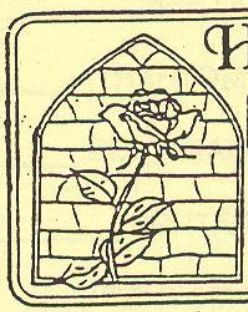

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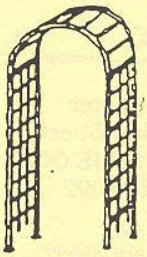

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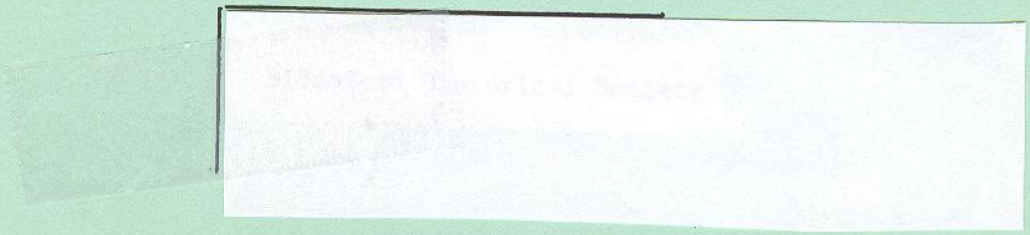

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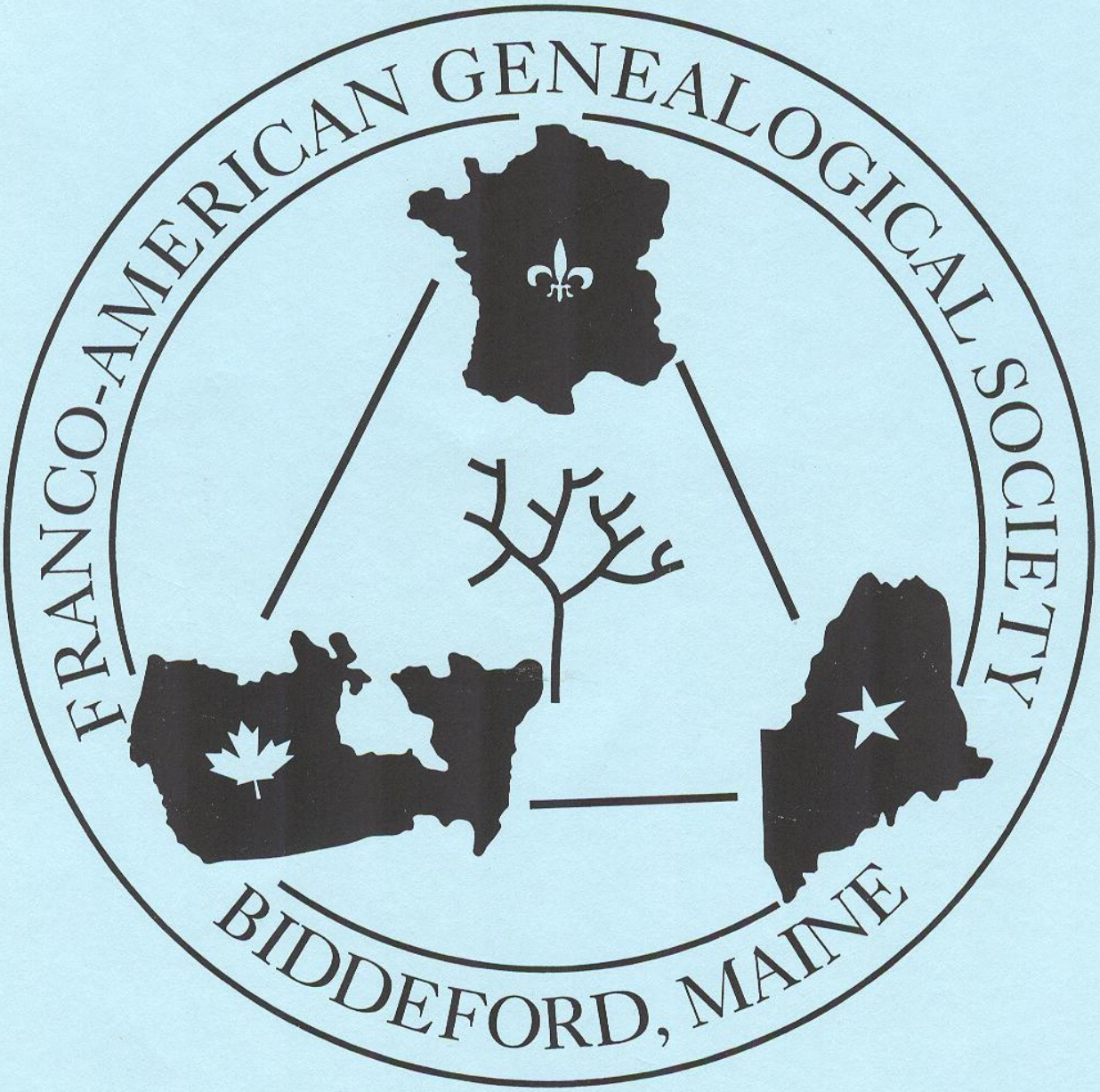

November 2000
Volume #17

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November 2000

Members,

All of us know a little something about our living relatives. We enjoy telling stories about our kids' achievements and exploit, and we certainly have a fondness for those "characters" in each of our families. Yet our knowledge of our families often does not go much beyond those members we actually know. So let's all take a little time "to listen" & "to chat" with our family members young & old to continue our "oral traditions" and learn as much as possible about ourselves, and to preserve our rich Franco-American Heritage.

Our Library collection is constantly expanding & becoming quite technical with the addition of our computer and a small collection of CD's. With everyone's help this year; our goals are to continue adding to our collections, to have workshops, & instruction for computer use. All other suggestions are welcome.

This year's La Kermesse was again a great success!.
Due to efforts of Rena Cote and many other members, the sale of the " Coats of Arms" took top billing. We are also in the process of adding many more names to our list, as well as looking into the possibility of doing a little research on the "meaning of symbols" on the "Coats of Arms".
Again, THANK YOU to ALL who have made this possible.

Jane Rossignol

"INSTANT" ANCESTORS
(A Computer/Genealogy Success Story)

by Theresa Cassidy Abbott

It began innocently enough. My husband and I were enjoying the company of friends at a Christmas party hosted by Rena and Raymond Cote in Biddeford. This annual event was something we always looked forward to. Year after year, we were treated to Ray's warm and cheerful hospitality and Rena's extraordinary culinary talents. And it was always a delight to be brought up to date on their many interesting activities. The Cotes are two of the busiest people I know.

This particular evening, as Rena was showing me her latest project - a gorgeous bird quilt - my eye was drawn to the wall. A large fan-shaped chart, which upon closer inspection, contained hundreds of names and dates. Curious, I asked, "What is this, Rena?"

In her typical blasé manner, she replied, "Oh, that's Raymond's family tree."

"But it's so big!"

"Well, it goes back ten generations." Rena was so matter-of-fact. I, on the other hand, was astounded. My own "family tree" went back a measly three generations. I knew no more than my grandparents names and that my father's and mother's parents immigrated to New York from Ireland and Italy, respectively.

The Cote's genealogical masterpiece played on my mind for some time after. I began to develop an intense need to know more about my own family. I had a problem, though. My parents had died years ago. My mother's only brother was also gone. I contacted his wife, my Aunt Mary, and she provided the birth dates and birth cities in Italy for my maternal grandparents. I've been unable to go further with this line.

My father's lineage promised to be a greater challenge. I was only nine years old when he died. When I was twelve, my mother remarried, we moved away from New York, and she lost touch with his brother and family. This brother, my Uncle Hugh Cassidy, had a two-bedroom apartment in his basement in Long Island, where my mother and I lived for two years after my father died. Uncle Hugh had three daughters, one who was only a month older than me and two who were older.

I wrote a letter to "Occupant" at the address of that house, explaining who I was and that I was trying to get in touch with the family of Hugh Cassidy. The letter came back stamped "Unknown". Dead end.

I had some memory of being told that my father and Uncle Hugh had a third brother. This brother was the oldest and had stayed in Ireland when the family came to New York. They had said his name was Joseph. Ireland is a big place and the name "Joseph Cassidy" is as common as "John Smith" in the U.S. How could I begin to try to find him?

Enter the computer. I searched some genealogy sites, on and off, from 1996 to 1998. This proved to be an exercise in futility. The slowness of downloading, coupled with the abundance of Joseph, Hugh and Patrick Cassidy names, was frustrating and overwhelming. I gave up.

In the summer of 1999, we purchased a new computer that left the old clunker in the dust. The speed of downloads was incredible. Within a week, I was back on the genealogy sites.

The first day out, I found a site called "Genforum". They provide a forum for posting information or requests for information. These postings are sorted by surname. I typed "Cassidy" in the search field and a list of headings surfaced. I was skeptical, given the huge numbers, but began clicking on the headings and reading the postings.

I bypassed many headings that I knew would be useless - "Cassidys settled in Kentucky" - "Cassidys from Dublin to Michigan". I was looking for Cassidys to New York from I-didn't-know-where.

I clicked on a posting with the heading "Cassidy. County Cavan to New York". The poster here was looking for the families of Hugh Cassidy and Patrick James Cassidy. I didn't get too excited because these names are so common. As I read further, my heart began to pound. This person said that Patrick James went by the name of Jim and that he had married an Italian lady and he died in 1949. My father was called Jim and he died in '49. My mother was Italian. She went on to tell the names of Hugh and Patrick's parents - the same as my grandparents' names. She named the cemetery in NY where they're buried. And then she gave the last known address of Hugh Cassidy. It was the address of that house on Long Island where my mother and I had lived with my uncle and his family! My hands were shaking and I was out of breath. This person was looking for *me*!

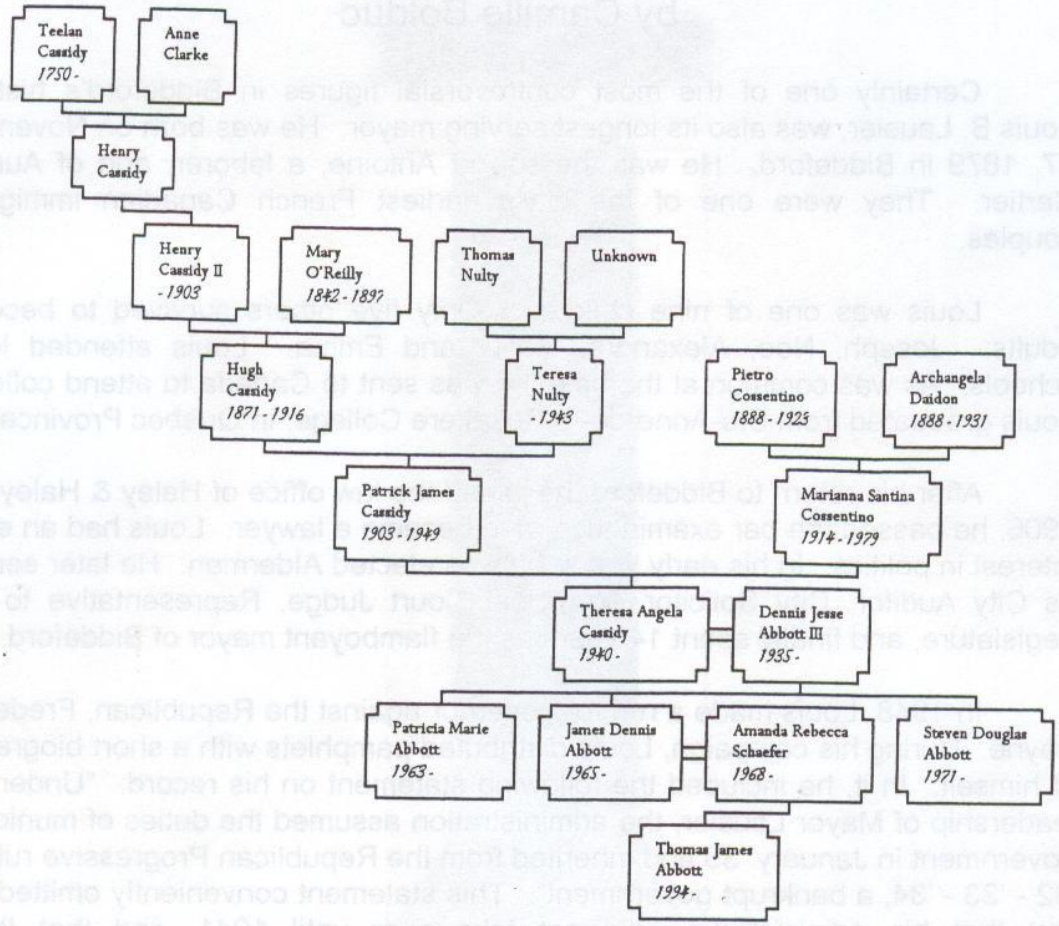
E-mail addresses are provided for all posters to the forum. I e-mailed the poster immediately and identified myself. The poster was the wife of my first cousin, once removed - the grandson of my Uncle Joseph!

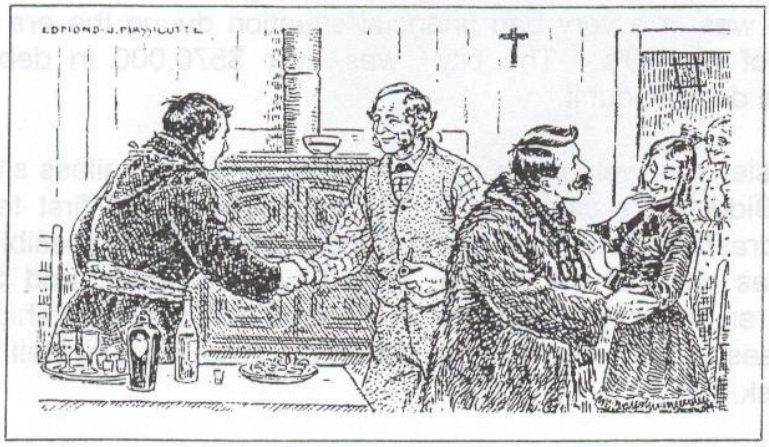
Since that day, I have been back in contact with two of my Uncle Hugh's daughters. I was saddened to hear of the death of the third daughter. Uncle Hugh died in the sixties. Uncle Joseph had six children, only two who still survive. His daughter Peggy and I have written letters and recently spoke on the phone. She always signs her cards and letters, "Your FIRST cousin, Peggy". Old family photos have been exchanged. Peggy and I discovered that we each possessed a copy of the same photo of our grandmother holding an eight-month old me on her lap. She has sent me pictures of my grandfather and it is such a thrill to finally know what he looked like. Peggy is as excited as I am about finding each other. A trip to Ireland is planned for the summer of 2001.

Although the Cote's ten-generation tree still transcends mine, I am now very happy to have an eight-generation Cassidy tree. This is due to the efforts of Peggy's daughter-in-law Bernadette, the original poster on "Genforum". She did all the research and interviewed many relatives in New York and Ireland. She had been searching for me and for my Uncle Hugh's family for several years.

For me, all it took was the click of a mouse!

Hourglass Tree of Theresa Angela Cassidy





La visite du Jour de l'An.
The New Year Visit.

Louis B. Lausier
Biddeford Mayor 1941 - 1955

by Camille Bolduc

Certainly one of the most controversial figures in Biddeford's history, Louis B. Lausier, was also its longest serving mayor. He was born on November 17, 1879 in Biddeford. He was the son of Antoine, a laborer, and of Aurelie Cartier. They were one of the city's earliest French Canadian immigrant couples.

Louis was one of nine children. Only five others survived to become adults: Joseph, Noe, Alexandre, Henri, and Emma. Louis attended local schools. As was common at the time, he was sent to Canada to attend college. Louis graduated from Ste-Anne-de-la-Pocatiere College, in Quebec Province.

After his return to Biddeford, he joined the law office of Haley & Haley. In 1906, he passed the bar examination, and became a lawyer. Louis had an early interest in politics. In his early years, he was elected Alderman. He later served as City Auditor, City Solicitor, Municipal Court Judge, Representative to the Legislature, and finally spent 14 years as the flamboyant mayor of Biddeford.

In 1948, Louis made a run for governor against the Republican, Frederick Payne. During his campaign, Louis distributed pamphlets with a short biography of himself. In it, he included the following statement on his record: "Under the leadership of Mayor Lausier, the administration assumed the duties of municipal government in January '35 and inherited from the Republican Progressive rule of '32 - '33 - '34, a bankrupt government". This statement conveniently omitted the fact that his administration did not take over until 1941, and that three Democratic administrations preceded his own!

Like the great majority of towns and cities throughout the United States, Biddeford definitely was in a very bad financial situation during the era of the Great Depression of the 30's. The city was over $570,000 in debt, and something had to be done about it.

Louis B. Lausier was well aware of the poor and often penniless situation of the majority of Biddeford's citizens. At the beginning of his first term as mayor, Louis took drastic measures to cut expenses as much as possible. He appointed himself as chief of the Police, Fire, Finance, Street, and School Departments. He ran the city's business somewhat like a dictatorship. He oversaw the expenses in each department. No check ever left City Hall before first crossing his desk.

During each year of his administration, Louis succeeded in reducing the city's debt and the mill rate. The city reached the point, under Louis' care, of being one of a very few in the country becoming completely free of debt. Mr. Lausier was very much like President Calvin Coolidge (a Republican), in believing that. "No dignity is quite so impressive and independence quite so important as living within our means".

Louis kept the city services at the barest minimum. He encouraged parents to send their children to parochial schools, this relieving the taxpayers' burden for public schools. To people complaining that the city's streets were not plowed in the winter, Louis would reply that God had put the snow there and that in time He would remove it. A lot of dark green paint was used in the schools, most likely federal government surplus, which could be obtained at a very low price.

Throughout his political career, Lausier made many friends, but in addition made many enemies. His strict control of finances met with overwhelming approval at the beginning. When the general economy improved, Mr. Laisier failed to make changes in his policies. He continued to refuse to give the citizens better services. In time opposition to his miserly ways became stronger.

In 1952, the official election returns gave the victory to Lausier by only 40 votes over his opponent, Attorney Arthur Lesieur. A judicial recount gave Lesieur the victory by a 140 vote margin. However, the Maine Supreme Court allowed Lausier to remain in office because as they said, Lesieur should have resigned his judgeship in the city. This was deemed constitutionally incompatible with that of the mayor. The election's final tally showed that the citizens had lost their confidence in the administration.

Finally in 1955 Albert G. Lambert, a fellow Democrat, defeated Lausier by 29 votes in the primary election, and became the city's next mayor. The narrow defeat clearly showed that "Papa Lausier", as he was affectionately called, was still very popular in Biddeford. Through his leadership, after a decade of extreme frugality, the city's solvency had been restored.

After fifteen years of financial restraint, the city was in dire need of major improvements in many areas, especially in the school department. A new high school was needed. It has been said that Louis offered to give the city a large tract of land he owned between Graham and Elm Streets as the site for the new school. His only condition was that the new school be called the "Louis B. Lausier High School". The offer was rejected; and the school was subsequently built at a different site during the administration of Clement Deschambault.

Little is known about Louis' private life. He married Aline Marguerite Thivierge at St. Joseph Church in Biddeford on July 4, 1916. The union lasted a

very short time. A court document dated January 9, 1923 (Probate # 59977) states that his wife deserted him; so he got all their property. His wife was left with nothing. She claimed he was an alcoholic, addicted to opium and other drugs, was unfaithful, impotent, and treated her with extreme cruelty.

Louis' brother, Joseph, lived in Marblehead, Massachusetts with his wife Angelina Ledoux. Their son, Robert, came to live and work in Biddeford. Robert was living with his maternal aunt, and worked at an Elm Street filling station, owned by his uncle, Frederick Ledoux. The story told is that one day Robert and another station employee closed the station, to attend a ball game in Boston. The story goes on that Louis, who most likely had interests in the station, had both men fired. Robert returned to Marblehead, and they were said never to have spoken again.

People who knew him said he was headstrong and generous to his friends, but spiteful to his enemies. He practiced law with his partner, William Donahue. He was undoubtedly quite successful financially. He became President of Pepperell Trust, and operated two movie theaters in Biddeford.

When Louis died in 1962, Biddeford's mayor had the city's flags flown at half staff. His final resting place in St. Joseph's cemetery is very easy to find. The monument is more than twice as high as any other monuments in the cemetery (about 25 feet high). The stone's prominent letters read:

Louis B. Lausier
Mayor of Biddeford
for the years 1941 - 1955

Buried with Louis in the same plot are:

Antoine, his father (1833 - 1895)
Aurelie Cartier, his mother (1845 - 1936)
Emma (1881 - 1963)
Henri (1869 - 1918)
Alexandre (1872 - 1917)
Noe (1877 - 1927)
Philias Fontaine (1855 - 1887)
Georgiana Lausier Fontaine, Antoine's sister (1867 - 1903)

PINARD LAUSIER LAUZIERE

Louis B. Lausier Marguerite Aline Thivierge	M: July 4, 1916 St.Andre's church, Biddeford
Antoine Lausier Amelie Cartier	M: date unknown place unknown
Beloni Lausier & Lauziere Genevieve Joyal	M: Feb., 9, 1830 St-Francois du Lac, Yamaska Co.
Francois Lauziere Angelique Niquet	M: Oct., 21,1786 St-Francois du Lac, Yamaska Co.
Francois-Regis Pinard dit Lausier Therese Cartier	M: Nov., 15, 1751 St-Francois du Lac, Yamaska Co.
Louis Pinard dit Lausier & Lauziere Madeleine Renou	M: Nov., 24, 1698 St-Francois du Lac, Yamaska Co.
Louis Pinard Marie Madeleine Hertel	M: Oct., 29, 1658 Trois-Rivieres P.Que.
Jean Pinard Marguerite Gaigneur	Residing in the Parish of Ste-Marguerite, City of LaRochelle, Ancestral Province of Aunis, France

Top 10 Indicators that you've become a GENE-AHOLIC - *Author unknown*

1. You introduce your daughter as your descendent.
2. You've never met any of the people you send e-mail to, even though you're related.
3. You can recite your lineage back eight generations, but can't remember your nephew's name.
4. You have more photographs of dead people than living ones.
5. You've ever taken a tape recorder and/or notebook to a family reunion.
6. You've not only read the latest GEDCOM standard, but also you understand it.
7. The local genealogy society borrows books from you.
8. The only film you've seen in the last year was the 1880 census index.
9. More than half of your CD collection is made up of marriage records or pedigrees.
10. Your elusive ancestor has been spotted in more different places than Elvis!

HISTORICAL "TIDBITS" of the Biddeford area

from: *A Franco-American Experience* by: Loretta M. Turner,
Alton Sutton Publishing Inc., Dover, NH., 1993.
By- Jane E. Rossignol

***La Societe St. Jean Baptiste de Bienfaisance, was founded on17 July,1867. A group of Franco-Canadians in Biddeford formed a benevolent society to unite and lend a helping hand to its members for social and fraternal causes, sick and disability assistance, and death benefits – providing moral as well as financial support. The Society saw a need to support the hundreds of Franco-Americans who were moving to the area with their families to take advantage of the opportunities of growth in this active mill town. The group represented a broad spectrum of the Franco society and included clerks, mill workers, tradesmen, business owners, doctors, lawyers-all who shared common goal of assisting individuals and community concerns. They played a role in the establishment of the first French-speaking parish, St. Joseph' Parish. Through the years their resolve has been tested – the post-First World War influenza epidemic, the Depression, post-Second World War economic downturn – but they survived intact.
The founding fathers: Alphonse Dion, (Who instigated the movement) Alphonse Pare, sec. Henri Lord, president (his mother was Franco-Canadian), Joseph Parant, sec-correspondent.

***Pierre Painchaud was a Franco-American who left an indelible impression and a legacy to the citizens of Biddeford. He came with his family to work in the mills when he was 5 yrs. Old. Pierre, organized his first band, at the age of18, in 1872. Painchaud's Band raised money & purchased uniforms for the band's trip to Quebec in 1885 where the band won first prize in a festival competition by marching up three flights of stairs to the convention hall without a break in music or marching cadende.

***Pierre Painchaud also organized and directed many different orchestras:
- *L'Union Musicale.*This Orchestra was made up of sixty men, women & youngsters.
-The Philharmonic Orchestra, organized in 1901: Mrs. Heloise Painchaud Renouf, Joseph Cote, Pierre L. Painchaud, Willam Spofford, George H. Reny, Joseph A. Cote, Harry H. Crane, Joseph H. Martin(who later became leader of Painchaud's band), Albert Neveux.

***The A & P-Atlantic & Pacific Tea Co. was located on the corner of Alfred and Jefferson St. in the early 1900's. Coffee at $.21 a pound .

***L. Albert Neveux was the proprietor of Neveux Barber Shop, *c.* 1902,Elm St.

***In June1891- Mamie Leblanc was the first to graduate from St. Joseph's Convent.

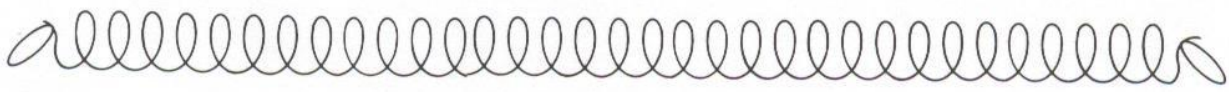
***Evangeline Thibodeau was born on Feb. 14, 1892 in St. Celestin, a small village on the St. Lawrence River. Her family was compelled to seek new survival skills after a loan her father had made to a relative went sour, forcing him to sell off most all the family's assets and move. At thirteen, Evangeline went to work in the Laconia Mills as a winder. For the twelve-plus-hour day, six-day week, she earned $.25 a day, which she gave to help support the family of twelve. Her mother and a newborn baby boy had both died shortly after birth, and soon after the family had relocated to Biddeford. Her weeding day was Dec 26, 1910 and the ceremony took place at 6:30 am on a Monday morning, A Quebec custom.

***Alfred Bonneau (1862-1920) Whenever Franco-American culture, religion, language or politics were an issue, one can be sure the *LaJustice*, Bonneau's French language newspaper (1896-1951), was leading the discussion before anyone else. He believed in and practiced "La Survivance" and his paper and writings encompassed those tenets. Although today many of his concerns seem archaic – especially with regard to women's roles and "assimilation" – his concern for Franco-American culture could not be doubted. (Norman Beaupre)

***A list of young milll workers from *Old Mill Group (work unit) #2, c. 1912* taken from "The Pepperell Sheet", vol.IV, June 1919.
Willie Boissonneault, Alphonse Cadorette, Milfred Boissonneault, Alfred Durette, (killed in the first World War), Albert Neveau, Emma Grenier, Anna Couture, Blanche Hebert, Marie Wright, Diana Lamb, Oscar Cadorette, Cordelia Morin, Frank Rivers, Escali Lantagne, Bernabe brothers, Petit, Fred Lambert, Brousseau, Danis, Poisson, Eva Bald, Martineau, Morin, Lafargue, Lauertine.

***1899-1900– Convent Bon Pasteur, Biddeford, Maine. List of students: Josephine Nadeau, Mable Prue, Madeleine Rogue, Corinne Villandry, Isabel O'Neal, Eva Morin, Mary Scott, Fabiola Cartier, Livanie Schute, Marie-Mary Potvin, Albina Allard, Clarinth Archabeault, Helene Thivierge, Elsie Girouard, Antointette Thivierge, Virginaia Robitaille, Mary Ross, Corrine Cartier, Victoria Verveille, Mary-Louise Menard, Eva Cote, Anna Cartier, Eva Prue (became Mother Christopher), & Georginna Potvin.

***J.R. Libby & Co. of 118 Main Street, Biddeford, c. 1903- The Libby company knew where their profits were, and employing Francos provided them not only with a hard-working staff but with reciprocal trade from the large Franco population.
*staff: Delia Palardy, Fannie Couillard, Marie-Louise Landry, Malvina Archambeault, Cloriinthe Archambeault, Wilbor Boisvert, Anna Chagnon, Emma St. Pierre, Miss Lord, J.B.Joncas, Miss Clara E. Lowell.



The Guay - Desloges Marriages

by Camille Bolduc

If one studies the marriage records of the early years in the settlement of New France, some unusual patterns emerge. It is fairly common in searching these old records to find three or four brothers and/or sisters from one family being married to three or four brothers and/or sisters from another family. If a single man's brother died, it was also a common custom for the man to marry his brother's widow.

The greatest reason for these marriage patterns is that in its earliest years, New France had a small number of men and women who were of marriageable age. Since there were few roads, transportation was extremely difficult, and therefore men did not travel far in their search for brides.

This pattern of multiple marriages within a family would now be considered unusual. The Guay and Desloges families were one of a few Biddeford families that also had multiple sibling marriages.

Pierre Guay married Alice Lachance at St. Joseph Church in Biddeford on September 6, 1930. They became the parents of six sons and a daughter: Maurice, Robert, Raymond, Richard, Conrad, Paul, and Doris.

Alexandre Desloges was married in Ham Nord P.Q. on June 7, 1930 to Lina Sevigny. They became the parents of five children: Marcel, Cecile, Jeannine, Claudette, and Rachel.

Three children from each of these families united in marriage all at St. Joseph's Church in Biddeford. First Robert Guay married Cecile Desloges on June 20, 1953. Then Raymond Guay married Claudette on May 26, 1956, and finally the third brother, Maurice, married Rachel on May 23, 1964.

St. Joseph Cemetery is the burial place of three of the parents. Pierre was the first to leave this world. He was only 54 years old at his death. He was buried on July 17, 1959. His wife, Alice, was buried on June 13, 1966. She was 58 at the time of her death. Alexandre Desloges was buried on March 27, 1971. He was 67 years old at his passing. His widow, Lina, married Charles Huot on October 16, 1976, also at St. Joseph's Church in Biddeford, Maine.

Guay Paternal Line

Pierre Guay Alice Lachance	m. Sept 6, 1930 St. Joseph, Biddeford, Maine
Simeon Guay Olivine Fortier	m. July 25, 1899 St. Joseph, Biddeford, Maine
François Guay Sophie Estiambre-Sansfaçon	m. May 27, 1845 Notre-Dame, Quebec City, P.Q.
Joseph Guay Catherine Forgue	m. Oct 7, 1782 Levis, Levis County, P.Q.
Joseph Guay Angelique Turgeon	m. Nov 26, 1755 Levis, Levis County, P.Q.
Jean Guay Marie-Anne Carrier	m. Nov 16, 1722 Levis, Levis County, P.Q.
Louis Guay Suzanne Samson	m. Jan 10, 1692 Levis, Levis County, P.Q.
Jean Guay Jeanne Mignon	m. Nov 10, 1652 Quebec, P.Q.
Jean Guay Marie Dumont	Resident of Notre-Dame du Mont de Berneuil Ancestral Province of Saintonge

Desloges Paternal Line
(Delorge & Dalage)

Alexandre Desloges Lina Sevigny	m. June 7, 1930 Ham Nord, Wolfe County, P.Q.
Edouard Desloges Amanda Sevigny	m. July 25, 1887 Ham Nord, Wolfe County, P.Q
Louis Delage (1st wife - Julie Paquet) Rosa Daily (Daly)	m. Dec 26, 1891 Ham Nord, Wolfe County, P.Q.

Note: When Edouard Desloges married Amanda Sevigny on July 25, 1887, Edouard's parents were listed as Louis Desloges & Rosa Daily (and Daly). This was impossible. Louis had been married to Julie Paquet at St-Gilles, Lotbiniere County on Nov 5, 1850. Most likely Edouard was the son of Louis by his first marriage.

Jean-Baptiste Delage Josephine Demers	m. Nov 25, 1828 St-Nicholas, Levis County
Amable Delage-Lariviere Marguerite Couture	m. Jan 25, 1808 St. Nicolas, Levis County
Jerome Delage Marie Voyer	m. Aug 17, 1772 Ancienne Lorette,Quebec County
Pie-Pierre Delage Lariviere Marie-Anne Gili (and Gely)	m. Nov 8, 1745 Ancienne Lorette,Quebec County
Laurent Jacques Delage Renee Bezeau	m. around 1693 Ancienne Lorette of unknown location in France

ORIGIN AND DEVELOPMENT OF HERALDRY

A Publication in the Heraldry & Genealogy Series by HERALDRY ARTISTS LTD., Trinity St., Dublin 2

Europe in the fifth century experienced the fall of the Roman Expire. Imperial organization was about to give way to the chaos of the dark ages. In the circumstances of the times the ordinary people literally threw themselves at the knees of the local strong man, imploring him to protect them. He, in turn, allowed them to become his tenants on condition that they became his soldiers as often as the need arose. This mutual agreement between tenant and landlord was known as the feudal system.

Since feudalism was primarily concerned with the defense of life and property, great emphasis was naturally placed on the preparation of individuals for war. Mock battles called tourneys were frequently staged in which knights, using blunted weapons, would challenge each other to jousts, tilting and other feats of arms. In a word, the tournament became, the feudal military training school presided over by rather conspicuous officials known as ***heralds.***

With much fanfare and pomp, these heralds would introduce the contestants, remind them of the regulations, relate their past achievements and describe to the spectators the bearings on their shields, personal apparel and horse trappings. Heralds were normally in the private employ of wealthy knights who rewarded them greatly.

Improvements in defensive armour about the middle of the 12th century quickly created a situation which greatly enhanced the status of heralds. In place of chain or link mail, knights were covered from head to foot in multi-piece fine plate armour with the head completely encased in a helmet. The very large curved shield gave way to the smaller triangular styled shield.

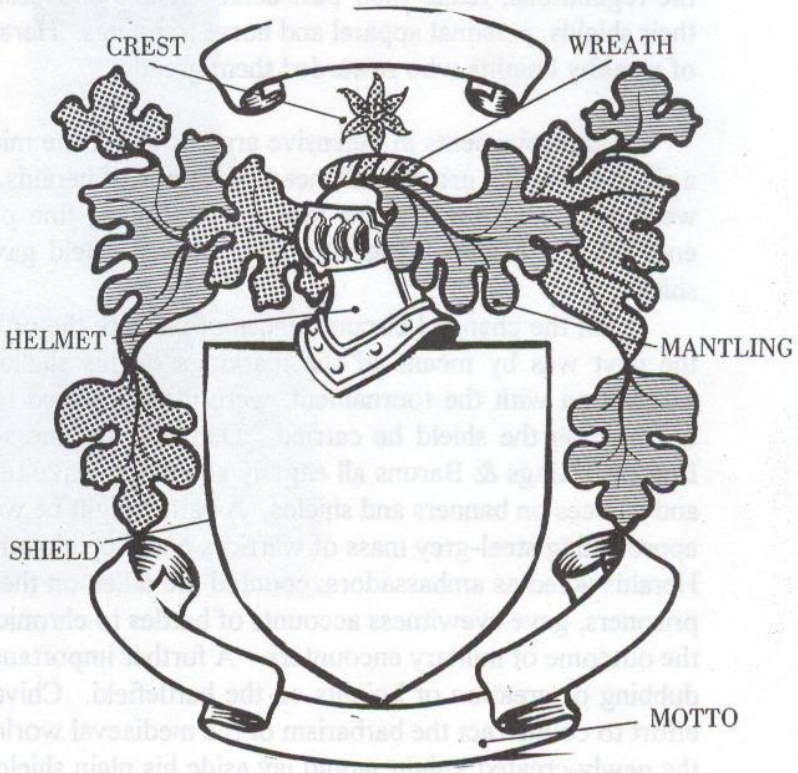
In the changed circumstances of warfare the only means of telling one combatant from the next was by means of the markings on his shield. The heralds, because of their long association with the tournament, were ideally placed to tell the identity of a knight from the bearings on the shield he carried. Demands for the services of heralds became universal in Europe. Kings & Barons all eagerly sought to make use of their skills in recognizing patterns and devices on banners and shields. A battle might be won or lost depending on how quickly an approaching steel-grey mass of warriors could be identified.

Heralds acted as ambassadors, counted the fallen on the battlefield, supervised the exchange of prisoners, gave eyewitness accounts of battles to chroniclers and reported to their royal masters the outcome of military encounters. A further important function of heralds was to assist at the dubbing or creation of knights on the battlefield. Chivalry was promoted by the church in an effort to counteract the barbarism of the mediaeval world. During the ceremony of knighthood the newly-created knight would lay aside his plain shield and be given a new patterned one. A record of this new shield would be made by the herald.

The oldest armorial shields were simply bi-colored and tri-colored and divided into two or more compartments by vertical, horizontal, diagonal or intersecting lines. The resulting geometrical patterns were known in heraldic language as *ordinaries.*
The ordinaries were not abstract inventions but had a concrete origin in the structural requirements of the long kite-like shields. Since wood was the principal element in the composition of the shield, they required to be strengthened by wooden or iron clamp, strips, crossbars, studs, rivets, and protective rims of metal. These reinforcement were sometimes gilded or silvered, & when brightly colored the result was what the heralds intended and indeed what the military desired; a clearly recognizable shield, even at a distance. Shields so designed were susceptible of easy verbal description in Norman-French, the first language of heraldry . The technical tern for this verbal description is "blazon" meaning "shield".

Initially (c.1150) only the higher nobility used armorial shields. Gradually, over the following hundred years the practice spread downwards through the various strata of feudal society to the knightly class. The number of knights increased in the course of the crusades and there was a corresponding need to diversify armorial bearings. This was effected through the adding of emblems such as lion, stags, boars, birds, tress, flowers and the like to the various compartments of the shield. This emblems were duplicated and triplicate to enable them to be seen from the sides and from the front. In addition to being displayed on shields, armorial designs were frequently enameled on the breastplate and embroidered on the mediaeval surcoat whence the terms "coat-of-arms".

Heraldry could be defined as the system of symbolism under official control which had for its objective the identification of leading combatants in the peculiar condition of mediaeval warfare. Since a son would naturally step into the armour of his fallen father and pick up his shield, armorial bearings quickly tended to become hereditary.
Finally, just as it was an improvement in military technology that gave rise in the first instance to heraldry, so it was a further development in the same technology which led to its decline. The second half of the fifteenth century saw a widespread use of gunpowder and against a cannon-ball an armorial shield was of little avail. Heraldry's golden age had extended from about 1150 to1450.



FRANCOS AND MAJOR LEAGUE BASEBALL:

Francos Who Have Played Major League Baseball

By: Frederick J. Soucy Part One: 1901-1970

In the various studies of Franco culture, primarily here in the United States, but also to a small extent in Canada spectator sports have provided prime leisure breaks, especially among the males. Hockey, of course, is an expected spectator sport among Francos, and is naturally a participation sport also. Baseball, especially the major league variety, has also gathered a large number of Franco fans. Despite this large fan base, there have been a relatively small number of Franco Major League Baseball players. That is the subject of this article, to be presented in 2 parts.
Part One, for publication this year, will deal with the time period from 1901 to 1970. Part Two will be presented next year.

We'll begin our study in 1901, the very first season of the American League. During that year, a Franco from Woonsocket, RI was the best hitter in either league. **Napoleon : Nap" "Larry" Lajoie (1875-1959),** also considered the finest defensive second baseman in either league, was the most notable player who left the established National League to play for the new American League. In that 1901 season, playing for Connie Mack's Philadelphia Athletics, "Nap" hit .422, still the highest batting average ever seen in American League history, and the 4th highest recorded in Major League History. For the next 15 years, the tall rugged Franco continued to hit for high average, the finest hitter in the league until the arrival of Ty Cobb and "Shoeless" Joe Jackson.

In addition to his fielding and batting exploits, "Nap" was also the player-manager for the Cleveland team in the AL. In recognition of their notable player-manager, the team was called the "Naps." (after Lajoie was traded in 1914 the team was renamed, to the more familiar "Indians"). When Lajoie retired after the 1916 season, his lifetime batting average was .338, still #18 on the all time list. He recorded 3244 hits in his career, which still places him 12th on the all-time list In 1937, Lajoie was honored with election to the Baseball Hall of Fame, in Cooperstown, NY, the 1st player elected after the original 6.

During the same year of Lajoie's hitting exploits, 2 Francos were starters on the Boston Pilgrims, and both played on the 1903 World Series winners. Most of you in the Sanford/ Biddeford area are quite familiar with one of those 2 Francos, Biddeford's own **Freddie Parent (1875-1972).** In his 11 year career, Fred's lifetime average was .262. In 1902, he led the AL in total at-bats with 567. In 1903, Fred finished the season tied for 4th place in the league with 17 triples. Today, 28 years after his death, Fred still ranks 6th on the Red Sox career stolen base list with 129. When Fred passed away in Sanford in 1972, he was the last surviving player from

both teams in the 1903 World Series, the first accepted World Series of the modem major league era. Fred hit .281 in that series, with 9 hits, including 3 triples, as the upstart Pilgrims defeated the heavily favored Pittsburg Pirates. But it was an exploit Fred performed in the minor leagues that he seemed to be most proud of, and he never missed a chance to tell it. In1914, while playing for the independent major league Baltimore Orioles, Fred made the recommendation to his former team, the Boston Red Sox, that they should sign a pudgy left-handed pitcher (slugging/slugger) outfielder playing for the Orioles, who was named George Herman "Babe" Ruth. You know the rest of the story.

Waterbury, CT's **George "Candy" Lachance (1870- 1932)** was Freddie Parent's teammate on the 1903 World Series Champion Boston Pilgrims as the starting first baseman. In his 12 year major league career, (1893-1905), "Candy's" other notable achievement was a 540 consecutive games-played streak, an achievement only returned from relative obscurity as a relative footnote by the exploits of Cal Ripken, Jr. In the late 1980's, as Ripken augmented tile achievement of his consecutive game streak by playing in every inning during the streak, research revealed that the only other player that had combined those two elements was "Candy" LaChance.

In 1928, the New York Yankees brought West Spingfield, Mass.'s **Leo "The Lip""The All-American Out" Durocher (1906-1991)** to the major leagues Leo was primarily a defensive shortstop with lower-than-average offensive skills. What Leo had in abundance was an abrasive sarcastic mouth which got him into physical confrontations with Yankee star Babe Ruth, which was all the excuse the Yankees needed to trade him away after 2 seasons. By I934, after 3 seasons in Cincinnati, Leo found himself as the starting shortstop for the eventual World Series Champion St. Louis Cardinals, with Leo a perfect addition to that team's collection of eccentrics and characters. In fact, it was Leo who coined that team's familiar nickname, "the Gashouse Gang." In the 1934 World Series, Leo started all 7 games and hit 259 for the Series-winning Cardinals

By 1939, Leo was the starting shortstop for the Brooklyn Dodgers, and Brooklyn GM Larry MacPhail made a decision that changed Leo's life forever. In order to shake up and rebuild the moribound Dodgers franchise, MacPhail named Leo Durocher the new manager of the Dodgers, a total surprise according to most baseball experts at the time. Leo went to work immediately, trying to make the Dodgers "his kind of team". Within 3 years, Durocher's Dodgers were NL Champions, and for the most part, the players were "his kind of players": scrappy, aggressive players, speedy, defensively sound, willing to manufacture runs one at a time, and most definitely not Home Run sluggers. Leo also personally added loud doses of bench jockeying towards opposing teams, and made a personal habit of umpire baiting and verbal confrontations with umpires.

WW11 interrupted any further progress Durocher could have made with the Dodgers. In 1946, Durocher managed the Dodgers into a tie with the St. Louis

Cardinals, who ultimately won the NL title in the 2 game playoff. It was during that 1946 season that Leo coined the phrase that would forever be associated with him, and would serve as the title of his autobiography. In response to a question as to why he could not be "nice" for once, Durocher pointed over to the Giants dugout and stated the Giants had a "nice" manager and were in last place, which was turned into "Nice Guys Finish Last."

In 1947, the Dodgers won the NL title again, but Durocher was not around to share in the glory. Leo was not wise in choosing friends, including Mafia Family Las Vegas gambling types in his social circle, which brought him a 1 year suspension for the 1947 season. During the 1948 season, Leo was allowed to accept a larger monetary offer to manage the Dodger's hated cross town NL rivals, the New York Giants. Using his usual tactics, Leo made the Giants "his kind of team," producing the 1951 "Miracle of Coogan's Bluff" NL Champs and the upset 1954 World Series winners. To his credit, Leo helped push integration of the Giants pushing and promoting the playing time of the Giants 1st 3 Black players, future Hall of Fame OF Monte Irvin, INF/OF Hank Thompson, and future Hall of Fame OF Willie Mays . Leo also brought personal notoriety to himself with his marriage to Hollywood actress Lorraine Day

By 1956, Durocher's managerial magic disappeared, and he was fired by the Giants. For the next 11 years Durocher survived as a broadcaster and occasional minor league coaching instructor for the Dodgers. He made a memorable guest appearance on the "Beverly Hillbillies" TV show during this period. In 1966, Phil Wrigley shook up the baseball world by hiring Leo Durocher as manager of the Chicago Cubs, in an attempt to revitalize the old franchise. Leo's usual tactics produced 2nd place finishes in 1967 and 1968. In 1969, Leo's Cubs held first place in the NL East until early September, when the "Miracle" NY Mets overtook the Cubs, winning the NL East title in an upset. After 1969. fortunes plummeted for Durocher's Cubs. despite high expectations, and in the middle of the 1972 season, Leo's bitter sarcastic criticism of his own team brought about his firing. Leo finished his managerial career in 1973, after an relatively uneventful 11/2 year stint as manager of the mediocre Houston Astros. Leo Durocher died in 1991, and in 1994, his managerial career was honored by selection to the Baseball Hall of Fame.

In 1930, Worcester, Mass.'s **Eugene/Gene "Red" Desautel** (1907-) began what would become a 13 year career as a right-handed hitting backup and sometimes starting catcher with 4 AL teams. From 1930 to1933, Gene was the backup catcher for the Detroit Tigers. From 1930 to 1940, Gene was the semi-regular starting catcher for his "hometown" Boston Red Sox. From 1941-1945, Gene was the backup catcher for the Cleveland Indians. Gene finished his ML career in 1946 with one season as a backup catcher for the Philadelphia Athletics. Gene played a total of 712 games, with a career batting average of .233.

At the same time Leo Durocher was beginning his managerial career with the Dodgers, the Cleveland Indians brought up Harvey, Ill.'s **Lou Boudreau (1917 -)**

and made him their starting shortstop, a position he held for the next 11 seasons. During those 11 seasons with Cleveland, Lou was the premier defensive shortstop in the AL. He was also one of the finest all-around offensive shortstops in either league. For our younger readers, he was his era's "Nomar, Jeter, or A-Rod". In 1942, Lou was named player-manager of the Indians, the youngest player ever named to such a position, at age 24. He kept the dual jobs until 1950.

The pinnacle of Lou Boudreau's career as player manager of the Indians was the I948 season. Lou the shortstop was one of the team's vital offensive threats that season. He hit .355 that year, his highest single season average, and second that year only to Boston Red Sox great Ted Williams. He also added 18 home runs and 108 RBIs, was 4th in the AL with 299 total bases, 3rd in the AL with 199 hits, and led all AL shortstops in fielding with a .975 fielding percentage. Lou's managerial skills kept the Indians in a 3-way race with the Red Sox and the Yankees for the AL title.

One aspect of the skills was successfully integrating the Indians with their first 2 Black players, future Hall of Fame OF Larry Doby and Future Hall OF and Negro League Pitching great Satchell Paige. Both played vital roles in the Indians pennant race which ended in a tie with the Boston Red Sox, resulting in a I game playoff for the AL title. Lou personally led the Indians to an 8-3 victory at Fenway Park in Boston, which gave the Indians the AL title. Lou went 4 for 4 with 2 HRIs in the playoff game. In the 1948 World Series, Lou's managerial skills guided the Indians to a 4 games to 2 Series victory over the Boston Braves, and in doing so, Lou is still the last player-
manager to lead his team to a World Series Championship.

Lou's playing career ended in 1951 with the Boston Red Sox, and he managed another 7 seasons with 3 teams. In recognition of his playing and managerial accomplishments, Lou Boudreau was elected to the Baseball Hall of Fame in 1970. In this current year (2000), Lou Boudreau career stats are still among the top 10 for the Indians in the following categories: 3rd in Games (1560), 6th in runs (823), 5th in doubles (367), 9th in RBIs (740), 4th in at-bats (5786). 6th in hits (1706), 6th in total Bases (2392) and 6th in extra base hits (495). Individually, Lou won I batting title, hit over .300 in 3 seasons, had over 100 RBI's in 2 seasons, led the AL in doubles for 3 seasons, and led the Indians in doubles for 4 seasons.

The next era that brought Franco ballplayers to the major leagues was the 1960s. In 1965, the Los Angeles Dodgers brought from their minor league farm system Inglewood, Cal.'s **Jim Lefrbvre (1942-)** and made him their starting second baseman. Jim started 156 games at 2nd Base for the Dodgers that season, hitting .250. In that era of dominant pitching and average offense, Jim was one of the few rookie standouts in the NL that year; and thus the switch-hitting Lefebvre was named NL Rookie of the Year in 1965. He played in 3 games in the 1965 World Series, hitting .400, and played in all 4 games in the 1966 World Series. After the 1967 season Jim was essentially a utility infielder for the Dodgers. He retired

after the 1972 season. with a career average of .251. Jim remained with the Dodgers as a minor league instructor and spent many seasons up to 1938 as a coach on Tommy LaSorda's staff. From 1989 to 1991, Jim managed the Seattle Mariners, guiding them to their first above-. 500 season in team history. After Jim was fired by the Mariners, he managed the Chicago Cubs for the 1992 and 1993 seasons. Currently Jim is still hoping for another chance to manage. ML Baseball pronounced his last name as "La-Fee-Ber," and in those politically incorrect 196O's, his team nickname was "Frenchy".

In 1968, the Baltimore Orioles made Pittsfield, Mass.'s **Mark Belanger (1944~1998)** their starting shortstop, a position he held for the next 11 seasons. Mark was the key middle infielder in the Orioles vaunted defensive infield, winning the AL Gold Glove Award for defensive shortstops in 8 of those seasons. Unfortunately, Mark's offensive capabilities rarely equaled his defensive prowness, as Mark typified the classic label "Good Field, No Hit." In 1976, AL All-Star Game manager Darrell Johnson honored Mark's defense by naming him a reserve on the 1976 AL All-Star Team. By 1982, Cal Ripken, Jr. was established as the Orioles' starting shortstop. Mark spent the last year of his career, 1982, as a backup infielder for the Los Angeles Dodgers.

Mark Belanger also left a legacy to his fellow players off the field, in particular, his work for the Major League Players Association. As the son of a Franco father and an Irish mother, Mark witnessed both his parents suffering from the various labor wars that seemed to common in the mills and factories of the Pittsfield, Mass. area. Mark was an eager participant early in the contract negotiations for the MLPA, especially during the 1981 mid-season strike. After retirement Mark remained a vital employee for the MLPA, especially during the rough contract negotiation eras, the 1987-89 Collusion era and the 1994 work stoppage. Mark had one bad habit however: he was a chain smoker and it caught up to him, causing lung cancer which took his life in October 1998.

There was one more Franco player that began ML play in the 1960s, but his story properly belongs in part two, 1970 to present, which will be presented next year.

Part Two, which will be presented next year, 2001, begins in 1970, with something special all French speakers in North America, a PJL Expansion Baseball Team in Montreal, the second largest French-speaking city in the world. Included with the team was unique French Language terms for common baseball terminology. In addition, the 1970s saw the flourishing of the Amateur Baseball draft, which gave more Franco players a chance to play in the majors. There are no potential Hall OF Famers in this group players, but they all provided some form of unique contribution to the lore of major league baseball.

The Dubés

More than three and one quarter centuries ago, Mathurin Dubé left his home in Chapelle-Thémer, and ventured across the Atlantic to New-France. Researchers have placed the date of Mathurin's arrival around 1660. It is possible that he even arrived in 1659, the same time as Msgr de Laval, for whom he worked for several years. Mathurin was not listed in the 1666 and 1667 census; but we do know that he was living in the Quebec region at that time. This we know because there is a record of a land concession made by the bishop of Perée to Mathurin on 22 June 1667. The land was 3 arpents in frontage by half that in width. It was located on the Ile d'Orléans. The land faced the south bank of the Saint-Lawrence River, and was located in the parish of Saint-Jean.

After three years Mathurin felt ready to get married and begin his family. Like many of his fellow pioneers, Mathurin looked to the group of woman known as the King's Daughters to find his bride.. Mathurin found Marie Campion, aged 16. Mathurin utilized the services of the notary, Romain Bequet, to draw up his marriage contract. The contract dated, 28 August 1670, reveals that the groom was the son of the late Jean Dubé and Renée Suzanne, from "la Chapelle de May, near the town of Fontenay, diocese of Luçon". Marie was the daughter of Pierre and of the late Marguerite Esnau (Hénaut). Her parents were from the town of Saint-Malo in Brittany (Ille-et-Lilaine). The wedding ceremony took place six days later in Mathurin's parish, Sainte-Famille, on the Ile-d'Orléans. In the registry, Marie's parents were listed as coming from Saint-Nicaise de Rouen. Perhaps Marie was born in Saint-Malo, or possibly her parents moved to Rouen.

The couple's first six children were born on Ile d"Orléans. Four were baptized at Sainte-Famille, and the other two at Saint-Jean. In the 1681 census, Mathurin and his family were found in the parish of Saint-Jean . Mathurin was said to be 50 years old, and his wife, Marie, was 27. Mathurin still was only working 3 arpents of land and kept only one cow.

On 26 September 1684, Mathurin signed a farming lease on behalf of François Magdelaine Ruette d'Auteuil et de Monceaux, councillor and procurer-general to the Sovereign Council. He signed a second contract on 20 October with Eléanore de Grandmaison, widow of Jacques Cailhaut de la Tesserie, former councillor to the same Council. After having been the farmer for Msgr de Laval, Mathurin became the farmer for these two important people. This certainly would explain why he hardly had the time to enlarge the cleared portion of his own land.

On the 10th of October 1684, Mathurin sold his land at Saint-Jean to Julien Dumont dit Lafleur. He had already crossed the river to work the land on which he had a seven year lease. He must have been quite proud, because he was able to house his family near the seigneurial manor. He had use of the bake house, the barn, stable, as well as the land and the fields. His

lease specified that he was to cultivate the land, seed half of it, and raise as many cows as possible. Mathurin's last two children were baptized at Saine-Anne-de-la-Pocatière. Both however seemed to have died in infancy. Shortly after the completion of his leases, Mathurin died, at about the age of 64. He was buried at Rivière-Ouelle on 30 December 1695. Marie died before 30 December 1703.

Mathurin and Marie's became grandparents to 56 children, thus ensuring the continuity of the Dubé name and blood line for countless generations. Here is information on the Dubé offspring:

1. Mathurin (1672 - ?) married to Anne Miville in 1691 (13 children), 2nd marriage to Marie Dunn.
2. Marie-Madeleine (1673 - 1749) married to Charles Bouchard in 1690. Several weeks after their marriage, he drowned. Her 2nd marriage was to Jean Miville (5 children), and a 3rd marriage to Grégoire Ouellet (1 son).
3. Louis (1676 - ?) married Angélique Boucher in 1697 (11 children). He had a 2nd marriage to Marguerite Lebel (8 children).
4. Pierre (1678 - died before 1747) married Marie-Thérèse Boucher in 1704 (9 children).
5. Charles (1680 - destiny unknown) died after the census of 1681.
6. Laurent (1683 - 1768) married Geneviève Boucher in 1706 (9 children).
7. Marie-Anne (born and died in 1691).
8. Jean Bernard (1684 - probably died in the cradle).

The Dubés dit Delorme

There is another man by the name of Dubé who settled in Nouvelle France, married, and became ancestor of another Dubé line. Jean Dubé dit Delorme, a soldier in the French regime, came undoubtedly to help defend the colony against the English. The parish registry of Saint-Denis contains the record of his marriage to Marie-Anne Martin on 13 January 1766. Jean is listed as the son of Pierre and of Marie Bourgette (Bourgatte or Bourgotte). His bride, Marie-Anne was born about 1741, the daughter of Jean-Baptiste and Marie-Anne Renaud dit Deslauriers. Jean had been a merchant, and then beginning in 1774, a surgeon. He died at Saint-Denis on the night of the 28 or 29 March 1789. He and Marie produced six sons and seven daughters. Three of their children had children of their own, most of their descendants today live in the Saint-Hyacinthe region.

DUBE ANCESTRAL LINES

by Rena Payeur Cote

Jean Dube — Renee Suzanne
Chapelle-Themer, Province of Poitou, France

Mathurin Dube — Marie Campion
m. Sept. 3, 1670
Ste-Famille, Isle of Orleans

Louis Dube — Marguerite Lebel
m. Jan. 9, 1719
Riviere Ouelle, Kamouraska, Co.

Louis Dube — Veronique Miville-Deschesne
m. Feb. 14, 1763
Ste-Anne de la Pocatiere, Kamouraska, Co

Augustin Dube — Marie-Louise Bard
m. May 8, 1798
St-Jean-Port-Joli, L'Islet County

Augustin Dube — Desneiges Caron
m. Oct. 16, 1827
Lotbiniere, Lotbiniere County

Joseph Dube — Marie Bouchard
m. Jan. 10, 1854
Plessisville, Megantic County

Octave Dube — Philomene Marcoux
m. June 5, 1893
St-Joseph, Biddeford, Me.

Edmond Dube — Aurore Lamirande
m. Apr. 24, 1916
St-Andre, Biddeford, Me.

Robert Dube — Pauline Beaudoin
m. Jan. 6, 1945
St-Andre, Biddeford, Me.

Robert L. Dube — Claudette Hebert
m.Apr. 27, 1971
St-Joseph, Biddeford, Me.

Laurent Dube — Genevieve Boucher
m. Jan. 7, 1706
Riviere Ouelle, Kamouraska Co.

Pierre Dube — Marie-Anne Pelletier
m. Jan. 7, 1747
Pocatiere, Kamouraska, Co.

Pierre Roch Dube — M.Louise Lancoguard-Sansterre
m. Jan. 16, 1820
Kamouraska, Kamouraska Co.

Francois Dube — Angele Rossignol
m. Jan. 26, 1841
Riviere du Loup, Riviere du Loup Co.

Francois Dube — Philomene Turcotte
m. Oct. 26, 1875
St-Eloi, Temiscouste Co.

Pierre Dube — Alice Perron
m. July 22, 1902
Notre-Dame du Lac, Temiscouste Co.

Romeo Dube — Rose Belanger
m. July 7, 1929
Notre-Dame du Lac, Temiscouste Co.

Gervais Dube — Diane Nadeau
m. Sept, 6, 1971
St-Joseph, Biddeford, Me.

The Labbés

On the way to LaRochelle, the point of departure for many emigrants of France, there is a little village named Ferté-Bernard in the province of Maine. There is a marvelous church, Notre-Dame-des-Marais, in the village. The inside and outside of the church are both testaments to the artistry of local craftsmen. On the 30 June 1643, Pierre Labbé, infant son of François Labbé and Marie Forest was baptized. His godparents were Pierre Hubert and Jehanne Le Bouvière.

Twenty years later, in November 1663, Pierre was a member of the Company of François de Montiel, detached from the Poitou Regiment. The Company was part of a group of 600 colonists in 4 ships and 3 supply vessels preparing for an expedition to the western hemisphere. The fleet set sail in February 1664 from La Rochelle heading to the Antilles. On 25 April 1665, four companies left Guadeloupe heading for Canada. Pierre's company established itself near the capital after their arrival on 30 June. Their assignment was to guard Ile d'Orléans from 1666 to 1667.

Pierre was one of a large number of soldiers from the Carignan Regiment who eventually chose the option of trading in his weapon for a plow, and becoming a settler. On 5 July 1670, in a contract entered before Claude Auber, the notary, it was said that Pierre had been granted a concession from Mgr de Laval some three years earlier. The tract was located east of the parish of Saint-Famille on Ile d'Orléans. Pierre sold this land to Simon Duverger.

On 16 July 1670, Pierre signed a promise of marriage with Catherine De Launay, whose husband, Jacques, died the preceding February. Pierre agreed to forego his right of inheritance in favor of her two children until they turned fifteen years old. In return for this concession, he received a part (15 arpents under cultivation) of the already productive farm. The marriage was supposed to be solemnized "as soon as possible"; but for unknown reasons, it was only done two years later, on 31 July 1672.

A second tragedy hit the Labbé (De Launay) farm, only 84 days after the marriage. Catherine died at home on 23 October, at the approximate age of forty three. Along with her new husband, she left behind two children, Jacques, aged 10, and Catherine, at 8 years of age.

The notary, Paul Vachon, crossed over from the mainland to Saint-Famille to inventory Catherine's goods, as proscribed by law. He recorded ten pages of text, including all property, debts and dues. The following August, Pierre sold the land he inherited to his neighbor.

Pierre found a new farm to purchase, on the south coast of the island, in the parish of Saint François. The purchase was made in February 1674. Two months later, on 8 April, Pierre signed a marriage contract with Marguerite Meunier. She was the daughter of Mathurin and Françoise Fafart. Father Paul Ragueneau baptized Marguerite at Sainet-Anne-de-Beaupré on 17 August 1659. Pierre's bride was only 14 years and 8 months old when she walked up the aisle on 10 April 1674. The newlyweds spent their honeymoon crossing the ice-filled river between Sainte-Anne and Saint-François on Ile d'Orléans.

Marguerite presented Pierre with thirteen children. Six of the children died before becoming adults. Three girls, Anne, Marie-Madeleine, and Geneviève were married in the same parish. After the death of Marguerite's father, Mathurin, she and Pierre renounced their inheritence in favor of her mother, Françoise Fafart.

At the time of his death in January of 1709, Pierre was the owner of a 30 by 20 foot planked house and a 50 foot thatched barn on 48 arpents of cleared land. He was interred in the cemetery of Saint- François.

In November of 1709, Pierre and Marguerite's son, Jacques, married Françoise Deblois, daughter of Jean-Gregoire. Seven months later, on 12 June 1710, the widow, Marguerite, married the Jean-Gregoire, her daughter-in-law's father. This made her step-mother to her daughter-in-law. Adding more complications to the family tree, two months before, Marguerite's daughter, Madeleine, married Jean-Baptiste Deblois, brother to Jean-Gregoire.

Marguerite rejoined her first husband, Pierre, on 18 June 1733, when she was buried in the cemetery at Saint- François. She was 73 years old and the grandmother of 48 at the time of her passing.

Other Labbé Lines

Pierre was not the only Labbé ancestor to have settled in Canada. The other branch was started by Jean-Baptiste Labbé. Jean-Baptiste was from the region of Paris, and settled at Sillery. In July of 1694, he married Marie-Anne Falley.

François Labbé was listed in 1666 and 1667 as an indentured servant of Louis Lasage in the Quebec region. In the 1668 census, he was listed as one of many soldiers living in the home of Zacharie Dupuis in Montreal. He was buried at Montréal in 1669.

A few of the Labbé descendants changed the family name to Aubin-Saint Onge, Chavalier, Lafebvre, and Sacerlier.

LABBE ANCESTRAL LINES

by Rena Payeur Cote

Francois Labbe — Marie Forest
City of Ferte-Bernard, Province of Maine France

Pierre Labbe — Marguerite Meunier
m. Apr. 10, 1674
St-Anne de Beaupre, Montmorency County

Jacques Labbe — Francoise Deblois
m. Nov. 25, 1709
Ste-Famille, Isle of Orleans

Jean-Baptiste Labbe — M.Louise Chouinard
m. Feb. 11, 1749
Dupont Contract

Jean-Baptiste Labbe — M.Anne Chouinard
m. Feb. 10, 1777
St-Jean-Port-Joli, Islet County

Pierre Labbe — Marthe Leclerc
m. July 24, 1798
St-Jean-Port-Joli, Islet County

Paul Labbe — Eliz. Chevalier-Ladurantays
m. Feb. 26, 1827
Cap St-Ignace, Montmagny County

Paul Napoleon Labbe — Marie Beauchesne
m. Nov. 12, 1861
Princeville, Arthabaska County

Francois Labbe — Alice Houle
m. Dec. 28, 1896
Biddeford, Me.

Albert Labbe — Marie Anne Verrier
m. May 18, 1931
Biddeford, Me.

Robert Labbe — Anita Frechette
m. Feb. 7, 1953
Sanford, Me.

Michel Labbe — Rose Ouvre
City of Auch, Province of Gascogne France

Jean-Baptiste Squerry dir Labbe — Marie Dauphin
m. Jan. 16, 1730
Beauport, Quebec County

Rene Labbe — Margurite Doyon
m. Feb. 12, `770
St-Joseph, Beauce County

Antoine Labbe — Catherine Caret
m. Oct. 29, 1816
St-Joseph, Beauce County

Narcisse Labbe — Cleophee Lemay
m. Jan. 12, 1836
Lotbiniere, Lotbiniere County

Gilbert Labbe — Marie Nadeau
m. Sept. 4, 1866
St-Norbert, Arthabaska County

Joseph Labbe — Eugenie Cote
m. Oct. 22, 1923
St-Andre, Biddeford, Me.

Richard Labbe — Gisele Robitaille
m. Jan. 21, 1852
St-Joseph, Biddeford, Me.

Michael Labbe — Diane Perry
m. Sept. 7, 1973
St-Joseph, Biddeford, Me.

AMERICAN FAMILY NAMES

by Rena Payeur Cote

Andrews, Andrew Scot.) Descendant of Andrew (manly).

Bald (Eng.) One who was bald-headed; The fat or corpulent man;descendant of Bald, a short form of Baldwin (bold, friend).

Bernier (Fr., Eng.) A Keeper of hounds descendant of Bernard (bear, firm) or of Bernhari (bear, army).

Chamberlain, Chamberlin (Eng., Fr.) The officer in charge of the private household of the king or important nobleman.

Du Bois, Dubose, Duboseq (Fr.) Dweller in, or near, a small wood.

Desmarais (Fr.) Dweller in, or near , the marsh.

Jacques, Jaques (Fr.) Decendant of Jacques, French form of Jacob (may God protect; the supplanter.

Morin (Fr.) One who had a dark complexion; a Moor.

Paul, Paull, Paule, Pawl (Scot., Eng. Fr.) Descendant of Paul (small); one who came from Paull (pole marking a ferry), in Yorkshire; or from Paul (church of St. Paulinus), in Cornwall

Paquin (Fr.) one who gathered and sold fagots; one who cleaned streets, a scavenger.

Pelletier , Pelletiere, Pellettiere (Fr.) One who dressed or dealt in furs; a furrier; or who prepared skins, a skinner.

Perry (Wel., Eng.) The son of Harry, English pet form of Henry (home rule); dweller by the pear tree; decendant of little pier, a pet form of Peter (a rock); decendant of Perry, a pet form of Peregrine (wanderer).

Rivard (Fr.) Dweller near a small stream.

Roger (Fr., Eng.) Descendant of Roger (fame, spear).

Roux (Fr.) One with red or reddish-brown hair or complexion.

St. Lawrence (Fr.) One who came from St. Laurent, in France.

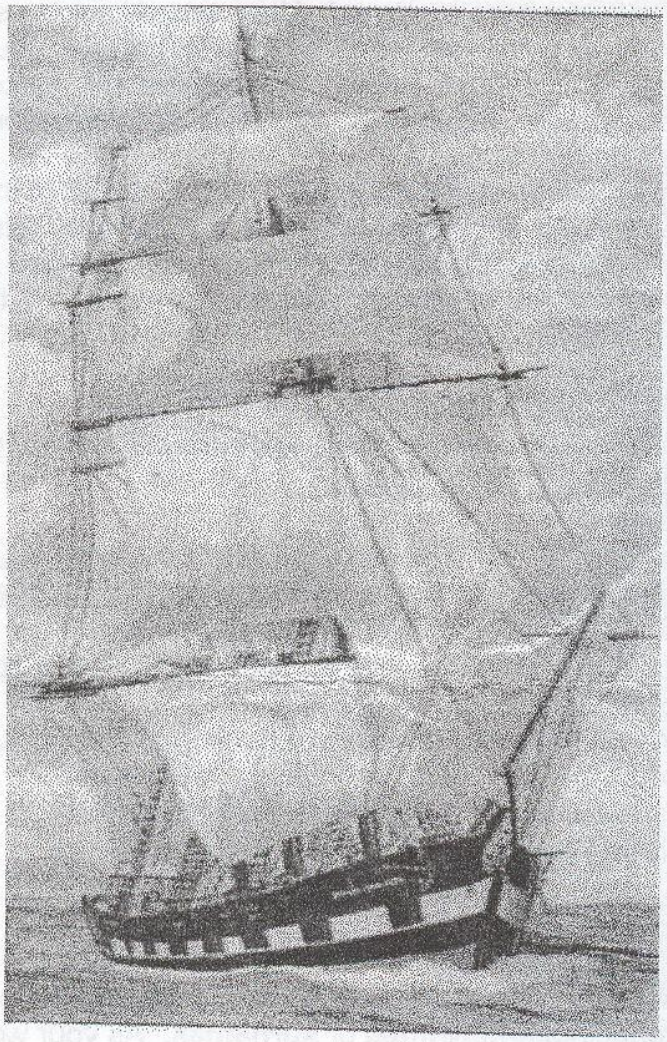
St. Pierre (Fr.) One who came from St. Pierre, the name of many places in France.

Theriault, Theriot (Fr.) Descendant of little Thierry, a pet form of Theodore (Gift of God)

Smith, Elsdon C., New Dictionary of American Family Names, Gramercy Publishing Cp., N.Y. 1988

WE ARE ALL IRISH OR ALMOST

The following headline appeared in the Quebec City newspaper "Le Soliel" in a March 2000 issue commemorating Saint Patricks Day and the Irish influence in Quebec. Although the title presents a contradiction, considering the bulletin addresses Franco American ancestry, genealogists must be open minded during research. Many instances we encounter difficulties finding ancestors, hopefully the information highlighted will broaden our knowledge.



Approximately four million Canadiens can attribute all or a portion of their ancestry to Irish roots. In the case of French Canadiens fourty percent will find Irish connections in their family heritage. Many irish family surnames have blended into french names such as, *Aubry* owe their name to the *O'Brians*, the *Barrette* to the *Barrett*, *Bourque* to *Burke*, *Guerin* to *Gearan* or *Geary*, *Mainguy* to *McGea*, *Morin* to *Moran*, *Nolin* to *Nolan*, *Riel* to *Reillly* or *O'Reilly*, and *Sylvain* to *Sullivan* or *O'Sullivan*.

In Eighteenfourty 123,478 citizens had irish origins in the Quebec Provence. The Irish were the second largest population after the Francophones. During this period Quebec City was primarily english speaking and the Irish were more numerous than the English and Scottish combined. Early Irish immigrants did not wait for the Potato Famine to embark to the New World. Fifteen years prior to the famine and the wayside journey to Grosse- Ile 8,000 irish settlers lived in the Quebec City area.

1847 marked a momentous period for the Irish. Tens of thousands arrived on sailing ships such as the Jeanie Johnston, built in Quebec at the John Munn boat yard. The newly arrived would be quarentined at Grosse-Ile near Montmagny and suffer great hardships. More than fivethousand would be buried on the island and a thousand orphans were adopted by families in the region.

Researchers encountering Irish Canadien ancestry now have a new source available. Opening soon the society called Irish Heritage of Quebec will be operating an irish research center located in the Saint Patrick School on Maisonneuve Street in Quebec City.

Submitted by John Vacari
Source Le Soleil, March 12, 2000

Getting Organized

By: Jane E. Rossignol, Information taken from _American Genealogy: a Basic Course,_ NGS, Arlington, VA

The heart of the genealogical research process is the search for genealogical information. You will devote many hours and days to such searching. That time and effort may be wasted if---you do not know what records you have searched, -you do not know the sources of the evidence you extracted,
-you are unable to find your notes, or-you have not recorded the results on pedigree charts and family group sheets. The time to get organized is NOW! It will be more difficult once your research is under way.

A word of warning: Organization is a means to an end. Your record keeping should not consume so much time that you have little time left for research. Research is your 1st priority. Your 2nd priority should be organization of your results in ways that will make the information useful to you and to those after you. In other words: record all information needed to identify source so someone else can find it!.

The Research Calendar: This calendar serves several purposes. It is a record of the sources you have searched on a given date, at a given place, for stated reasons. It is a record of the purpose and the results of your search, indicating where you have filed the material you collected. It can also serve as a list of sources you want to research in the future.

Gathering Evidence

When you have searched a source and found genealogical evidence pertinent to your research, you must **_preserve that evidence for your files._**

- Photocopy the material
- Transcribe the material- a transcription is a "word-for-word" copy of an entire document
- Extract the material- an extract is a "word-for word" copy of a pertinent portion of a record
- Abstract the material- an abstract is a summary- rather than word-for-word.
- Always make clear in your research notes whether material has been copied or abstracted, and quotation marks [] should enclosed the Extracted material.

On every item of photocopied, transcribed, extracted or abstracted material, you should include your name, date, & place of copying, the source, and a filing destination.

- When you believe a word is miss-spelled-use [sic] to indicate possible error.
- When letters are unreadable or missing –use " F__ nk" .
- When there is an omission – use ….to indicate this.
-

Filing & Retrieval

Make it a habit to file the results of each search before you undertake another search. Start your filing system by sorting your material into **family lines** or **surnames.** As your work progresses , divide the surnames into smaller groups or subheadings-

- Individual ancestor
- Geographical areas,
- Types of records
- Types of materials
- Dates

Well-kept files are most likely to be preserved by your descendants or by a library or genealogical or historical society.

Compiler _____

Address _____

_____

RESEARCH CALENDAR

Surname _____

Locality _____

Date	Source	Page	Call No.	Repository	Purpose of Search	Comments	Disposition

National Genealogical Society, 1921 Sunderland Pl., N.W., Washington, D.C. 20036

"In Search of your Canadian Roots"

Tracing your family tree in Canada, author: Angus Baxter
Genealogical Publishing Co.Inc., Baltimore, MD.1989/1990

If you have ever wondered who your ancestors were, where they came from, and how to find this out, this book is for you.
"*In Search of Your Canadian Roots*" is the most comprehensive handbook ever written on genealogical research in Canada.

Angus Baxter is one of North America's leading experts on genealogy. He has traveled to over ninety countries and has traced his own ancestry back unbroken to the thirteenth century. His earlier books:

"*In Search of your European Roots*", & " *In Search of Your British and Irish Roots",* these are all excellent fact filled guides to tracing your heritage within Canada.

ADDRESSES to write to for Church Records in Canadian Dioceses:

National Archives of Canada
395 Wellington St.
Ottawa, Ontario K1A0N3
(when writing for information it is not necessary to cover return postage, you will be billed, & no fee for basic information.
Phone-1-613-995-5138, for genealogy services: 1-613-996-7458

The Catholic Church in Canada is divided into seventeen provinces and sixty four dioceses. Here are a few addresses:

Quebec: 1073 Boulevard St., Cyrill Ouest, Quebec PQ G1S4R5

Montreal: 2000 rue Sherbrook Ouest, Montreal, PQ H3H1G4

Nicolet: PO Box820, Nicolet, PQ J0G 1E0

Sherbrook: 130 rue de la Cathedrale, Sherbrokk,PQ J1H4M1

Rimouski: PO B730, Romouski PQ G5L7C7

Trois Rivieres: PO Box 879, Trois Rivieres, PQ G9A5J9

By: Jane E. Rossignol, 207-646-0814, fax 641-0692

A TRANSLATION OF WORDS FOUND IN FRENCH-CANADIEN GENEALOGY

Compiled by Raymond G. Cote

WORD OR PHRASE	DESCRIPTION
ACQUET	Acquisition of property in common by partners in marriage.
ACTE	An act, an action, a bill, a deed, an indenture or almost any official document.
AFFERMER	Literally, to lease or to rent. In this context however, it signifies an act whereby a father gives his son the family property before his demise.
ARPENT	A unit of measurement commonly found in the records of New France.
ADVANCE d'HOIRE	An advance on a legacy.
AYANT CAUSE	A person who has acquired a right or an obligation from another, i.e. the recipient or grantee in a contractual arrangement. These are known in English as the "assigns.
BAIL	A lease. There are several kinds of bail: Bail a ferme - a lease on a farm Bail a loyer - a lease on a house Bail emphyteotique - confers the right to lease seizable property. Passe un bail - to sign an agreement or to draw up a lease.
BETES A CORNES	Horned beasts, i.e. cattle.
BIENS	Wealth. Biens immeubles = Real property. Biens meuble = Personal property.
CADASTRE	A duly recorded land survey.
CENS	A seigneurial tax on a tenant, usually levied in kind.
CHELIN	A unit of currency similar to the English shilling, valued at about 20 sous.
CIRCONSTANCES et DEPENDENCES	The right of a relative or a friend to receive a gift from the estate of a deceased person prior to the division of the estate among the heirs.

CONCESSION	A land grant from the King, usually bestowed through one of his representatives, i.e. the Company, the Intendant or the Church.
CONTRAT	A contract, as in modern usage.
CONTRAT de MARIAGE	An agreement prior to marriage fixing the ownership of spousal property during the marriage.
CONTRAT de VENTE	Deed of sale.
COUTUME de PARIS	A codification of customary law. The law was a compromise between the assumption that an individual had a natural right to the land and desire to preserve the integrity of the family estate. It involved the manner in which the land was passed in to the heirs.
DENIER	A unit of old money, valued at the 240th part of a livre.
DONATION	A lifetime lease. A contract by which one conveys real estate for a specified time, usually for life, in return for a specified performance or rent or both.
ACTE de DONATION	The act on voluntarily abandoning rights in return for advantages.
DONATION entre VIF	The same kind of an act as above, between living persons.
DONATION VIAGRE	The same kind of an act as above, where one retains use of the donation during his or her lifetime.
DOUAIRE	Customary right of the surviving spouse to the property of the other.
DOT	The dowry a wife brings to the marriage reckoned in money, property or othr material wealth.
FABRIQUE	The manner of administering the chrches of Quebec. In the other provinces c Canada, like in the USA, the Bishop is responsible for civil administration through a Chancery Office. Historically, in Quebec, the parish church preceded the diocese and organized a "fabrique" of "marquilliers" for this perpose.

FEU et LIEU	Literally, fire and place, meaning the family hearth. Used when counting domiciles or as an alternate word for home.
FIANCAILLES	A promise of marriage made by the engaged couple before a priest. This word is always found in the plural.
FIEF	A feudal estate. The lord gives the use of a piece of his land to a serf in return for certain services fixed by custom. A modified form of this system determined the land use in New France between the habitant and his seigneur.
HOIRS	Heirs, as in the phrase "lui, ses hoirs et ayant cause," meaning "him, his heirs ard assigns." The word "heritiers " has largely supplanted the old "hoirs."
GREFFES	Registry records maintained by a Notary, or Greffier," who may be a court clerk, a re-corder or a registrar.
HONORABLE	A title adopted by middle class gentry who, although not of the nobillity, wishd to distinguis themselves from the peasants who were known as "habitants." It was a title implying dignity and esteem. Usually used by merchants who could read and write, therefore genteel.
HUISSIER	An official enforcer, usually a sheriff, bailiff or process server.
HUISSIER AUDIENCIER	A court crier.
HYPOTHEQUE	Mortgage. To "purge un hypotheque" is to pay off the mortgage.
INDIVIS	Indivisable. Refers to something of value when used in a contract, i.e. a piece of real estate or personal property in which many people have an interest and which cannot be materially divided between them. For example, if 3 people own a rare paiting. the wealth is divisable, the propery is not.
INTERDIT	To forbid, prohibit or deprive of civil rights.

"O Canada"

by Celeste Steele

Most Americans are familiar with the history of our National Anthem, Francis Scott Key's famous poem written during the war of 1812. Many Francos, former students of French parochial schools, also learned the words and tune of another famous song, "O Canada". As part of our education, we were taught Canada's history as well as its anthem, both in French.

"O Canada" has an interesting history. The author of the music was Calixa Lavalée, the son of Augustin Lavalée, a woodcutter and blacksmith. Calixa was born on December 28, 1842 in Verchères, Canada East. The family later moved to St-Hyacinthe. Calixa's musical talent was discovered early, and at the age of eleven, Calixa was allowed to play the cathedral organ. It was just two years later, that he gave a piano recital in Montréal at the Théâtre Royal.

Once an adult,Lavalée decided to leave his native land, to try his luck in the United States. While in New Orleans, he won a competition. This in turn earned him a job as an accompanist to Olivera, a famous Spanish violinist. The two toured in Brazil and the West Indies. After completing the tour, Calixa remained in the States. He joined the Northern army and served during the Civil War. Lavalée was a lieutenant when he left the army, and returned to Montréal.

Throughout his career Lavalée lived alternately in Canada and in the United States. During these years he pursued many opportunities, all in the musical field. He taught music, toured, composed operas, was artistic director of a theatre, was a musical director, worked as an organist and choir master, and served as president of the Music Teachers' National Association.

In 1880, the Lieutenant Governor of Quebec, commissioned Judge Adolphe-Basile Routhier to write a poem and Calixa to compose the accompanying melody. These were to be first played at the "Congrès

national des Canadiens-Français", which was being held at the same time as the St. Jean-Baptiste Day celebrations.

The first performance of the Routhier poem/Lavalée melody was very well received. Unfortunately it did not seem to make a lasting impression. English speaking Canadians had to wait over 20 years to hear the tune. The Duke and Duchess of Cornwall's visit merited a performance by school children in 1901.

Calixa Lavalée never lived to see his melody become the official song of his native land. He suffered with poor health for several years. While living in Boston he died, on January 21, 1891, and was there buried. In 1933 Calixa's remains were returned to Canada. He now rests in Montréal's Côte-des-Neiges Cemetery.

In 1906 a Dr. Richardson wrote an English version of Calixa's song.. Over the years, many other English versions were written for the music. In 1908 Judge R. Stanley Weir wrote a version for the 300th anniversary of the founding of Quebec City. But it wasn't until 1980 that Parliament finally approved Canada's official anthem. The final version included the original music composed so long ago by Calixa Lavalée, the French words, originally composed by Judge Routhier, and the accepted English version penned by Judge Weir.

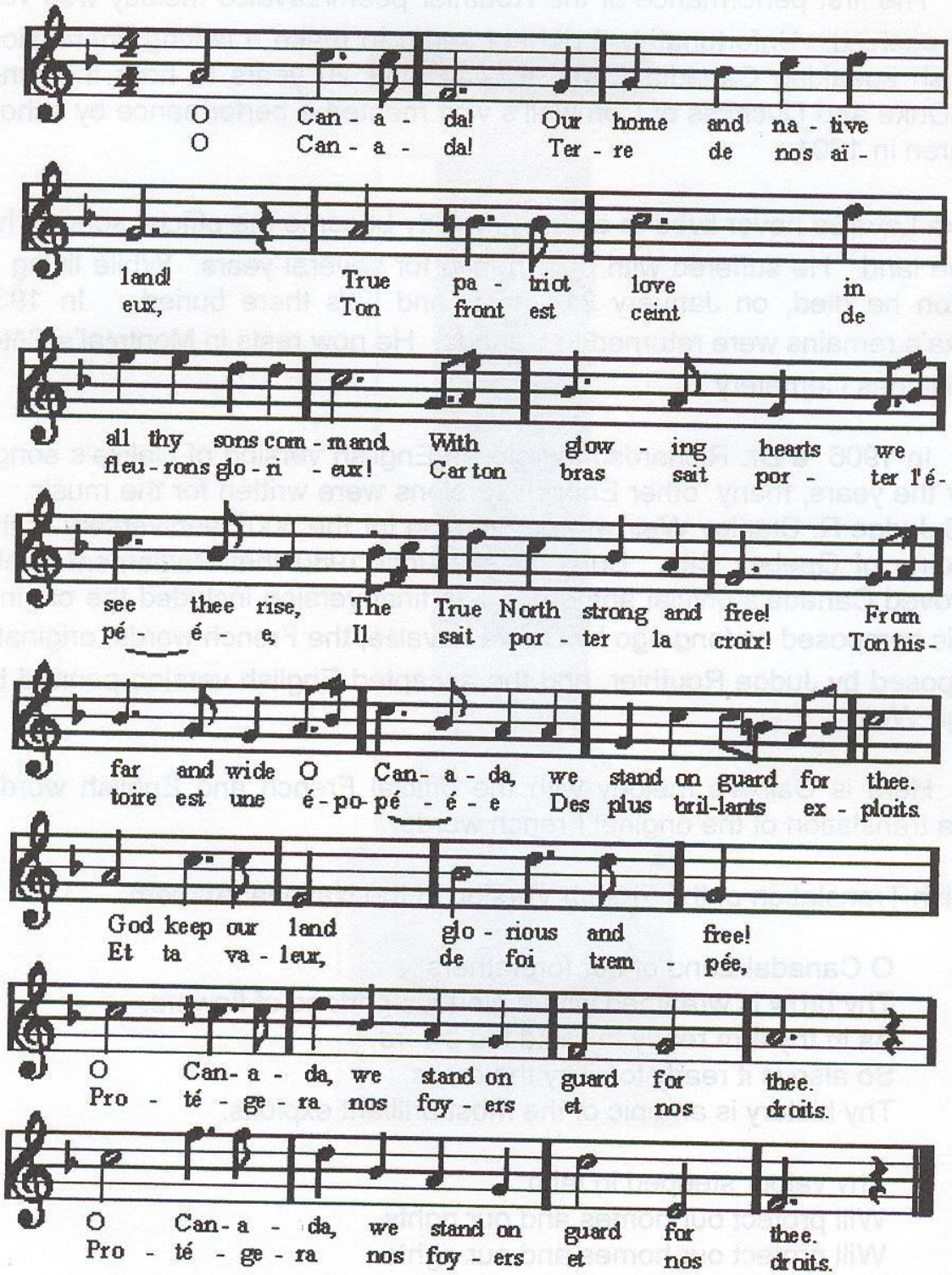
Here is Calixa's melody with the official French and English words, and a translation of the original French words:

English Translation of the French Version of the National Anthem

O Canada! Land of our forefathers
Thy brow is wreathed with a glorious garland of flowers.
As in thy arm ready to wield the sword,
So also is it ready to carry the cross.
Thy history is an epic of the most brilliant exploits.

Thy valour steeped in faith
Will protect our homes and our rights
Will protect our homes and our rights.

NATIONAL ANTHEM / HYMNE NATIONAL
O CANADA



Events Surrounding the Immigration of our Ancestors

*To: Mr. Raymond Gingras by:Jean Valois de Montreal (1974)
*Translated by: Raymond Cote

In July,1974 I found a profound joy for all genealogist worthy of his family name. As I traveled to France to do some research of my ancestors and to retrace five generations which entailed over 200 years; I retrace the event of my first ancestor of French-Canadian descent. His name was Francois LeVallois-Thebault.
One knows that under the French regime, approximately 10,000 immigrants came to the banks of the Saint Laurence River, the French Canadian Nation. Half came between 1680-1700, the other from 1700-1760. L'abbe Lortie (BRH1935) gives us some precise information as to their origin and the numbers from each province. What is missing in this information is the "when did they board the Ship?".

- The ports where they deported
- Financial conditions and under which Notary did a contract occur for the trip.
- What kind of ship, tonnage, proprietor and captain?
- How many people on board?
- Armament of the ship , & when,where it was built?

I found the answers to the above questions at the port of Granville in 1974. The archives of the French Maritime gives us a lot of information. The port of Granvillle is situated on the channel ,North of the "Bay of St. Michael". There are many ports along the coast where our ancestors left for Canada in the 17th & 18th century.
My experience in July, 1974 at Granville permitted me to realize what is relatively simple for the Quebec government, for example, to bring back these Maritime archives for these 150 years from (1608-1760)

There are over 10,000 names from a dozen Sea ports. The genealogical research, through their Society could find some ancestors from their respective families. Here is an example of 25 French pioneer leaving the Port of Granvillle for Gaspe.

The document gives the following details:

March 6, 1755: The ship "Prudent" going to Gaspe. The "Prudent" was built in 1751 at Granville, at 202 tons, drawing water from 1 to 11 feet. Under the command of captain Francois Raciquot, with 8 officers, 40 sailors, 30 novices and 7 others, which made the crew of 85. Besides, there were 25 passengers of which their names, ages, and other qualities were described. These 25 passengers were disembarked at Gaspe, May 18, 1755. From January 30th,1755 to March 6, 1756, 57 other ships left for Gaspe.

Only the Warship "The Marguerite" left in 1758. War was declared and the English conquered in 1760. A lot of information can be found in the Maritime Archives in Granville, on our Ancestors. These archives contain Embarkment :& disembarkment from other French Ports along the Atlantic. At the end of the 18th century, the fishing industry comprised of 110 ships and 6,000 sailors. These ships had 10-150 seamen, and weighed from 50—300 tons, with their equipment . Very often there was a doctor on board and some ships were armed for war.

I found one of my ancestors "Francois LeVallois" was on a ship named "La Minerve" , she weighed 265 ton, and was constructed for fishing on the high seas(especially cod). My ancestor, as a sailor or fisherman under the form of "Port de Vin" that is, was paid ¼ of their 40 lbs. for his expenses and the remainder was sent home to his family.

Mr. Charles de la Morandiere, a Maritime Historian, wrote 3 volumes on the "History of Cod Fishing in France" from its origin to 1789. These volumes are at the Library of Montreal under *"Maritime Archives".*

QUÉBEC SHIP ARRIVALS - 1655 thru 1665

SHIP	CAPTAIN	OWNER	L. FR.	AR. Q	L. Q.	NOTES
1655						5 l. Fr: 1 lost at sea; 1 lost to English; 1 lost to Spain; 2 reached Quebec.
1656						early June: 5-6 ships at Quebec; earliest in 20 years
Vaisseau de Dieppe	Poullet			early June		from Dieppe
Vaisseau Nantois				early June		from Nantes
Le Taureau	Elie Tadourneau	François Perron		May	May	from LaRochelle
1657						
La Vierge	Fr. Marot			5-27		anchored at Ile d'Orleans; arrived France: 7-31
Le Taureau	Tadourneau	Perron	4-10	6-21	9-26	150 ton vessel; at least 50 *engagés* (Mathurin Tessier);
Vaisseau Nantois				7-29	10-15	M. d'Ailleboust arrives (acting governor at Québec)
Les Armes d'Amsterdam	Jean Guyonneau	*armateurs:* Pierre Gaigneur dit le Gagneur; Jacques Massé	France: 4-10; Ireland 6-28	8-20 at Ile aux Coudre	10-15	250 ton vessel; at least 39 *engagés*; had twice put back to Ireland, passengers: M. d'Argensons(new governor to Québec), Father Lionne, Srs. Becancour, Musseaux, and young de la Poterie returned to France
Vaisseau de Dieppe	Jean Poullet		5-2		9-18	

SHIP	CAPTAIN	OWNER	L. FR.	AR. Q	L. Q.	NOTES
1658						
Le St-Joseph	F. Marot?	*armateur*: Pierre Gaigneur	4-20	7-11	9-6	*engagés* on board
Le Taureau	Tadourneau	*armateur*: Perron	5-17	8-6	10-14	150 ton vessel; 16 *engagés* on board; (passenger list by Père Godbout)
Le Prince Guillaume	E. Raymond		5-11	8-13	10-14	150 ton vessel; *engagés* on board
1659						
Le Sacrifice d'Abraham		*armateur*: Gaigneur		6-16	8-4	300 ton vessel; *engagés* on board
Le St-André	G. Poulet	J. Nezereau; *armateur*: J. Mousnin	7-2	9-7	10-22	118 *engagés*; passenger list by Godbout; infectious fever aboard; carried 200 people: 8 died at sea, others in Quebec; all of Canada was affected
1660						
Vaisseau de Normandie				6-12	7-7	Dieppe or du Havre? both served merchants of Rouen; carried passengers and merchandise
Le St-Jean	E. Raymond	*armateur*: J. Citton		8-4	10-18	100 ton vessel; from LaRochelle; Jesuits refer to *armateur* as Giton
Vaisseau de Dieppe	Jean Pointel			9-7	11-5	*engagés* on board; from Normandy

Journal/Jesuites: by shallop b/n Quebec & Ile Percée: le Gangneur, M. Denys le jeune, Fr. Frémin, Massé, Péré, and others. Ship captained by Lefebvre and anchored at Ile Percée, frequented by French fishermen at this time, with 85 settlers or fishermen confirmed in 1659; most from Lisieux, some from Rouen and Bayeux (Normandy)

SHIP	CAPTAIN	OWNER	L. FR.	AR. Q	L. Q.	NOTES
1661						
Vaisseau de Dieppe	Laurent Poullet		6-21	8-22	9-19	*engagés* on board; arrived in France: 12-9
Le Taureau	Tadourneau	Perron		8-24		150 ton vessel
?		*armateur*: Pierre Gaigneur		8-31	10-22	passengers to Quebec: new Gov. d'Argensons; to France: Pierre Boucher and de Queylus leave for France
Anchored at Ile Percée:						
La Marie de Brouage						400 ton fishing vessel; anchored at Ile Percée
La Marguerite de Brouage						300 ton vessel; (as above); de Queylus arrives on one
1662						
L'Aigle Blanc	Elie Raymond	Fr. Perron		6-5	8-15	80 ton vessel; from LaRochelle; Jesuits refer to Cpt. Remons
Le Petit St-Jean		Fr. Perron		6-16		from LaRochelle
Vaisseau de Larochelle		Siers Péré		6-16		
Le St-Pierre	Laurent Poulet		5-22	7-3	8-12	arrived in Dieppe: 12-12; carried Laval, Ragueneau to France
Les Armes de Zélande	J. de Combes	*armateur*: Pierre Gaigneur		7-4		
Le St-Jean-Baptiste de Flessingue	G. Hurtin	*armateur*: Pierre Gaigneur		7-4		
La Fortune Dorée	François Janot	Sr. LaMothe		8-4	9-20	140 ton vessel

SHIP	CAPTAIN	OWNER	L. FR.	AR. Q	L. Q.	NOTES
L'Aigle d'Or	Nicolas Gargot dit Jambe de Bois	*armateur*: le Roi	7-17	10-27	11-20	300 ton vessel; anchored at Tadoussac; arrived in France: Jan, 1663; carried soldiers and 100 *engagés* (30 died at sea); Pierre Boucher's return;
La Flûte Royale	J. Guillon	*armateur*: le Roi	7-17	10-27	11-20	anchored at Tadoussac; arrived in France: January, 1663; carried soldiers and *engagés*; 300 ton vessel

Of nine vessels leaving LaRochelle for Canada, two did not anchor at Quebec: *La Notre-Dame de Bonne Nouvelle* and *Le Mariage Royal*.

1663

Le Phénix de Flessingue		Pierre Gaigneur		6-31	7-23	200 tons; carried *engagés*, first *Filles du Roi*; d'Avaugour to Fr
Le Taureau	E. Raymond	*armateur*: Jean Gitton	5-10	7-24	9-19	300 ton vessel; carried *engagés*; arrived in France 10-20
Vaisseau de Normandie				7-30	9-6	carried *engagés*; from Dieppe
L'Aigle d'Or	Nicolas Gargot	*armateur*: le Roi		9-22	10-26	300 ton vessel; carried *engagés*;
Le Jardin de Hollande	Jean Guillon	*armateur*: le Roi		9-22	10-26	40 canons; carried *engagés*; Laval & de Mézy to Tadoussac

1664

Le Noir de Hollande	Pierre Fillye				6-22	100 ton vessel; carried 51 *engagés*; Fr. Godbout provides the passenger list for this ship; from Dieppe
L'Ange Blanc de Flessingue	André Chaviteau	*armateur*: Pierre Gaigneur		6-29	8-30	200 ton vessel; carried *engagés*; from LaRochelle
Le St-Jean-Baptiste	Pierre LeMoyne			6-30	9-23	300 ton vessel; carried 150 *engagés*; from Dieppe

SHIP	CAPTAIN	OWNER	L. FR.	AR. Q	L. Q.	NOTES
1665						
Le Cat de Hollande	Charles Babin	*armateur*: Pierre Gaigneur	4-27	6-18	8-3	250 ton vessel; carried 155 laborers, of which 67 were indentured for 3 years; 6-23/25: ordered to return to Gaspe to shuttle de Tracy's troops off the Brésé; delayed return by 2 weeks
Le Vieu Siméon de Durkerdam	Simon Doridod	*armateur*: Pierre Gaigneur	4-19	6-19	8-3	200 ton vessel; carried 200 soldiers of the CarignanRegiment, Companies: Chambly, Froment, Latour.; ordered to shuttle de Tracy's troops off the Brésé at Gaspe; Doridod protests this is not part of lease arrangement; delayed two weeks
Le Brésé		*armateur*: le Roi	1664	7-16	8-3	Le Cat de Hollande and Le Vieu Siméon de Durkerdam carried its passengers from Gaspé; passengers: soldiers of the regiments: l'Allier, Chambellé, Poitou, and Orléans.
La Marie-Thérèse	Poulet		5-10	6-30		Passengers: Jean Bourdon, le sieur de Villeray; 8 girls, 12 horses
L'Aigle d'Or	Sr. Villepars	*armateur:* le Roi	5-13	8-18	9-19	400 ton vessel; carried 200 Carignan soldiers; Cos: Salières, la Fredière, Grandfontaine et LaMotte; arrived in France: 11-6
La Paix	Ethier Guillon, Cpt Jean Guillon's son	*armateur:* le Roi	5-13	8-20	9-19	300 ton vessel; 200 Carignan soldiers; Companies: La Colonnelle, Contrecoeur, Maximy and Sorel; shipwrecked as it returned, near Tadoussac, because of sudden high winds
Le St-Sébastien	Sr. DuPas de Jeu	*armateur:* le Roi	5-24	9-12	10-14	250 ton vessel; 200 Carignan soldiers; companies: LaFouille, De Laubia, St-Ours, Dugué; arrived France: 11-20
Le Jardin de Hollande	Sr. de Bouiges	*armateur:* le Roi	6-22	9-14	10-14	300 ton vessel; passengers: Canadians returning to New France; arrived in France: 12-1
La Justice	Sr. Guillet	*armateur:* le Roi	5-24	9-14	10-14	200 Carignan soldiers: companies: Duprat, Naurois, Rougemont, and Varenne
Le St-Jean-Baptiste de Dieppe	Pierre Fillye		10-2	11-4		130 laborers; 82 girls and women

FRENCH IDIOMS

By Rena Payeur Cote

Necessité fait loi.
Extreme times call for extreme measures.

Nous avons mis deux heures pour y aller.
It took us two hours to get there.

Je fais la grasse matinée le dimanche.
I sleep in on Sundays.

Les enfants me manquent.
I miss the children.

Elle a le cafard.
She's feeling down.

Je suis pressè de les revoir.
I can't wait to see them again.

Je ne suis pas dans mon ètat no normal.
I'm not feeling myself.

Je n'ai dormi que d'un oeil.
I slept with one eye open.

Vous faîtes vraiment la paire.
You are two of a kind.

Il fait noir comme dans un four.
It's pitch black.

Ne te torture pas l'esprit!
Don't rack your brains!

Les grandes vacances sont bientôt finies.
Summer vacation is almost over.

C'est impossible de placer un mot!
You can't get a word in edgewise!

Je voudrais poser une question.
I'd like to ask a question.

Asseyez-vous, je vous en prie.
Please, sit down.

Je vous entends très mal.
I can't hear you very well.

Quel âge as-tu?
How old are you?

Elle s'est prise d'amitié pour lui.
She's taken a liking to him.

Nous avons pris un verre au café.
We had a drink at the cafe.

Loin des yeux, loin du coeur.
Out of sight, out of mind.

Il lui a fait un prix d'ami.
He sold it to him at a special price.

Ça m'a soulevé le coeur.
That made me sick.

Ils sont d'origine modeste.
They have a humble background.

On voyait des champs à perte de vue.
There were fields as far as the eye could see.

Il ne vaut pas la corde pour le pendre.
He isn't worth his salt.

Quelles sont les curiosités de la ville?
What's worth seeing in the city.

FRENCH IDIOMS

Il ne faut rien précipiter.
Let matters run their course.

J'en ai vu trente-six chandelles.
I saw stars.

Il est parti sur un coup de tête.
He left on an impulse.

Ça saute aux yeux.
That's as plain as day.

Chose promise, chose due.
You have to keep your word.

Ça ne fait rien.
It doesn't matter.

Non! Ce n'est pas vrai!
No! That can't be!

Qu'est-ce que tu vas prendre!
You're in for it now.

Elle a de la repartée.
She's got a quick comeback.

Il m'a tiré d'un mauvais pas.
He got me out of a bind.

J'étais dans une passe difficile.
I was in a tight spot.

Je n'en peux plus.
I've had enough of it.

De rien.
You're welcome.

Tu ne'en fais qu'à tête.
You do just as you please.

Plus on est de fous, plus on rit.
The more, the merrier.

Je brûle d'impatience de lui parler.
I'm dying to speak to him.

Je pense que non.
I don't think so.

Nous sommes très bien ici.
We're very comfortable here.

Quel temps fait-il?
What's the weather like?

Á tes souhaits!
Bless you !

Je n'ai pas très faim.
I'm not very hungry.

Ça va t'ouvrir l'appétit.
That'll whet your appetite.

Bon appétit!
Enjoy your meal!

Je serai muet comme une tombe.
My lips are sealed.

Cet air me trotte dans la tête.
I can't get this tune out of my head.

Tu vas faire le poireau toute la journée?
Are you just going to wait around all day?

Les affaires sérieuses commencent demain.
Tomorrow we'll get down to business.

Je connais toutes les ficelles du métier.
I know all the tricks of the trade.

J'étais soulagé.
My mind was at ease.

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Heraldry can be said to be a memorial of the brave and true hearts and great names, of those really downright in earnest and picturesque times, and a monument to the men who, by their energy, love of liberty, and valour, very largely contributed to make this realm what it is for us today. It therefore follows that while armorial bearings are interesting relics of bygone men and times, they also now form fitting ornaments, full of rich associations, for an historic people.

We, at the Franco-American Genealogical Society have done some research on Heraldry and would like to present the most general and common (and by no means exact) terms and symbols to represent the coats –of-arms .

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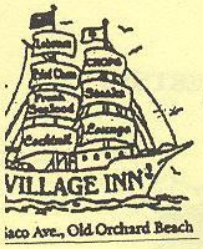

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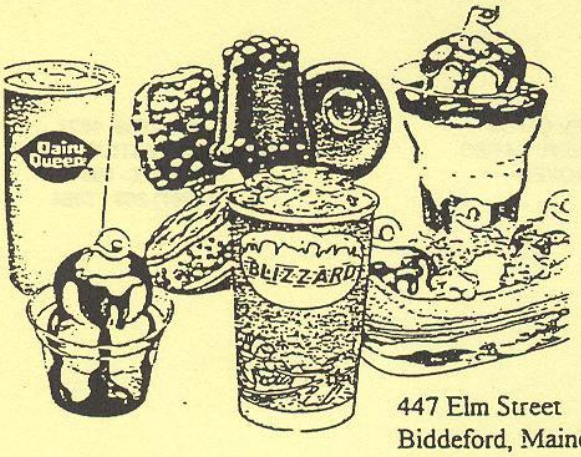

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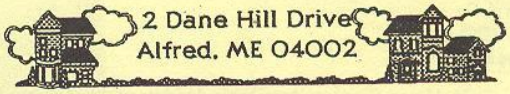

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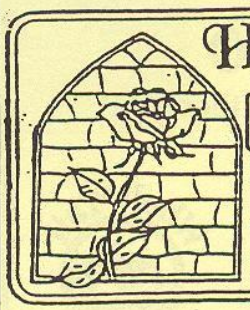

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Volume # 18

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PRESIDENTS LETTER

Dear Members,

I would like to say a sincere **THANK YOU** to those members who have given of their precious time in support of our Society:

Rena and Ray Cote, Celeste Steele, Camille Bolduc, Fern Girard, Ray Pepin, John Vacari, Ralph Courtois and Roger Guerin and to many many others.

This years "La Kermesse" was a Great Success! We doubled last year's income for a total of $1800.00. We sold as many as 20 books which we, the Society have put together; 9 of the "Korean Veteran" books, 4 of the WW ll. a few cook books, some High School yearbooks, and many Parish books. Our family lines and family charts also did well. The most profitable were the Coats of Arms, in which many are still in the making.

Because of this success, our Society is financial sound and we are acquiring many new books, CD's, and family line dictionaries for research. The addition of a 2nd computer will definitely be very helpful.

We have also introduced a newsletter to inform every one of the events to come, this newsletter and our yearly bulletin is created **for** our members and **by our members.**

Therefore I would like to ask for your assistance. We are in great need of your help and support to continue to grow. Please consider a Volunteer position for events, or in helping new members get their research started or if leadership is a strong point, maybe an Officer, Director or Board members. Let's work together. Feel free to call, or e-mail me anytime:

207-646-0814, j-rrossignol@cybertours.com

We have all come together in this society to learn about our families, I have learned that we are all one family so let's all work together to support our Franco-American Genealogical Society.

Queries/Search Questions

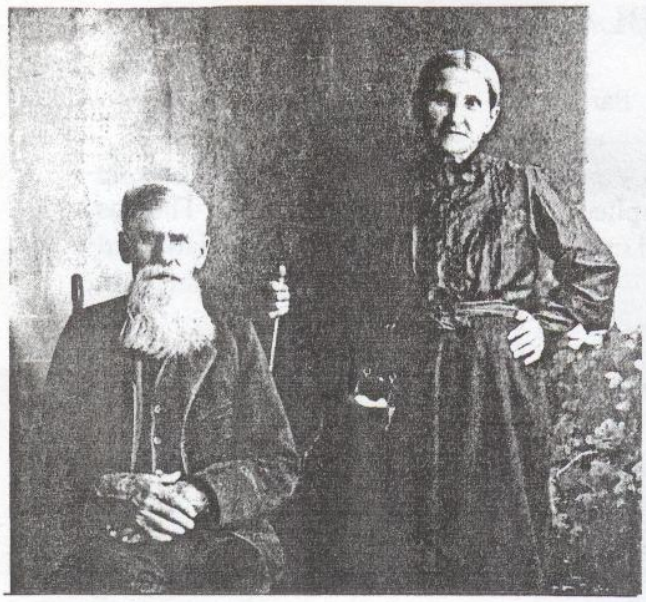
*Joseph Galarneau married Francoise Goulet at Quebec, Aug 21, 1822. He was the widower of Anna Craig.
Needed: Parents of Joseph Galarneau
Membership # 11

*Hypolite Desjardins (Roy?) died at Brunswick, Me. Aug 11, 1884. He was 33 yrs,4 mos and Born in Canada. He married Arzelie Mathurin date and place unknown.
Needed: Parents of Hypolite
Membership # 11

*Louis Dion-Guyon married Josephte Briard at L'Islet,PQ July 27, 1767. Her parents were Jean-Bpt. Briard (Lejeune?) and Catherine Blais.
Needed: Date and Place of marriage of the last couple & name of Parents.
Membership # 11

SAINT - GEORGE de WINDSOR

translated by Raymond G. Cote



Jacques Letendre et Julie Salois

Joseph Letendre et Clara Proulx

Letendre's Ancestors

Pierre Letendre married Charlotte Maurice in 1668 at Graimbouville, France.

Ancestors in Canada

Pierre and Catherine Lamy (Sorel 1699)
Pierre and M.Madeleine Guevremont (Sorel 1699) . Jean Baptiste and M. Francoise Louise Abraham dit Desmarais (Sorel 1758) . Joseph-J.B. and M.Jeanne Louise Petit Dit Jobin married in St-Michel, Yamaska in 1783. Joseph married a second time to Genevieve Lussier at St-David in 1835. J. Antoine and Marie-Anne Blanche Petrin (Yamaska 1827). Jacques and Julie Salois (St-Bonaventure (1868.

In 1668 Pierre Letendre former soldier of the Carigan regiment married Charlotte Maurice at Graimbouville in Normandie, France. The following year , he took the road which would bring him to the New France. There he established himself in the region of Sorel.

In 1868, 200 years later Jacques Letendre (7th generation) married Julie Salois at St-Bonaventure and established himself at St-George de Windsor, (which was named St-Urbain) on lot 153 and 154 on the 2nd road on the outskirts of Windsor.

Jacques Letendre had acquired these lots ten years before from Jean Baptiste Lecerte by contract on the 23rd of April 1858. He registered them the following May.

In 1881, he sold his property to Nazaire Frechette and went to establish himself on lot 17 and 18 in the same region, which he bought from Jean Baptiste Labelle.

On December 10, 1893, Jacques Letendre acquired lot 347 in the same region from "Murray Estate" for the sum of 200 dollars. This lot was situated in front of what he owned in 1881.
This is the lot that he gave to his son Joseph and his son would then give it to his last son Yves in 1946.

Why, would Jacques Letendre and his wife Julie Salois leave the fertile soil and seek fortune on the outskirt of Windsor? There he was forced to dig canals for water which was his nightmare without end. Why did he decide on this particular area? No one knowa.

The family of Jacques and Julie Salois.
Marie: married Henri Girard in 1903.
Gedeon: married Alice Thiboutot in 1900.
Zacharie: became a priest in 1898.
Arsene: Married Victoria Bruneau in 1902,and married a second time to Leonie Nault in 1915.
Joseph married Clara Proulx in 1905. Joseph died at the age of 100 years old.
George: married Eva Martel Cote 1907 . George was a physician.

TANTE BLANCHE

by Fred Parent

The best account of "Tante Blanche" I have yet seen is found in the book Histoire du Madawaska (History of Madawaska), complied by a priest named L'Abbe Thomas Albert, using historical materials collected and organized by both a Patrick Therriault and by Prudent L. Mercure, and published in 1920 by the Franciscan Missionary Printers in Quebec, Canada. It is found on pages 123 to 125. My translation follows:

* * * * * * * * * *

But the harsh trial that almost always confronts newly-established wilderness settlements was going to bring famine to those heroic pioneers. For two consecutive years, floods and the September frosts destroyed almost the entire harvest of these settlers. (A letter to the Governor of New Brunswick during that period estimated that fully two-thirds of their crops were lost.)

The year 1797 is known in the annals of the Madawaska region as the year of "the great famine", or the year of "the darkest misery". After the last frost of the autumn of 1896, to add to their misfortune, the scant remains of their harvest were buried under an early snowfall, which was immediately followed by one of the most severe winters ever experienced in this region. Many of the settlers fled to the St. Lawrence River region or to Fredricton to pass the winter months. (The same letter cited above said that about 30 families remained in the area through that terrible winter.). Those who remained behind lived exclusively by hunting and gathering items available in the wild (e.g., plants, grasses, nuts, etc.).

One day, the men formed a hunting party and set out to get provisions for the settlers. Following their departure, it snowed continouusly for eight days -- an eight days that became a long period of waiting and anxiety for their families and neighbors as their meager food supplies began to run out. In time, the last of the grains and flour had been exhausted, the last milk-cow had been killed and eaten -- and the hunters still had not returned.

It was during these long days of hunger and anxiety that a woman by the name of Marguerite Blanche Thibodeau, wife of Joseph Cyr, acomplished prodigious feats of heroism and charity. Endowed with Herculean strenght and an equally robust compassion for her fellow settlers, she became the guardian angel of the weak, the sick and the famished people of this sorely-tested colony in the wilderness of the Madawaska region. Wearing snowshoes, dragging behind her a heavy load of clothing and food provisions she either sacrificed from her own belongings or gathered from others moved by her compassion for those less fortunate, she went from door to door of the more

affluent settlers to those of the poorest, delivering nourishment, comfort, and even life itself -- providing a glimmer of hope for the most destitute of her neighbors. She buried the dead. She saved many from the brink of death by both her material help and, equally important and effective, by her own bouyant and hopeful spirit -- which was contagious enough to help many recover from or avoid slipping into the spirit of defeat and despair because of their hunger and other misfortunes.

At last, one night the long-absent hunting party returned. They were carrying one of their companions who had died of the cold and deprivations they had experienced on the hunting expedition, and another companion who was in the process of dying as they arrived back in the settlement -- but, they also brought back some provisions for the settlers: the colony was saved.

When all of her works of mercy became known, Tante Blanche became an object of general veneration that bordered on worship. People came to believe that she possessed special powers to heal the sick, to break evil spells, to find lost objects, to reconcile enemies, and to give good luck to people in making their wishes come true. Her greatest quality was an ability to restore and rehabilitate to healthier and more moral lifestyles those whose hearts had grown hardened, those who foul-mouthed, those who were sly and crafty by nature -- all by means of the light which shone forth from her own life of tender peity and exemplary accomplishments motivated by her sincere compassion for others. Her sometimes stern reproofs -- if need be, accompanied by a treat to use her mighty fists to drive a point home -- convinced even the worst drunkards to reform. They feared her more than they feared a Bishop!

Tanta Blanche died in 1810. Because of the unselfish devotion to the well-being of others she had displayed during the famine, she was accored the then-unprecedented honor of being buried inside the church building at St. Basile. Many a shaggy mustache was drenched with tears of grief when she was lowered into her quasi-royal tomb.

Mrs. Cyr actually was the biological aunt of many of the young families in the Madaawaska region. On her mother's side, she was a LeBlanc, and the grand-daughter of Rene LeBlanc, the notary of Grand-Pre immortalized by Longfellow (in his poem "Evangeline"). People called her "Aunt Blanche", and she became everyone's aunt -- the aunt of the Madawaska region.

* * * * * * * * * * *

P. S. -- L'abbe Thomas Albert was a first cousin to my paternal grandmother, Marquerite ("Maggie") (Smyth) Parent. His mother, Marie (Smyth) Albert was a sister of Thomas Smyth, Maggie's father. I am in possession of my grandfather's personalized copy of the first edition of L'abbe Albert's book. My grandfather's name was Alfred Jean Parent, but he always went by "Fred J."; so, that's the name embossed on his copy of the book.

OLDEST FRANCO-AMERICAN BROTHERS

by Camille L. Bolduc

Alfred Valliere, left; Amedee Valliere, center; Absalon Valliere, right.

In the bulletin of 1998 I wrote an article about Ignace Valliere. He was a very colorful individual who was living in Biddeford in 1870, and who died at the venerable age of 93 years.

Among his children, three of his sons: Alfred, Amedee and Absolon were the oldest Franco-American brothers of this area in 1952. Their ages totaled 276 years. Alfred, born at St. Ferdinand, Megantic County came to Biddeford very likely with his parents in 1870 and worked as a loom fixer for a local textile company.

On January 11, 1881 he married Diane Beaudet at St. Joseph's of Biddeford. He became a widower in March of 1889, then married a second in the same church on September 2, 1889. His second bride was Hermina Champigny.

After several years in the U S, Alfred returned to Canada to work for the Canadian Pacific Railway, where he labored there for many years, after which he retired in Saco in 1924. He died at his home on October 16, 1952 at the age of 94, leaving behind two sons, Fred and Ernest, and a daughter, Eulalie (married to Napoleon Roy).

Amedee, also known as Joseph, born at Levis P. Que. was for many years proprietor of a grocery store and a bakery on Center Street in Biddeford. He later sold real estate.

He married Exelina Baillargeon on January 25, 1886 at St. Fortunat, Wolfe County, P.Q. He lived in Biddeford for most of his life. He spent his last two years as a resident of New Britain Connecticutt. He was called by his Maker on May 18, 1957 at the age of 92. He left behind four sons: Dr. Leon of Florida. Armand and Roland of New Britain, and Renald of Rhode Island. He also left three daughters: Sister Marie Du Defuge of Lawrence Mass., Sister St.Amand of St. Andre's Home at Biddeford, and Emma married to William Lamirande at St. Joseph's of Biddeford a resident of Lawrence Massachusetts. Amedee's body was brought back to Biddeford where he was buried at St.Joseph's Cemetery on May 22, 1957.

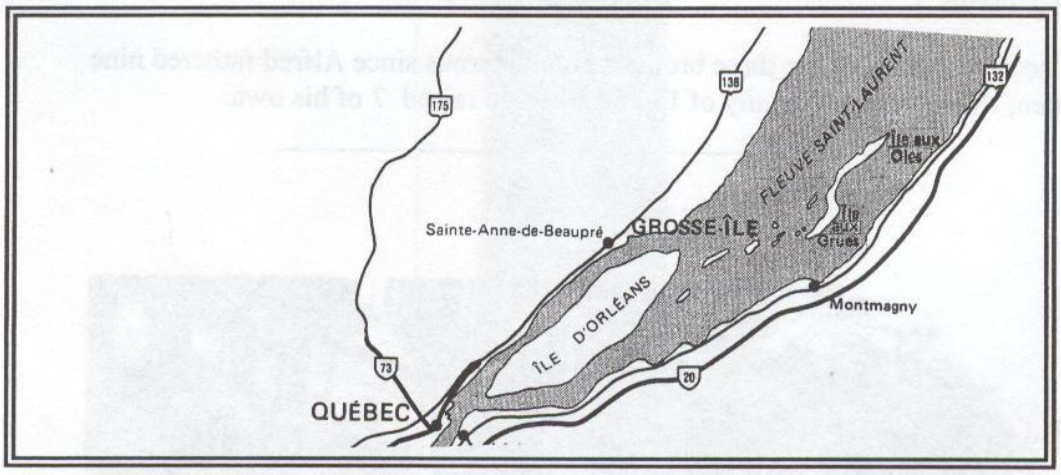
Absolon, also known as Jules, also born in Canada, worked at the Pepperell Manufacturing Company until his retirement in 1937. He died December 14, at the Oak Ridge home of his son Edmond. He was 95 years old. He left behind his son and four daughters: Mrs Alma R. Lumb of Biddeford, Mrs Rose M. Laskey of Rochester N.H., Mrs Blanche E. Nason of Bar Mills, and Mrs Lucienne J. Roberts of Merrimack Massachusetts .

The descendants of the three brothers are numerous since Alfred fathered nine children, Amedee had a family of 13 and Absolon raised 7 of his own.

Grosse Ile - A 19th Century Tragedy

by Celeste Steele

When Americans travel to Quebec either on a genealogical journey, or simply as tourists, the visitors guides will direct them to visit the Old City, walk its narrow streets, and to drive a short distance past the city and cross a bridge to visit picturesque Ile d'Orleans. No great detail is given in these same guidebooks concerning Grosse Ile. Despite it relative obscurity to present day visitors, it was often the first stopping point for many 19th century immigrants to Canada. Grosse Ile is located near l'Ile aux Grues and l'Ile aux Coudres. The southern side of the island is opposite Montmagny. Despite its name the island is only one mile long and one half mile wide.



If a visitor's purpose in traveling to Canada is to research his/her family genealogy knowing the story of Grosse Ile may be an important link in the family's history. At the beginning of the 19th century the largest sailing vessels of the day could easily sail up the St. Lawrence as far as Quebec. Expanding trade with Europe brought many ships to its port. Ships left Canada loaded with timber bound for Europe. On their return trips these same ships were filled with immigrants seeking a better life.

About 1826 an outbreak of Asiatic cholera occurred in India. The cholera spread rapidly across Europe, and by the end of 1831 this deadly illness had made its way into the British Isles. Concerns about the increasing number of immigrants arriving from British and Irish ports, the Quebec Emigrant Society (QES)

approached the Imperial authorities. They pushed for plans to be formulated that would ensure the health and safety of Quebec citizens as well as that of the immigrants.

The Assembly of Lower Canada enacted that a fund be created for the expense in taking care of sick immigrants, that a Board of Health be established, and that an effectual system of quarantine also be established. Thus began the St. Lawrence Quarantine Station at Grosse Ile. It opened in the spring of 1832 and remained opened in some fashion until 1937.

Several books and countless articles have been written and published in Canada concerning the tragedy of Grosse Ile. This article cannot do justice to the many heartbreaking stories of the thousands of people whose lives ended or were changed forever on the island. Words cannot begin to describe the horror, despair, and sadness of immigrants who left their homes and loved ones, only to have their crossing and arrival in North America result in nightmare.

The government officials could not foresee the overwhelming number of immigrants who would land at Grosse Ile, or the number of sick passengers who would land on its shores. In its first season of operation the quarantine station was overwhelmed. There is no total number recorded for the deaths that occurred in 1833, but by September 30 the Quebec newspapers reported that the official burials in Quebec city alone totaled 3,292. It was reported that more people than that died at the Quarantine Station.

Grosse Ile went through in 1833 what was described as a "baptism of fire". Despite the foresight of the QES and the establishment of the Quarantine Station, Canada was not adequately prepared – neither with space or personnel to treat an incurable and possibly deadly disease. The sad fact was that the doctors and priests fell sick and died alongside their patients. Luckily there was a reprieve. The years 1834 - 1846 were more manageable at the Quarantine Station. There were no major outbreaks of cholera, typhus, or other such diseases.

It was said that, "The sadness of 1847 belongs to the Irish." The immigrant ships from Ireland and Liverpool brought throngs of downtrodden, malnourished people ravaged by disease and hunger. It would not be possible to completely detail in this article the causes of the Irish Potato Famine, and its resulting emigration of thousands of its citizens. The neglect, callousness, and in some cases downright cruelty of the landlords has been well documented. Despite the tireless work of

doctors, nurses, and other personnel at the station hospitals, whose efforts often must have seen futile, people died by the thousands!

Grosse Ile in 1847 was prepared to handle 200 patients and house 800 healthy people during their quarantine period. Unfortunately the Emigration Agent in Quebec had received word that by April, 27,000 people had departed Liverpool and Irish ports destined for Quebec. The arriving immigrants were found to be weak with hunger and "ravaged with many diseases, but particularly with typhus."

Many never even reached the shores of Quebec. Some barely survived the crossing, but in such a poor state of health that they were defenseless to fight off diseases and succumbed once at Grosse Ile. The diseases themselves were non discriminatory. They would attack people of any age. Spouses were lost. Parents lost their children, but saddest of all were the children who arrived in a foreign land, only to lose one or both parents and some or even all their brothers and sisters before they even had a chance to step on the mainland.

The only bright spot in the Grosse Ile story is the effort put out by so many for these unfortunate orphans. In Quebec the children were cared for by the ladies, both English and French speaking, of "La Société Charitable des Dames Catholiques de Québec". These ladies ran schools and orphanages in both the Upper and Lower Town. The orphanages were financed by the generosity of the women themselves, various collections, and the occasional government grant.

The record and history of these children could have ended with the death of their parents, were it not for the caring and thoughtfulness of one of the ladies at the Richelieu Street orphanage. This unknown woman documented for posterity the names of the children, as well as their ages, and when available, the parents' names (including the mother's maiden name), parish and county, and the ship's name. In addition there were notations made regarding dates of entry to and departure from the orphanage, and hospital. The last entry recorded for many of these children was "died". The fortunate who managed to survive had another entry recorded next to their names. This entry is the one most valued by genealogists and historians. The name of the adoptive parents and their place of residence was noted in the orphanage records. The Irish orphans were adopted by both Irish families and French Canadians alike.

In 1849 The Grey Nuns arrived in Quebec and assumed the management of the orphanage. These nuns not only preserved the precious documents concerning the children, they added to it as the years went along. There are notations after the names recording ordinations and marriages dating to the 1860's.

Parish priests in Quebec Province received letters from the bishop telling of the plight of these orphans. Many priests responded by coming to Quebec and "adopting" some of these children. They were then brought to the respective priests' parishes, and then taken in by local parishioners. The largest number seems to have landed in Rimouski.

Thankfully Grosse Ile never again saw the mass heartbreak such as that which occurred in 1847 - 1848. The island continued to serve as the front line against the spread of epidemics. The numbers of immigrants coming through changed from year to year. The new arrivals spoke many different languages, and came for many reasons.

New ideas regarding health care and better medicines improved the treatments. New technology such as steam chambers to disinfect luggage and clothing helped curb the spread of disease. As time went on larger ships were built. Many ships bypassed Quebec entirely, and went straight to Montreal. With the invention of radio, ship to shore communication brought doctors directly to incoming ships when sick passengers arrived. The sick were then transported directly to hospitals. Grosse Ile remained in operation until its final closing in 1939.

There are many sides to Grosse Ile. Since 1832 it has served as a quarantine station, a village where people who worked on the island raised their families, an animal quarantine station, and finally a teaching facility for veterinarians. From all accounts the island is a charming place. I've never been there, but I have to believe that alongside the charm, there has to be an echo of sadness lingering there. There is still evidence of the trenches, the only markings of the thousands of graves of unfortunate souls, old and young, whose lives ended abruptly in a new land.

Although most rest in unmarked graves, the fallen have not been forgotten. Several monuments have been erected on the island commemorating the dead, the survivors, and the personnel who worked so hard to save as many lives as possible.

When researching family genealogy, if you run across a seemingly dead end, adoption records, or Irish sounding names, perhaps your family is one of the thousands who's arrival in Canada was touched in some way by the 19th century events that began thousands of miles across the Atlantic and were forever altered at Grosse Ile.

Note: A listing of the orphans can be found in

- Grosse Ile Gateway to Canada 1832 - 1937 by Marianna O'Gallagher. A copy of this book can be found in the Franco-American Genealogical Society Library.

- The archives of the Grey Nuns contain "Liste alphabatique des orphelins dans l'Asile Catholique de Quebec 1847" in Archives of the Soeurs Grises, Beauport, Quebec.

Below is a page taken from the O'Gallagher book listing some of the orphans.

ÉTÉ 1847 / SUMMER OF 1847

No. Rég. *Reg. No.*	Nom *Name*	Âge *Age*	Date d'entrée *Date of Entry*	Père *Father*	Mère *Mother*	Paroisse *Parish*	Comté *County*	Bateau *Vessel*	Adopté par *Adopted by*
290	MURPHY, Murdock	7	09/16/47	John	Ellen Whelan	?	?	?	Returned to father Quebec
175	MURRAY, Anne	6	08/23/47	?	?	?	?	?	Died Oct. 30
447	MURRAY, Margaret	14	04/06/48	John	Biddy Murphy	Skreen	Wexford	Marquet	Michael Synnott Wolfe's Cove
181	MURRAY, Maria	11	08/24/47	?	?	?	?	?	Dennis Sheahan 19 Champlain Street
408	NAIL, Anne	13	11/08/47	John	Mary Murphy	Drumkin	Meath	Wandsworth	M. Beaudry Malbaie
	This girl has a brother Patrick at Neville's, Valcartier; John at Mme Donney, dyer at Quebec								
113	NEIL, Thomas	13	08/12/47	?	?	?	?	?	Died Sept. 19
182	NOLAN, Eliza	11	08/25/47	Peter	Mary Cassidy	Strokestown	Roscommon	Bleinheim	Returned to parents
183	NOLAN, John	12	08/25/47	Peter	Mary Cassidy	Strokestown	Roscommon	Bleinheim	Returned to parents
322	NOONAN, Bridget m.a Bergeron at St. Grégoire	11	09/29/47	Patrick	Mary Coleman	Lamon Valley	Westmeath	Odessa	Person in St. Grégoire
321	NOONAN, Cath. m.a Leblanc at Stanfold	20	09/29/47	Patrick	Mary Coleman	Lamon Valley	Westmeath	Odessa	Person in St. Grégoire
304	NOONAN, Margaret Married at St. Christopher	8	09/20/47	Patrick	Mary Coleman	Lamon Valley	Westmeath	Odessa	Isaie Héon St. Grégoire
320	NOONAN, Margaret m. Drulets at St. Grégoire	22	09/29/47	Patrick	Mary Coleman	Lamon Valley	Westmeath	Odessa	Person in St. Grégoire
303	NOONAN, Mary m. her adoptive brother, d. TB 1851	15	09/20/47	Patrick	Mary Coleman	Lamon Valley	Westmeath	Odessa	Fran. Bergeron St. Grégoire
302	NOONAN, Pat	5	09/20/47	Patrick	Mary Coleman	Lamon Valley	Westmeath	Odessa	Louis Leblanc St. Grégoire
460	NOWLAN, Andrew	12	07/14/48	Andrew	Margaret Connors	Capo White	Tipperary	Ganges	Richard Stillman Quebec
431	NOWLAN, Eliza	9	02/04/48	Andrew	Margaret Connors	Capo White	Tipperary	Ganges	Given to their uncle John Connors Shoemaker Champlain St
432	NOWLAN, Grace	7	02/04/48	Andrew	Margaret Connors	Capo White	Tipperary	Ganges	Given to their uncle John Connors
430	NOWLAN, Margaret	15	02/04/48	Andrew	Margaret Connors	Capo White	Tipperary	Ganges	J.B. Martin St. Paschal
118	NUGENT, Catherine	10	08/11/47	John	Sally Nally	Kildare	Roscommon	Naomi	Charles Paquet Rimouski
428	NUNN, Augustus	12	12/17/47	Augustus	Suzan Wafer	Ardamine	Wexford	Royalist	Died Jan 13, 1848
429	NUNN, Letitia	9	12/17/47	Augustus	Suzan Wafer	Ardamine	Wexford	Royalist	Given March 6
16	O'DWYER, Honora	20 months	07/47	?	?	?	?	?	Died Aug. 6
86	O'NEIL, Bridget	6	08/06/47	Peter	Mary Hughes	?	Wicklow	Progress	Died

DEDICATED TO THE ACADIANS WHO LOST THEIR LIVES IN THE ACADIAN DEPORTATION 1755-1763

"The Family of Honore"

Poem By: J.E. Martin, M.D.

"Hurry children, hurry, she said
Guiding her ten frightened children
To their places in the hold
Of the ship, The Queen of Spain.
She was Marie Broussard Prejean,
Wife of Honore Prejean,
And daughter of Jean and Andree Savoie
Of Port Royal, Acadia.

"I'm afraid, Honore", she said
Reaching for his strong hand
That had known only hard work
Since childhood on his father's farm
Nestled in the marsh fields.
By the river below Port Royal.
All that seemed long ago,
So long ago.

"Be of good courage, dear wife,"
He assured her,
Keeping his precious flock together
As without a sound,
They descended into the darkness
Of the ship that would carry them
Away from their precious Acadie.
Forever.

Move lively there, get along"
The second mate shouted
At an old couple, so bent with age,
They held up the flow
Of humanity by the flesh ton,
Fragile souls destined for eternity
Who filed into the black depths
Without resistance.

They packed them like cordwood
With no room to lie
No place to stand; no place to die
As onward they filed
Into damp freezing holds
Of the prison ships.

Ten days out of port,
Little Jenny grew ill,
Her pink little face
Became ashen and still.
"Hold her close dear," said Honore."
She'll feel better come morn."
Marie cuddled the little girl,
Her last child born.

They wrapped her in homespun
Then weighted her down
And after a brief prayer
Gathered around,
To bid her farewell,
No more would she play
In the fields of Port Royal
Close by the bay.

"Enough, that's enough,"
The ship's captain shouted,
"Heave her over the side
Next time the ship's righted."
"Do it tenderly please
She's so small," Marie whispered.
Honore complied and gently assisted.

And so little Jenny
Lies alone in the sea,
Away from her family,

Marie and Honore.
An unripened melon,
Torn from its vine,
Withered and shrunken
Asleep in the brine.

Contagion was spreading
As every day passed.
We lost little Marge
Born next to the last.
And over the side
Went her limp form one night.
Alone with Honore,
In the dark without light,
To kiss her cold brow
And bid her good night,
Seal those sweet lips
On a cold stormy night.

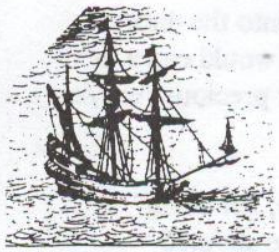
Let me ask you good parents
Whoever you are,
Have you buried a child
By the light of a star?
Who should have been home
In a warm cozy bed
Now runs with the tides
And is fish bait instead.
Consider these people
Who harmed not a soul
Who groped in the dark
In a damp, freezing hold.

In less than a month
The children all died,
Ten precious jewels
Went over the side,
Madeline, Felicite, Pierre and Cyprian
Julian, Felix, Paul, Marie-Anne.
Marie soon followed, leaving Honore alone,
Everything lost and far from his home.

When La Reine D'Espagne
Arrived at Malo
No trace of Honore was found on her roll.

They said one dark night
He went over the side
To look for his loved ones
Asleep in the tides,
To gather his little ones
There in the tides,
Together all rest there,
Deep in the tides.

Mr. Boatswain, sound your pipes, sir,
Twelve times if you please,
Once each for the Prejeans
Who sleep in the sea,
And wait for the last trump
In the long years ahead
When the ocean will part
And give up their dead.
In that far off bright morning
From the depths of the sea
The lord God will smite the depths
And set the Prejeans free.
The Acadian family,
Of brave Honore.



PREJEAN GENEOLOGY

The Family of Honore Prejean

HONORE PREJEAN
born about 1712
died at sea during the crossing to France in 1758
married about 1740
MARIE BROUSSARD
born about 1722
died at sea during the crossing to France in 1758

Children:

1. Felix PREJEAN
born about 1741
died at sea during the crossing to France in 1758

2. Marie-Anne PREJEAN
born in 1743
died at sea during the crossing to France in 1758

3. Felicite PREJEAN
born about 1745
died at sea during the crossing to France in 1758

4. Cyprien PREJEAN
born about 1747
died at sea durin9 the crossing to France in 1758

5. Madeleine PREJEAN
born about 1750
died at sea during the crossing to France in 1758

6. Julien PREJEAN
born about 1750
died at sea during the crossing to France in 1758

7. Pierre PREJEAN
born about 1751
died at sea during the crossing to France in 1758

8. Paul PREJEAN
born about 1752
died at sea during the crossing to France in 1758

9. Marguerite PREJEAN
born about 1753
died at sea during the crossing to France in 1758

10. Genevieve PREJEAN
born about 1754
died at sea during the crossing to France in 1758

***This entire family died aboard the transport,
La Reine d'Espagene, during the voyage to France in 1758.

Prejean genealogy taken from *"Le Visage de ma Grandmere"*,
By: Therese Beaudet Martin

SAINT - GEORGE de WINDSOR

translated by Raymond G. Cote

Marcotte's Ancestors

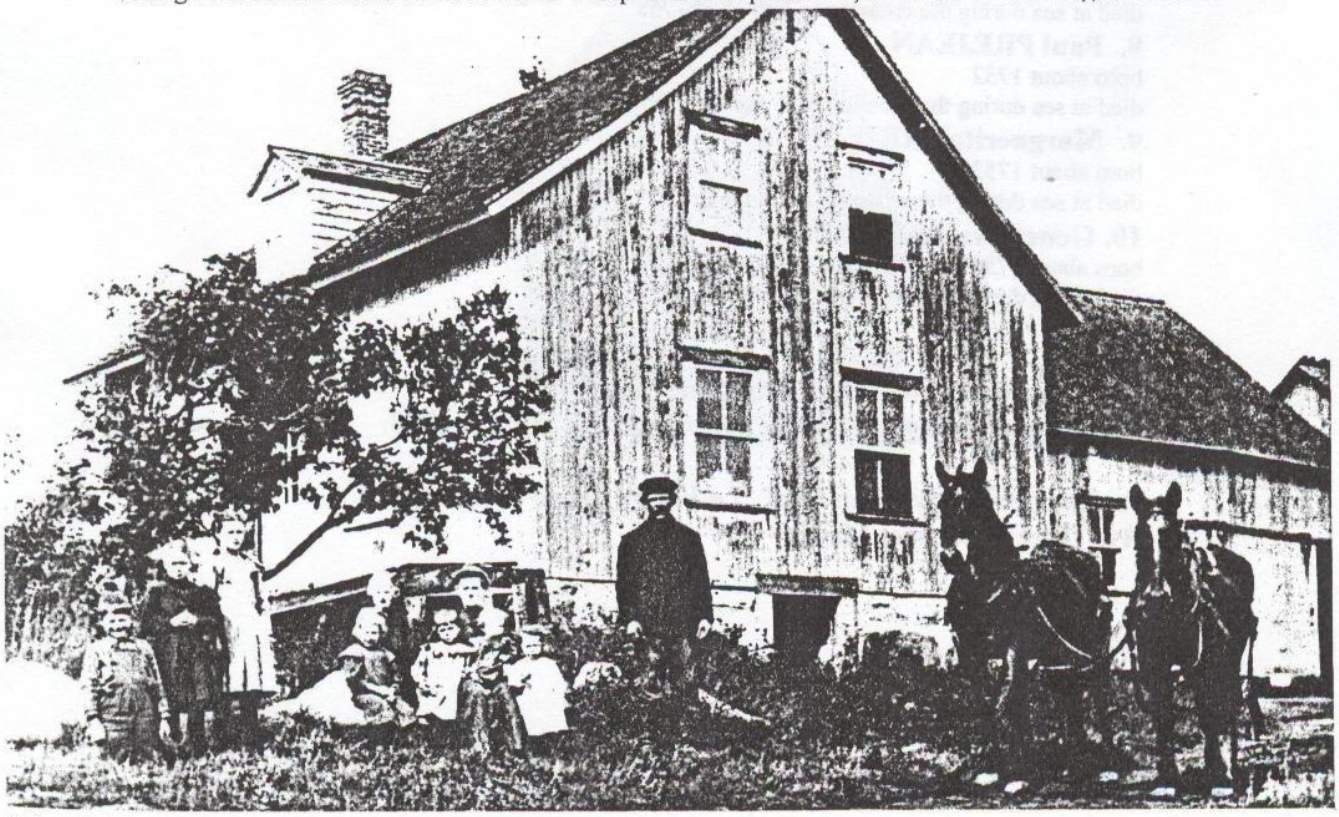
In 1668 at Donaconna, came the two Marcotte brothers from Fecamp, France. Which Nicholas's ancentors came from the family d"Azarie pioneer of Saint George. Upon his arrival Nicholas, established himself at Neuville on September 4, 1670. He married Martine Faurey and they had six children.

1st Generation; Charles son of Nicholas
2nd. Generation; Jacques son of Charles
3rd. Generation; Jean Francois son of Jacques
4th Generation ; Francois de Sales son of Jean Francois
5th Generation; Francois son of Francois de Sales
6th Generation; Jean Baptiste son of Francois
7th Generation; Azarie son of Jean Baptiste.
8th Generation; Josephat son of Azarie and Elmire Janelle
married at Baie du Febvre September 1861.

Josephat married Olivine Frechette November 15, 1892 at Saint George. He took possession of the paternal land, after his father died. (His mother died a few years later). The other two sons ventured to Lewiston, Maine in search of their fortune. Under their roof, twelve children were born.

Denis, married Rachel Beaulieu.
Elmerida died at the age of fifteen.
Marie-Ange, Sister of the Holy Family.
Imelda, married Lucien Marcotte.
Hilarion, married Bernadette Goudreau
Fernande, Sister of the Holy Family.
Georgette, married John Morin.
Rosaire, married Emelie Lessard.
Gerard, married Hermanie Alie: 2nd. wife Eugenie Thibault
Jean Louis, married Monique Chaine.
Jeanne. Sister of the Holy Family.

He worked very hard to nourish all his children. The years 1914-1918 were financially hard. Hard labor and helped from the eldest of the family, but they never lost their confidence in God against all odds. The courage of these ancestors need to be said. Josephat died September 8, 1948 and Olivine August 1, 1958.



Maison de la famille Josephat Marcotte et Olivine Fréchette

Cantara

compiled by
Celeste Steele

Bernadin Cantara was the son of Vido Cantara and Marguerite Forpé, de Mazaret, évéché d'Agen en Guyenne. He was married in Montreal, on Wednesday, 8 October 1698 to Pétroninle Danis. She was baptized on Wednesday, 25 November 1671, daughter of Honoré Danis and Perrine Lapierre, and the widow of Charles Brouillard. The union of Bernadin and Marguerite produced eight children.

Bernadin established himself in Montréal on a piece of land in Rivière Saint Pierre. On 16 September 1697, he rented for four years, a cow from Jeanne Celle, wife of Gilles-Denis Étienne de Clérin in return for ten pounds of butter per year. Later on he established himself in the seigneurie of Terrebonne, where the Seigneur, Louis Lecomte Dupré, conceded to Bernadin a piece of land. The land measured four arpents frontage by twenty arpents deep. On the 23rd of January 1705, the debt to the Siegneur Dupré was paid at a sum of 103 livres and 19 sols. On 29 May 1708, at his request, Pierre Collin dit Laliberté renounced all rights to a piece of land belonging to his brother, André. He was able to purchase the land, at a price of 35 livres, to permit André Collin and Jeanne Cadieu, his wife, widow of Michel Charles dit Lajeunesse, to support the minor children resulting from Jeanne's first marriage. On 26 August 1708, André Collin and his wife sold this land with 3 arpents frontage to Bernadin. The first of December 1710, he in turn sold the land to Jean-Baptist Aubertin for the sum of 150 livres.

Bernadin had difficulty with his neighbor, Pierre Armand dit Jolicoeur, because of a canal which ran between their properties. It tookk an order from l'Intendant dated 11 june 1709 to settle the matter. On 14 November 1711, the Seigneur Dupré conceded to Bernadin 60 arpents of land in the seigneurie. This land concession, however, was not sufficient to keep Bernadin in the area. On 21 April

1712, he sold his land in the the Seigneurie of Terrebonne to François Séguin dit Ladéroute for the sum of 100 livres.

After Terrebonne, Bernadin settled in Yamaska, where the 25th of June 1712, the Seigneur, Pierre Petit, conceded a piece of land. This land was further augmented by a new land concession on 26 March 1737. It was there that Bernadin would end his days.

On 5 August 1741, Bernadin gave half of his land, his household goods, and his animals to his son Pierre. This agreement was made on the condition that Pierre would house, feed, and take care of his parents, Bernadin and Pétronille, until their deaths.

Marguerite Veron de Grandmesnil, widow of Pierre Petit, conceded to Bernadin another piece of land in Yamaska on 24 March 1743. On 19 October 1746, Bernadin deeded more land to his son, Pierre.

Bernadin died at St. Michel Yamaska. He was laid to rest on 17 March 1753

CANTARA PATERNAL LINES

by Rena Payeur Cote

Vite Cantara — Marguerite Forpe
Residing at Mazaret, Ancestral Province of Guyenne, France

Bernadin Cantara — Petronille Danny/Danis
m. October 8,1696
Montreal, P.Q.

Jean-Baptiste Cantara — Genevieve Allard
m. January 15, 1732
St-Francois du Lac, Yamaska County

Jean Cantara — Jeanne Giguere
m. February 12, 1770
Yamaska County of Yamaska

Antoine Cantara — Elizabeth Richot
m. November 3, 1807
Yamaska County of Yamaska

Pierre Cantara — Blanche Juliette Lariviere
m. April 5, 1920
St-Andre, Biddeford, Maine

Jean Paul Cantara — Laurette Blais
m. May 30, 1945
St-Andre, Biddeford, Maine

Michael Cantara

Francois Cantara — Marie-Anne Letendre
m. November 4, 1811
Yamaska County Of Yamaska

Francois Cantara — Josephine Leblanc
m. November 3, 1835
St-Michel, Yamaska County

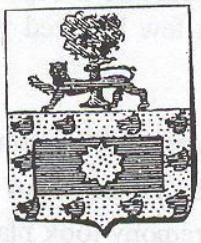
Joseph Cantara — Catherine Lamothe
m. July 5, 1858
St-Robert, Richelieu County

Francois Cantara — Mary Laffan
m. June 23, 1902
St-Joseph, Biddeford, Maine

Raymond Cantara — Paulette Paquin
m. August 10, 1946
St-Joseph, Biddeford, Maine

Keven Cantara — Donna Vallee
m. November 13, 1993
Sanford, Maine

SPAIN



AL-CANTARA

Pasquier (Paquet)

compiled by
Celeste Steele

In the northern part of the Vendée, on the banks of the Maine, there is a small village called montaigne. This village was the birthplace of Isaac Pasquier. More than ten thousand people today carrying the names Paquet, Pasquiers, and Lavallée can claim Isaac as their ancestor. One of his more famous descendants was Calixa Lavallée, a musician of international fame. Calixa produced the music to the national anthem, "O Canada".

There are no parish records in existence to show Isaac's birthdate or other family statistics. We do know that at the age of 29, Isaac was a soldier in the company St. Paul de la Motte in the Carignan Regiment, and scheduled to sail to the New World. The company arrived at Québec on 17 August 1665. They were charged with the tasks of building forts and interconnecting roads, and defending the territory and settlers against Indian attacks. The soldiers first journeyed up the Richelieu to build Fort Saint-Louis and Fort Sainte-Thérèse. In the late fall, the company returned to Québec to their winter quarters.

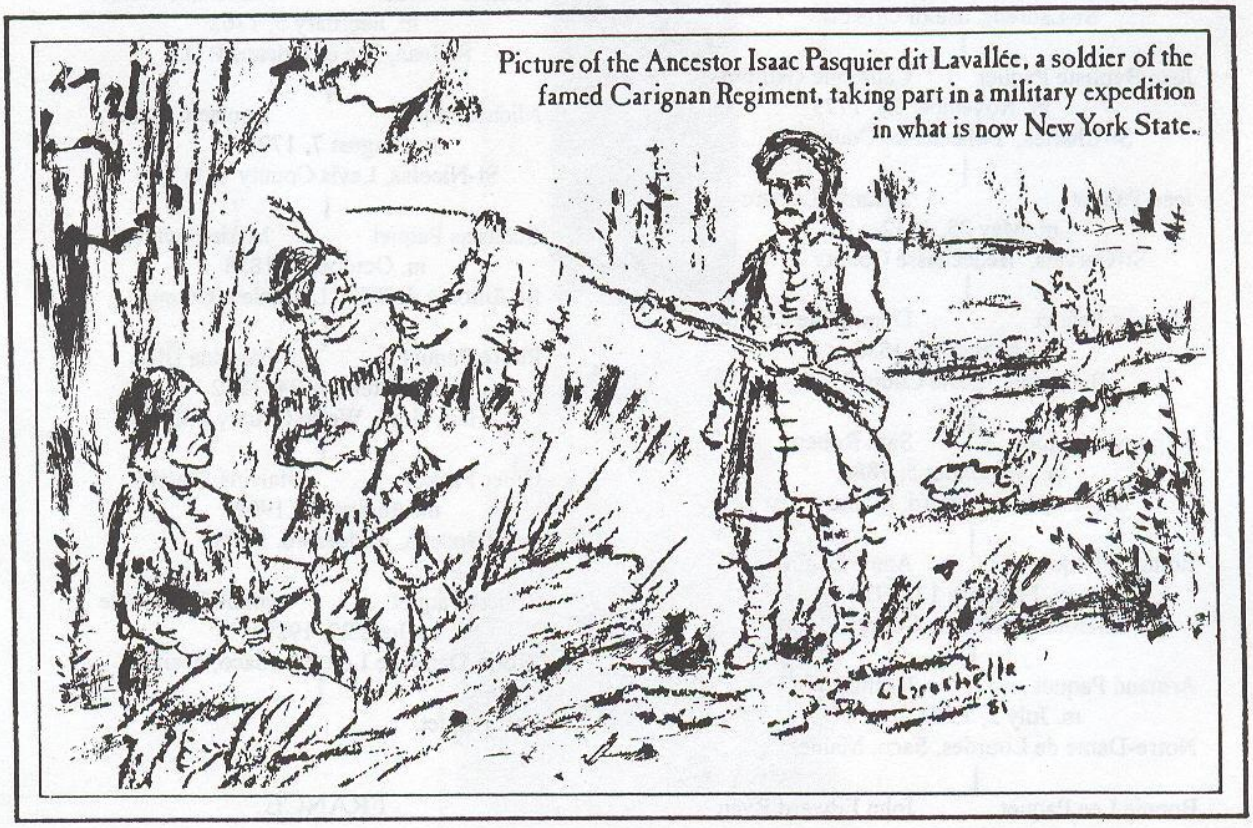
In the spring of 1666, the Company returned to Lake Champlain where they built Fort Sainte-Anne. The troops, including Isaac Pasquier, who now went by the name LaValée, spent the winter of 1666 - 67 at the newly built Fort Sainte-Anne. In September 1667, the Regiment destroyed four villages including their stores and crops. After this expedition, the Regiment was disbanded. The soldiers were given the opportunity to return to France, or stay and become settlers in New France. Isaac Pasquier dit Lavallée was one of about 400 soldiers making the decision to remain.

He started out his new life as a farmer in the parish of Ange-Gardien. From records it is apparent that Isaac was extremely industrious. During a period of six years, Isaac cleared two arpents of land per year. In the seventh year, he managed to clear 3 arpents. He was also hired to help dig a trench 70 feet long, 5 feet wide, and 6 feet deep in a lower city of Québec, nearby the brewery. In 1670 Isaac decided it was time to move on. By this time there was a scarcity of good land on the Beaupré coast. Mgr de Laval was freely granting land in the Ile of Orleans. On 10 March 1670 Isaac decided to join the 20 colonists already in place, and accepted a grant of 3 arpents on the west coast of the island. This land was located a few hundred yards from the location of the future Saint-Laurent Church.

On 13 April 1670, at Sainte-Anne-de-Beaupré, in the house of Mathurin Meunier and Françoise Fafart a marriage agreement was drawn and notarized by Notary Paul Vachon. The Meunier's daughter, Elisabeth, was to wed Isaac. The wedding ceremony took place on 30 June

1670, and was recorded in the register at Château-Richer. Elisabeth was 14 years old at the time of her wedding.

The Pasquiers settled into married life on the the farm. They became parents to fourteen children. All were baptized on Ile d'Orléans, the first five at Sainte-Famille and the last nine at Saint-Laurent. Ten of the children survived to become adults, marry, and carry on the family line. Isaac "gave up his soul to God" in his home parish of Saint-Laurent, I.O. He was buried on 18 June 1702. Isaac was about 66 years old at the time of his death. His wife outlived him, but the date of her death remains, as yet, unknown. It is known that she was still alive on 24 January 1708. Descendants today are known by several name variations: Paquet, Pasquier, Lavalée, DeFranclieu, Pasquet, and Pacquet.



Picture of the Ancestor Isaac Pasquier dit Lavallée, a soldier of the famed Carignan Regiment, taking part in a military expedition in what is now New York State.

PAQUET PATERNAL LINES

by Rena Payeur Cote

Mathurin Pasquier Marie Fumillon
Montaigy - Ancestral Province of Poitou

Isaac Pasquier dit Paguet Elizabeth Meunier
m. June 30, 1670
Chateau-Richer, Montmorency County

Antoine Paquet Genevieve Poulet
m, January 31, 1708
St-Pierre Isle of Orleans

Jean-Baptiste Paquet Judith Leclerc
m. August 17, 1746
St-Laurent, Ilse of Orleans

Jean Baptiste Paquet Catherine Gauthier
m. November 23, 1773
St-Charles, Bellechasse County

Jean Paquet Suzanne Leclerc
m. May 25, 1812
St-Gervais, Bellechasse County

Thomas Paquet Domithilde Couture
m. August 17, 1852
Beaumont, Levis County

Napoleon Paquet Sara Robert
m. November 5, 1888
St-Joseph, Biddeford, Maine

Edmond Paquet Annie Begin
m. February 17, 1919
St-Honore, Beauce County

Armand Paquet Rachel Vir
m. July 2, 1949
Notre-Dame de Lourdes, Saco, Maine

Bonnie Lee Paquet John Edward Ryan
m. May 29, 1976
S t- Andre, Biddeford, Maine

Philippe Pasquier-Paquet Francois Gobeil
m. June 12, 1669
Aubert Contract

Philippe Paquet Marie Fontaine
m. August 1, 1700
St-Jean, Ilse of Orleans P.Q.

Philippe Paquet Dorothee Plante
m. January 19, 1722
St. Jean, Ilse of Orleans P.Q.

Etienne Paquet Madeleine Demers
m. February 5, 1762
St-Jean, Ilse of Orleans P.Q.

Michel Paquet Louise Croteau
m. August 7, 1798
St-Nicolas, Levis County P.Q.

Stanislas Paquet Marie Sevigny
m. October 9, 1838
St-Antoine de Tilly, Lotbiniere County

Pierre Paquet Malvina Blais
m. September 24, 1872
Ham Nord, Wolfe County P.Q.

Omer Paquet Malvina Binette
m. August 23, 1909
St-Joseph, Biddeford, Maine

Robert Paquet Yvonne Dutremble
m. June 29, 1929
Notre Dame de Lourdes, Saco, Maine

Carl Paquet

FRANCE

PAQUET

AMERICAN FAMILY NAMES

by Rena Payeur Cote

Al Cantara , Alcantar, (Port., Sp.) One who came from Alcantara (the bridge), in Spain.

Babcock (Eng.) The son of Babb or Bab. see Babb.

Babb, Babbe, Babbs (Eng.) Descendant of Babba (baby); or of Babb, a pet form of Barbara (stranger); or of Bab, a pet form of Baptist (baptizer).

Belliveau (Fr.) Dweller in a beautiful valley.

Bordeau, Bordeaux (Fr.) Dweller on the little farm; one who came from Bordeaux (little Farm) in France.

Cloutier, Cloutrier (Fr.) One who made and sold nails.

Collins, Collinson, Collings, Colling (Eng.) Son of little Cole, a pet form of Nicholas (people's victory).

Daley (Ir.) Variant of Daly. q.v.

Deschamps, Descamps (Fr.) Dweller in, or near, the cultivated lands or fields.

Faucher (Fr,.) One who cut grass or grain or harvested crops; descendant of Falchari (falcon, army).

Goulet (Fr.) Dweller on a narrow piece of land; or on a narrow stream; one who came from Goulet (gorges; mountain pass), in France.

Hutchins, Hutchison, Hutcherson, Hutcheson (Eng., Scot) The son of little hutch, a pet form of Hugh. (spirit; mind).

Hubert, Hubbert, Hubberts (Eng.) Descendant of Hubert (mind, bright).

Legendre (Fr.) One who married a man's daughter, a son-in-law; variant of Gendreau, q.v.

Menard (Fr.) Decendant of Menard a French form of Maynard, (strength, hard).

Moreau (Fr.) One who came from Moreau, The name of three places in France; The brown-skinned man, perhaps a Moor.

Peterson, Petersen (Eng., Dan., Nor, Sw.) The son of Peter (a rock).

Plant, Plante (Eng) Dweller near the place where bushes and young trees were started for transplanting.

LaPlante (Fr.) Dweller near the place where bushes and young trees are started for transplanting.

Richards, Richard (Eng., Wel) Descendant of Richard (rule, hard).

Richelieu (Fr.) One who came from Richelieu (wealthy place), in France.

Simoneaux (Fr.) Descendant of little Simon (gracious hearing; hearkening; snub-nosed.

Early French Presence in North America

by Doris P Faucher

Like many other Franco-Americans in New England, I grew up knowing several relatives who lived in Canada and spoke beautiful French. It wasn't until my husband Norman and I spent a year in France during his military service that I realized that our ancestors must have come from that part of Europe. We both wondered about those early immigrants to our part of the world: why had they left their families and home country, and how had they managed to come to Canada?

Forty years later, genealogical research soon turned into historical research as I sought the answers to those questions. I discovered that my father's French ancestors had left two small villages just north of Orléans, quite close to Poitiers where Norman and I had lived. I soon realized that what history I had learned in school was quite different from that of our earliest ancestors.

My studies of 16th- and 17th-century Europe and North America taught me that French and English exploration, settlement, and geography have paralleled each other in North America for well over the past four centuries. I had learned about the settlement and revolution of the English colonies, now I began to learn about our Franco-ethnic experience.

In 1524, King Francis I of France commissioned a Florentine navigator, Giovanni da Verrazano, to find a western passage to Asia. Verrazano touched the American coast at North Carolina and then sailed north to Newfoundland. His report to the French King contained the first description of the northeastern coast of North America and granted France its claim to American lands.

In 1535, Jacques Cartier explored the St. Lawrence River past Montreal and up to the Lachine Rapids, then spent his second winter near Quebec. He reported that the cold season isolated his men from mid-November through mid-April, and that river ice reached twelve feet deep.

In 1604, Samuel de Champlain made his second voyage to Canada with Pierre du Guast Sieur de Monts who had been granted controlling rights to the French fur trade. Champlain and de Monts explored the coast as far south as Cape Cod, mapping the area and looking for a good place to build a settlement. They chose an island near the mouth of the St. Croix River (Maine-New Brunswick border), where they built the first surviving winter settlement in North America. Then in 1605, they moved to Port Royal (now Annapolis, Nova Scotia), to establish the first permanent Acadian colony. Three years later, Champlain returned from France to found the settlement at Quebec.

Sieur Pierre Boucher of Trois Rivières wrote in 1662 that winter was one of the three major inconveniences of life in New France, along with the Iroquois who terrorized the settlers, and the swarms of mosquitoes that rendered it impossible for them to fully enjoy the short summer season. He added that frigid cold and snow began in early November, that snowcover lasted until mid-April in the clearings, and later than that in the virgin forest.

Dièreville wrote in 1708 that Canadian summers were as warm as in France, but that winter snow covered the ground for seven to eight months, especially in the forest.

He claimed that this snowcover made the air much colder than in the home country.

Fifteen thousand Frenchmen sailed to New France from 1608 through 1680; of these, two-thirds returned home. It has been reported that of a group of 43 passengers (39 males and four females) who arrived at Quebec from La Rochelle in 1658, only 16 had Canadian descendants; the others either died or returned to France.

Of the several thousand indentured laborers and more than 800 King's Daughters who stayed, those who survived and had Canadian descendants demonstrated an innate ability to adapt to their new environment. Canada offered them an abundance of natural resources and opportunities which were unavailable to those in the lower rungs of Louis XIV's feudal society.

These early Canadian settlers (*habitants*) came from the northwestern provinces of France, and their social admixture evolved into a strong ethnic identity quite different from that of their mother country. To this day, the French-Canadian patois retains words which disappeared long ago from the continental French language.

Today, millions of people both in Canada and the United States are tenth- through twelfth-generation descendants of these 17th-century pioneers of the St. Lawrence River valley.

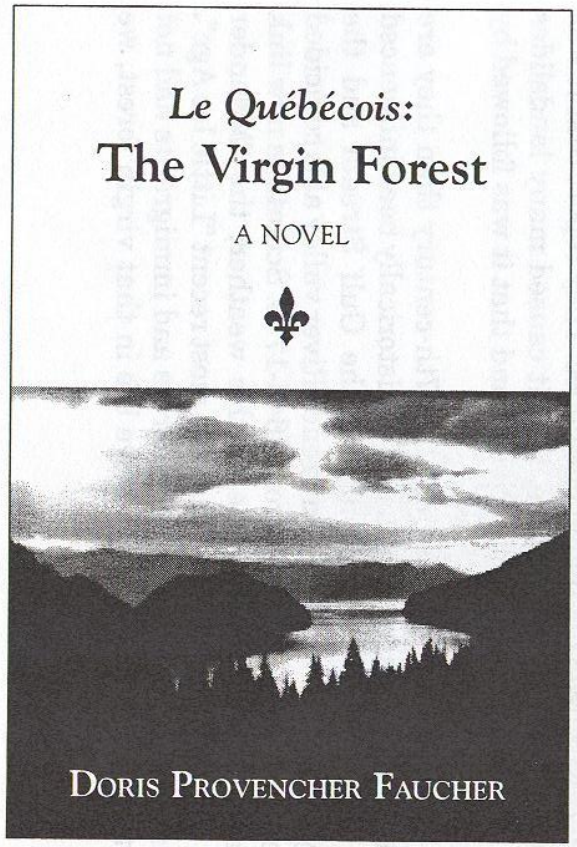
Based on those seven years of research, I undertook to write a series of four historical novels which will depict the everyday lives of our Franco ancestors. I am presently working on the second novel in the *Le Québécois* series, and expect that it will be available early next year.

The first book of the series: THE VIRGIN FOREST, was released last year, and begins in 1657 when my earliest Canadian ancestor arrived from France. Sébastien and Marguerite's colonial experiences are based on a true story, and are mainly drawn from French departmental and Québec provincial archives. Descriptions of their daily and seasonal activities are depicted on the basis of general historical research. The unusual natural phenomena that they experienced were recorded in the Jesuit *Relations* of that period.

The winter earthquake of 1663 has been verified by seismologists at the Geologic Survey of Canada; they estimate that it was at the magnitude of 7 on the Richter scale, and that its epicenter was in the Charlevoix region of Quebec. They report that it was felt as far away as 1000 kilometers from its source, that it caused many landslides along the St. Lawrence, St. Maurice, and Batiscan rivers, and that it was followed by numerous strong aftershocks.

Canadian winters were longer and colder during the 17th-century than they are today. That country's eastern climate and snowcover have historically been influenced by weather systems that originate from Hudson Bay, the Gulf Stream and the Labrador Current, but early settlement of the St. Lawrence River valley also coincided with a prolonged sunspot minimum which lasted from 1645-1715. Scientists now link that 70-year anomaly to a general cooling of the earth's weather; the "Maunder Minimum" occurred during what is often referred to as the most recent "Little Ice Age".

It has occurred to me that if those early French explorers and immigrants had not had the fortitude to brave that sea journey and survive life in that virgin forest, we wouldn't be here today...



Quality Trade Paperback: 6 x 9, 272 pages, maps, and sketches
ISBN: 0-9679112-3-0
LC Control Number: 00-091765
Price: $19.95 in USA
Published and distributed by:
ARTENAY PRESS (SAN: 253-1593)
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French Language Terminology You May Not Be Aware Of: Major League Baseball in French Canada: The Montreal Expos: 1969 - 2001?

By Fred Soucy

As the current 2001 season continues, (as of May), it is becoming increasingly clear that the Montreal Expos' National League baseball franchise will either be moved to a new location within the US or completely liquidated. In either case a unique thirty-three year experience for the major leagues, bilingual baseball, (using French and English), will be coming to an end. True major league baseball rosters are full of Hispanic players, and many cities now have Spanish radio broadcasts of their games. But the fact remains that major league baseball in Montreal is still the only instance where a franchise was placed in a city where English is not the primary language. Baseball in a French speaking culture remains a unique situation which may never again occur. When the Expos leave Montreal, they will take with them an adaptation of French language terminology which is relatively obscure, of which few Francos have the slightest awareness.

When the National League awarded an expansion team franchise to the city of Montreal in the summer of 1968, detractors pointed to the French language as a potential reason for possible failure. Conversely supporters felt that the French language would bring a unique international, almost Parisian flavor to the game. For the first eight years of play, 1969 - 1976, the French flavor of Montreal baseball was used as a selling point. NBC baseball used to broadcast one to two games nationally from Montreal, exposing the US viewers to the French flavor of Montreal baseball.

All that changed in 1977, when the Expos moved their home games from quaint Parc Jarry into the huge year old Stade Olympique. That same year the Partie Quebecquois passed the French Language Protection Act in Quebec (LOI 101). Anglo-Canadians outside of Quebec had embraced the Expos as "Canada's Team", but LOI 101 made it easy for them to switch their support to the new Toronto Blue Jays, located in the capital of English Canada. Along with the Anglos, went important commercial sponsors, which were absolutely vital to a franchise's financial well being.

For the next ten years the Expos stayed competitive, despite continuing financial losses and declining fan attendance. In fact Montreal actually made it to the 1981 National League Championship Series, which they lost to the Los Angeles Dodgers. Without deep financial resources, the Expos management was forced to trade away its best players, or lose them to free agency.

Thanks to the Parti Quebecqois, the team had few Anglo fans. The French Quebecers were very competitive, and only interested in front running teams, This was partly due to the decades long success of the NHL's Montreal Canadians. They would not think of supporting a losing team. Other than a brief period of success in the mid 1990's, the Expos have been a losing club, with a low payroll and appallingly low home attendance. Today most English speaking players view baseball in French Montreal as overwhelmingly negative.

One of the most unusual aspects of baseball in a French speaking country, is the repertoire of words that were developed strictly to conduct and explain major league baseball. Most of these words will probably become obscure and/or forgotten if and when the Expos leave Montreal. One of the difficulties French baseball officials had to face when developing French baseball terminology was that most terms did not easily translate into French. Officials had to try to find the best words to accurately describe baseball terms. The expressions that were ultimately developed seem to fall into the following three categories.

<u>Category # 1: Words that are easily translated into French:</u>

- Hot dog - chien chaud
- Errors - erreurs
- Pitchers - lanceurs
- Catchers - receiveurs
- Seats - sieges
- Reserved seats - sieges reserves
- Tickets - billets
- Press box - galerie de la press
- Box seats - loges (This is one instance where the French term has been adopted and used in the US. My upper box seats in Fenway Park are called "loge Boxes".)

Category # 2: Words that somewhat translate into French - in a general way:

- Runs - points: runs is traditionally a verb, so the common French sport term, points, is a good substitute.
- Base hits - coups surs: in old baseball terminology, a base hit was sometimes called a safety.
- Infielders - interieurs: baseball definition of this term is uniquely American. An exact French translation would have been too wordy. A sufficient substitute was found.
- Rookie of the year - recrue de l'année: "rookie" is a unique American term. "New player" was sufficient.
- All star game - partie d'etoiles: literal translation would have been too wordy.

Category # 3: Words with only a slight or no easy translation:

- Grandstand - estrade: originally, grandstand seating used to be backless benches, which could qualify as a form of platform.
- Bleachers - l'estrade populaire: the term bleachers is also uniquely American, but bleacher seating is also popular with the fans.
- Scoreboard - le tableau indicateur: a baseball scoreboard is not a simple indication board, but adding "pointage" would have made it too wordy.
- Outfielders - voltigeurs: quite possibly the strangest and wierdest French adaptation. Why they chose the French term for flying trapeze exercises instead of "exterieurs" is still a puzzle.

During the first three years of the Expos' franchise, the best known French vernacular from Montreal was the moniker given by the Expos fans to the slugging all star outfielder, Rusty Staub. Because of his bright red hair, the Montreal fans affectionately dubbed Rusty " Le Grande Orange".

I hope you've enjoyed this look at a unique use of the French language. Whether or not someone attempts a full length study of this adaptation of the French language in North America, before it passes into the mists of obscurity is unknown.

FAMILY ASSOCIATIONS

DEMERS: Association des Familles Demers, Inc.
Member: Doris Demers Girard

GAGNE: Association des Familles Gagne-Bellavance D'Amerique, Inc.
Member: Stella Gagne Roberts

LEVESQUE: Association des Familles Levesque, Inc.
Member: Doris Levesque McCallum

NORMAND: Association des Descendants de Jean Le Normand
Member: Aime Normand

OUELLETTE: Association des Familles Ouellette, Inc.
Member: Theresa Bergeron,
daughter of Aurore Ouellette Bergeron

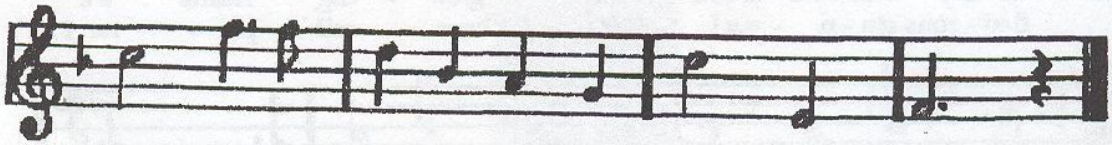
THIBAULT: Association des Familles Thibault
Member: Joseph C. Thibault

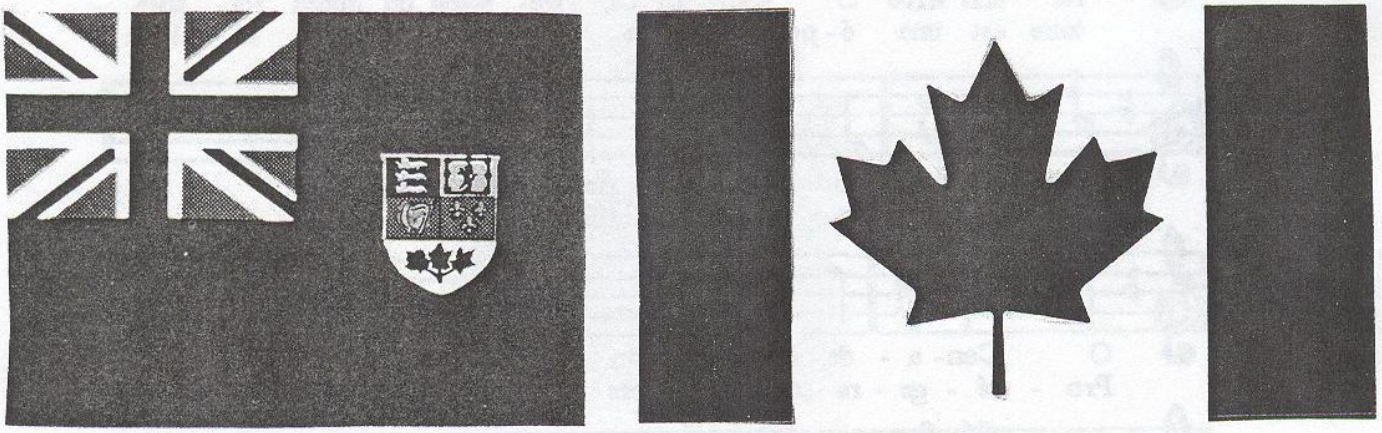
This Family Association List was put together by member:
THERESE BERGERON.
She has begun this project of compiling family associations for the purpose of meeting and sharing family information with other "little cousins". If you belong to a family group not listed, or would like to contact these other members; Please contact Therese @ 1-207-324-3541

"O CANADA" , REVISITED

By Fred Parent

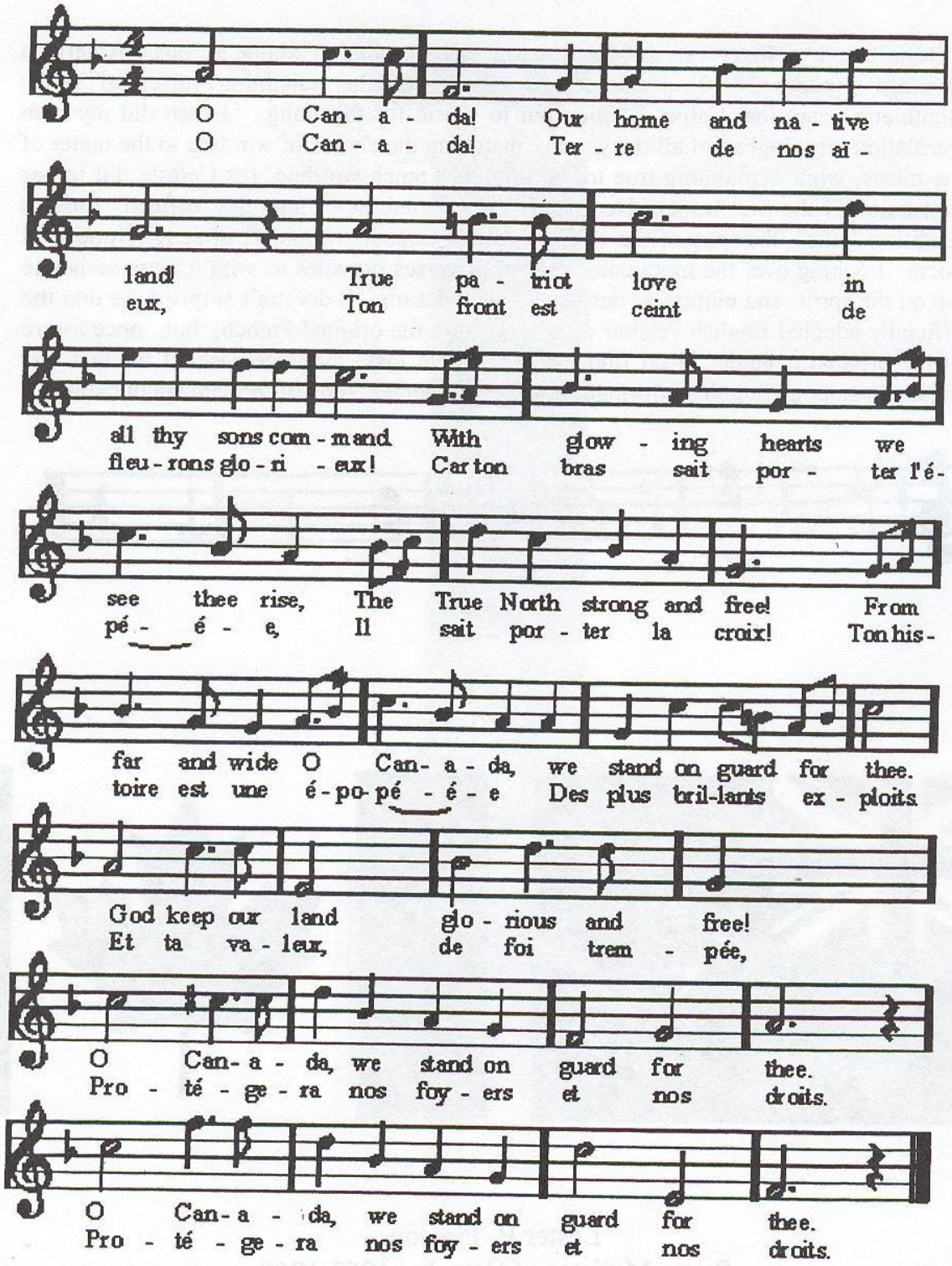
Celeste Steele's November, 2000 article on "O Canada" in Maine's Franco-American Heritage (pages 38-40) prompted me to seekout the remaining verses of Judge Routhier's poem that Calixa Lavalee put to music for this song. I then did my own translation into English of all the verses, matching the choice of wording to the meter of the music, while remaiming true to the original French wording (as Celeste did in her translation of the first verse). Her article first alerted me to how the "official" English rendition "guts" the song of the original French-Canadian contents of Judge Routhier's poem. Looking over the more complete set of verses provides us with a more authentic tap on the spirit and culture of our Canadian ancestors. It doesnn't surprise me that the officially-adopted English version departs so from the original French; but, once aware of the original contents, I do find it a regrettable loss, heritage-wise. I thought you might consider adding this information in the November, 2001 of the same publication.





Lester B. Pierson
Prime Minister of Canada 1963-1968

NATIONAL ANTHEM / HYMNE NATIONAL
O CANADA



O CANADA! TERRE DE NOS AÏEUX,
TON FRONT EST CEINT DE FLEURONS GLORIEUX;
CAR TON BRAS SAIT PORTER L'ÉPÉE, IL SAIT PORTER LA CROIX!
TON HISTOIRE EST UNE ÉPOPÉE DES PLUS BRILLANTS EXPLOITS.
ET TA VALEUR DE FOI TREMPÉE,
PROTÉGERA NOS FOYERS ET NOS DROITS,
PROTÉGERA NOS FOYERS ET NOS DROITS.

SOUS L'OEIL DE DIEU, PRÈS DU FLEUVE GÉANT,
LE CANADIEN GRANDIT EN ESPÉRANT.
IL EST NÉ D'UNE RACE FIÈRE, BÉNI FUT SON BERCEAU;
LE CIEL A MARQUÉ SA CARRIÈRE, DANS CE MONDE NOUVEAU,
TOUJOURS GUIDÉ PAR SA LUMIÈRE,
IL GARDERA L'HONNEUR DE SON DRAPEAU,
IL GARDERA L'HONNEUR DE SON DRAPEAU.

DE SON PATRON, PRÉCURSEUR DU VRAI DIEU,
IL PORTE AU FRONT L'AURÉOLE DE FEU,
ENNEMI DE LA TYRANNIE, MAIS PLEIN DE LOYAUTÉ,
IL VEUT GARDER DANS L'HARMONIE, SA FIÈRE LIBERTÉ,
ET PAR L'EFFORT DE SON GÉNIE,
SUR NOTRE SOL ASSEOIR LA VÉRITÉ,
SUR NOTRE SOL ASSEOIR LA VÉRITÉ.

AMOUR SACRÉ DU TRÔNE, ET DE L'AUTEL,
REMPLIS NOS COEURS DE TON SOUFFLE IMMORTEL!
PARMI LES RACES ETRANGÈRES, NOTRE GUIDE EST LA LOI;
SACHONS ÊTRE UN PEUPLE DE FRÈRES, SOUS LE JOUG DE LA FOI,
ET RÉPÉTONS COMME NOS PÈRES
LE CRI VAINQUEUR: "POUR LE CHRIST ET LE ROI!"
LE CRI VAINQUEUR: "POUR LE CHRIST ET LE ROI!"

O CANADA! OUR ANCESTRAL LAND,
ON YOUR BROW IS A GLORIOUS FLOWERY CROWN;
YOUR ARM'S READY TO WEILD THE SWORD, AND TO CARRY THE CROSS!
YOUR HISTORY'S AN EPIC OF ALL YOUR BRILLIANT FEATS,
AND YOUR VALOR TEMPERED BY YOUR FAITH,
WILL PROTECT OUR HOMES AND OUR RIGHTS,
WILL PROTECT OUR HOMES AND OUR RIGHTS.

(UNDER GOD'S) WATCHFUL EYE, BY THE GREAT RIVER,
THE CANADIAN GROWS UP SURROUNDED BY HOPE.
HE IS BORN OF A PROUD PEOPLE, CRADLED BY BLESSINGS GALORE;
A LIFE BY HEAVEN RICHLY BLESSED, IN THIS FRESH NEW LAND,
ALWAYS GUIDED BY GOD'S LIGHT,
HE WILL DEFEND THE HONOR OF HIS FLAG,
HE WILL DEFEND THE HONOR OF HIS FLAG.

(AND LIKE) HIS PATRON SAINT, PRECURSOR OF THE TRUE GOD,
A HALO OF FIRE IS BORNE UPON HIS BROW,
AN ENEMY OF TYRANNY, OUTSTANDING IN LOYALTY,
WANTING TO PRESERVE THE PEACEFUL HARMONY, OF HIS PROUD LIBERTY,
AND DILIGENTLY HE WORKS TO GUARANTEE,
THAT TRUTH SHALL REIGN THROUGHOUT OUR LAND,
THAT TRUTH SHALL REIGN THROUGHOUT OUR LAND.

O SACRED LOVE, FROM YOUR THRONE AND ALTAR,
FILL OUR HEARTS WITH YOUR IMMORTAL BREATH!
AMONG FOREIGN PEOPLE, THY LAW IS OUR GUIDE,
LET US LIVE IN BROTHERLY LOVE, YOKED TOGETHER BY OUR FAITH,
AND LET US PROCLAIM, AS DID OUR FATHERS,
THE VICTORIOUS CRY: "FOR CHRIST AND FOR THE KING!"
THE VICTORIOUS CRY: "FOR CHRIST AND FOR THE KING!"

The French Army of the Kingdom, Republic, Empire

by Camille Bolduc

One glass is good, two means "Hello Flags"! In the eighteenth century, joining the army could be a curious adventure often starting in a local tavern. The soldiers were mostly recruited by colorful sergeants. In Paris and other large cities, there were always people who could be easily swayed, by recruiters whose sole job was to find would be soldiers to fill the needs of the armies. Posters were displayed everywhere. They called for youthful, healthy men, and lured them with many promises.

In the countryside, the sergeants ventured out wearing dazzling uniforms. They would stand on improvised platforms, decorated with flags. The sergeants would then present a dummy soldier dressed in multicolor military garments with a thick purse attached to its belt to attract spectators. The impressionable young farmers were often very carried away with dreams of how they would look in such grand military attire. The lure of attracting single females with the combination of the attire and possible monetary gains being in the military might bring, could be enough to sway an eligible male to become a recruit.

If there was any hesitation, two casks of wine would cut it short. After two or three glasses the engagement was signed. And so it was that on market day, a brave peasant changed his life. The boy would instantly become a member of a regiment, and property of a colonel. Before they left the countryside, a brief, cursory medical examination would be conducted. The boy would not even have to remove his shirt. The odor of a farmer's body accustomed to seldomly using soap would be too offensive to the entourage.

There were notes made of the recruit's health, and his teeth were inspected. They would be used to tear the cartridges. All this being done, the new soldier would then adopt a nickname. This moniker was assigned by the superior officer in order to easily distinguish the new recruit from the other soldiers. This is how we ended up with names such as: Brin d'amour, la tulipe, belle rose, la jeunesse, etc. If the new soldier died or deserted, the nickname would be passed on to his replacement.

Between wars the soldier's pay was scanty, and most army personnel lived by plundering. The reputation of the military was at a very low level. As a result, many towns prevented soldiers from entering its public places.

The masses of French people hated and feared the army during the reigns of Louis XV and Louis XVI. Who would believe that a few years later, a completely different feeling would occur. The French Revolution of 1789 reconciled the population with the Republican army. In 1791, when the bells were rung from church steeples, a great number of men spontaneously answered the call to defend their homeland from foreign troops.

The mayor of the town, like the sergeant of old, climbed a platform decorated in blue, white, and red, the colors of the new republic. There they related stories about sons of farmers and possibly shoemakers from nearby towns who had already covered themselves in glory on the battlefield.

The enthusiasm was great at first, but ran out of breath rapidly. The army's needs were insatiable. In 1793 it took 300,000 recruits to defeat an insurrection in the Vendée region on the Atlantic coast. The requisition for manpower became a conscription, whereby each locality was forced to find many young men, the number equivalent to a percentage of its population.

Many individuals attempted to escape mobilization by using all kinds of drugs to appear very sick during their medical check up. Some even resorted to using arsenic powder. Others married any woman who would consent, since the law provided exemptions to married men.

One third of the conscripts had serious physical problems: 5% were shorter than 1.56 meters (5' 2"), suffered from rickets or tuberculosis; 4% were lame or had hernias; 2% were hunchbacks, club footed or flat footed; 2% were blind or deaf; and 1% were toothless. Under the Emperor, the minimum height was alternatively 1.54 meters (5' 1") or 1.56 meters (5' 2"). This height requirement varied with the needs of the army. At that time the recruit was measured laying down on a painted "Toise" (an ancient French measure equivalent to 1.99 meters (6' 4"). It was only in 1829 that recruits were measured standing.

In the 19th century a conscript could get himself a replacement, but it was an expensive proposition. It would cost three thousand francs for the full period of

seven years; but terms could be discussed and paid once a year. If the replacement was not rehired, the original recruit was considered a deserter.

It was customary in the center of France that when a young man answering the call of duty left his village, a bottle of wine would be suspended from the ceiling of the local tavern. The bottle had many ribbons with patriotic or spicy sayings attached to it. If and when the young man returned to the village, the bottle would be removed and opened.

After his conscription the country boy then departed on foot or by train for his posting. The destination was determined by the current needs for manpower. The soldier could have been sent to any far off place including Algeria, Indo-China, or even Madagascar. If he knew how to write, the soldier would maintain a correspondence with his family and especially his girlfriend. The soldier would not want to lose his loved one to another villager. The soldier kept tab every day of how much time was left in his service. Seven years could seem like an eternity. In 1889, the military service requirement was reduced to a three year term.

On the soldier's return to his village, a great party was given in his honor. The returnee was always ready to talk about his adventures in far away countries, where men ate with sticks and Pashas used golden saddles on their horses.

Once he returned to his village or farm, the toil and struggles of daily life again became a reality. The dreams and adventures became something belonging to the past, for tomorrow the farmer turned soldier, would again be following the oxen in the field.

Reference: "Ainsi Vivaient Nos Ancetres" by J. L. Beaumont

*133. "WAGES AT QUEBEC, QUEBEC, OCTOBER 11, 1739"
(Innis, *Select Documents*, pp. 393-94).

. . . I have had the honour, Monseigneur, of informing you on several occasions of the high cost of a day's labour. The best are paid 3 livres a day during the summer by merchants. I have established, but not without difficulty, that their wages in the King's employ will be 50 sous a day . . . ; the price of 50 sous will be reduced for winter work beginning the 15 of this month till April 1, to 40 sous. . . .

There is a means to shorten the object of these day's work and that is that the workers apply themselves as is the usage, and that they arrive at their work before the rising of the sun and that they do not leave till long after its setting.

HOCQUART [INTENDANT]

History of Biddeford

by Dane Yorke

Prepared by McArthur Library

Samuel Batchelder

It may seem strange to speak of Biddeford as having three founders, separated by two hundred years. But the truth is that there have been two Biddefords in history, one a small country village and the other a principal city of Maine. The history of the village of Biddeford began in 1630 with the arrival of Richard Vines and his colonists under the sponsorship of Sir Ferdinando Gorges. The history of the city of Biddeford really begins with the arrival of Samuel Batchelder in 1831. At that time Biddeford had a population of less than 2,000 people, and almost half were children under fifteen years of age. There was no post office; for mail the people had to cross the river to Saco. There was no bank, no library, and only two small school buildings. There is no question but that for the industrial development done here by Samuel Batchelder, Biddeford today would still be a small town of about the size of Kennebunk or York - instead of being, as it is, the fifth city of Maine.

Oddly enough, Samuel Batchelder was descended from English ancestors who hailed from the same county of Somerset, in England, as Sir Ferdinando Gorges. And Somerset adjoins the county of Devon in which Bideford, England, is located. But Batchelder's people first settled in Massachusetts as early as 1622. His grandfather and father both fought in the Battle of Lexington in 1775, and his father also served under General Washington in the siege of Boston. Afterwards his family moved to New Hampshire where Samuel Batchelder was born in June, 1784. He was thus five years old when Washington was inaugurated as our first President.

When he was sixteen, young Batchelder went to work in his father's country store. When he was twenty he started in business for himself. At the age of twenty-four he built his first cotton spinning mill and made such a success that when the city of Lowell was founded, Batchelder was asked to build the famous Hamilton mill - the second mill built at Lowell. Again he made a success and in 1830 he was called to Saco Falls to advise how they might be developed for manufacturing. Beginning in 1825 there had been four different manufacturing companies formed to develop the power of the Saco River at the Falls. Three of those companies never even started work, not being able to raise capital. The fourth spent four years and $250,000 in building a great seven-story mill on Indian Island. It was the biggest cotton mill then in America but it was built all of wood and it had

hardly been finished when on a Sunday afternoon in February, 1830, it caught fire and burned to the ground in a few hours. Some people thought then that there must be an Indian curse, or some other sort of spell, on the Falls. But Samuel Batchelder was not superstitious.

He moved here with his family in the Spring of 1831, just about two hundred years after Richard Vines had brought the first settlers. Batchelder took the fine old Cutts mansion, on Indian Island, as his home. It had been built in 1782, just two years before Batchelder was born, and from it he could see and study the great Falls where the water dropped forty feet in a few hundred yards. The power of that water was tremendous, and Batchelder saw (the first man to do so) that both the Island and the Biddeford bank of the river could be developed to use those Falls for large-scale manufacturing. Because of the work already done by the first company on the Island, he had to develop the Island side first. He built in 1831 the first mill of the York Manufacturing Company, and he built it of brick - the first large manufacturing building of brick on either side of the Falls. But he never lost sight of the Biddeford possibilities, and once he had started the York Mills successfully, he turned his mind to Biddeford.

He began in 1837 by incorporating the Saco Water Power Company and bought all the land where the Saco-Lowell Shops and the great Pepperell Mills now stand. In 1841 he, and the other men he had interested in Biddeford, built a machine shop (the real beginning of the present Saco-Lowell Shops) on the Biddeford side of the river in what was then known as Yoe Cat Gully. In that same year of 1841 Batchelder also incorporated the Laconia Company which he named after the ancient title of New Hampshire where he had been born. The first mill of the Laconia Company was begun in 1844 and at the same time Batchelder incorporated another company, the Pepperell Manufacturing Company, which he named for Sir William Pepperell who had once owned a small saw-mill at Cataract Falls. Soon work was begun on the first Pepperell mill. The spot was then known as Ram Cat Hill. That Batchelder was the leading spirit and prime mover in all these enterprises is clearly shown by the fact that he was the only man to be named in all three charters - of the Saco Water Power Company, the Laconia Company, and the Pepperell Manufacturing Company. Incidentally, in the Pepperell charter Batchelder interested a man named Parker McCobb, then the richest man in the State. In fact, when General Lafayette came to Biddeford in 1825 the people had to send to get the chaise of Parker McCobb because it was not only the best in the State but also the only one considered good enough for Lafayette to ride in.

What Samuel Batchelder's work and vision meant to Saco Falls can be shown very clearly. When he came here in 1831 there was not a single cotton spindle here. But in 1855, when Biddeford became a city, there were 100,000 spindles and eleven mills employing 3,000 operatives and turning out nearly thirty million yards of cotton cloth yearly. Six of those mills.

70,000 of the spindles and 2,000 of the employees were in Biddeford. And Biddeford now had its own post office, its own bank, its own hotel (the Biddeford House, now the Hotel Thacher), more schools, more churches, more business buildings and stores, more everything. In 1830, before Batchelder came, Saco had a population of 3,219 but Biddeford had only 1,995. In 1879 when Samuel Batchelder died, Saco's population had doubled and was 6,396. But Biddeford's population had grown more than six times, and was 12,652.

Batchelder lived on the Island for about fifteen years, but his interest in Biddeford continued active until 1867, or for thirty years. While he never lived in Biddeford proper, he owned land here and developed and named Sullivan street, after the Revolutionary lawyer and patriot whom he admired. And Sullivan street for many years was in the heart of the best residential section of Biddeford. Also Batchelder drew other men here who had their own share in developing Biddeford, Among them were William P. Haines, a founder of Biddeford's first bank, its first free public library, and agent of the Pepperell Mills for almost thirty years. Daniel E. Somes, first Mayor of Biddeford, and builder of the Somesville bridge (the first iron bridge built on the Saco) was another who was drawn here by the industrial activity planned and developed by Samuel Batchelder.

Batchelder was president of the Saco Water Power Company from 1849 to 1854, a period in which the Water Power Company played a great part in Biddeford's remarkable growth. He was a Director of the Water Power Company until 1867, and also for a number of years an active Director of the Laconia and Pepperell companies - now both combined in the Pepperell Manufacturing Company. He was one of the most distinguished and versatile men to be met in the history of Biddeford. A remarkable organizer, executive and manufacturer; a writer and historian; an engineer and inventor of textile fabrics and improvements. And a man of great public spirit who was outstanding in New England in the anti-slavery movement that preceded the Civil War. When he died in 1879 at the age of 95, his mind had been strong and vigorous up until his last illness. A leading Boston newspaper, in speaking of his death and career, declared that "it is not claiming too much for him to say that his name should be placed among those of eminent Americans."

The Name of Biddeford

The early explorers shortened the long Indian name for the river (see page "i") to Sawco, Sacoe, and Saco. When Richard Vines first came he named the Pool section "Winter Harbor" from his Winter's stay there. But when the east bank of the river was settled and Vines and Bonython joined their settlements for religion and government, the whole section from Arundel (now Kennebunkport) to Scarborough became known as Saco. The west bank of the river (now Biddeford) was known as Saco West.

Then about 1688 the ravages of the Indian wars stopped all development on both sides of the river. No town records were kept for thirty years, or until 1718. When they begin again it is evident that new settlers had come. Whether they had come here direct from England, or else had come from other parts of New England but remembered their English origin, is not clear. At any rate a petition was sent to the Massachusetts authorities, asking that the town name be Biddeford. And from 1718 to 1762 (or for more than forty years) the whole section on both sides the river (from Arundel to Scarborough) was known as Biddeford. Even the river was renamed the Biddeford River.

The west bank never changed from the name of Biddeford. But in 1762 the east bank changed to Pepperellboro (named after Sir William Pepperell who had died in 1759) and then in 1805 the east bank changed again - this time back to the original Saco.

The name Biddeford comes from the old English town of Bideford, in the county of Devon, England. Apparently the settlers here did not know, or had forgotten, that the English town used only one "d". Bideford had also been known as Bedeford, Bydyford, and By-the-ford because it had grown up around a fording place in the Torridge river in England.

It is very probable that the men of 1718 were struck by the similarity in the locations of the two towns. Both are located on a river, and about five miles from the sea. Also both have a natural harbor known as "the pool," near the sea. In England the harbor was known as "Bideford Pool" at the time Biddeford, Maine, was named. It seems now to be more often called "Appledore Pool" because Appledore is the name of the village corresponding to our Biddeford Pool village. But unfortunately no one concerned in the naming of Biddeford, left any record of just why that particular name was chosen. The order setting up the town simply ends with the words, "and that the name thereof be Biddeford."

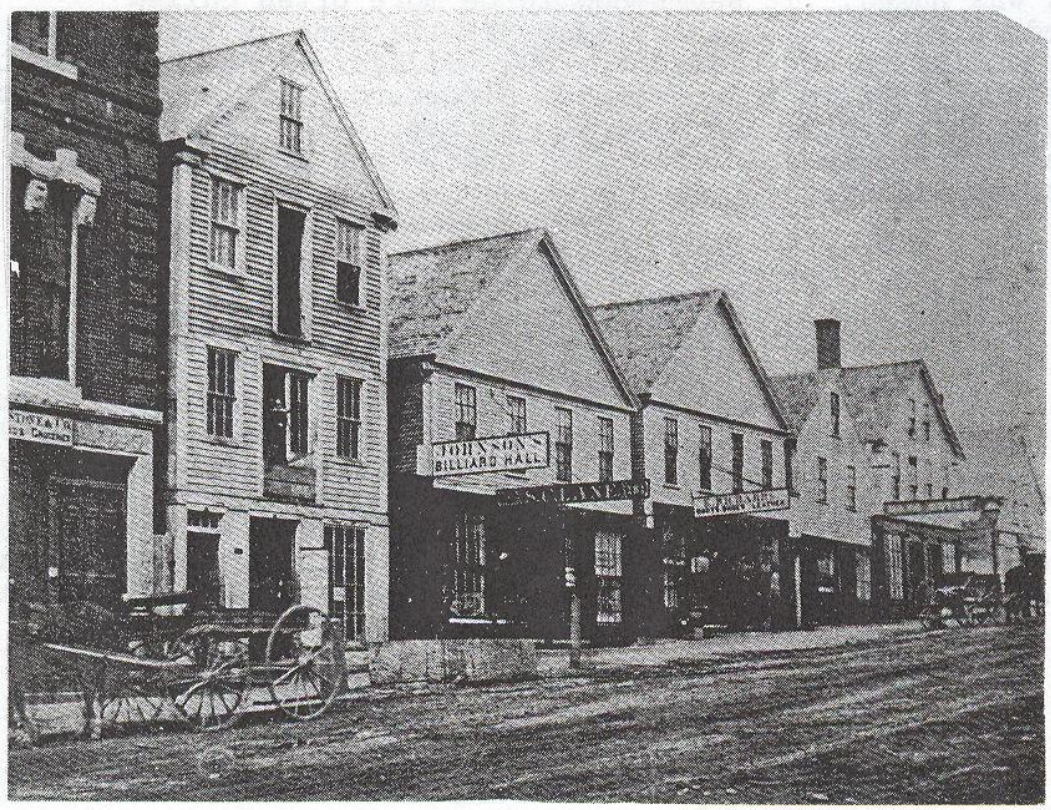
How Biddeford Came to be a City

When Biddeford secured its city charter in 1855 it was the first city charter granted in York County since Maine became a State, and the first in York County history since Sir Ferdinando Gorges had set up the city of Gorgeana (now York) more than 200 years before. And the reason that Biddeford became a city was that the industrial development begun by Samuel Batchelder here, caused Biddeford to grow so rapidly that in the short space of ten years it had completely outgrown the town form of government, and had outstripped all other York County towns in population.

While the growth really began with the building of the Water Power Company machine shop in 1841, it struck its real pace in 1845 when the Laconia mills began operations. And the ten years between 1845 and 1855 were undoubtedly the most hectic, crowded and booming ten years in Biddeford's history. The whole face of the town was changed. As a newspaper remarked in 1849:

> "The hand of industry, directed by the skill and energy of enterprise, has made improvements which have outstripped the expectations of the most sanguine of our citizens..... New streets have been opened, valleys filled, hills cut down, and churches, school houses, factories, stores, dwelling houses, and other buildings have multiplied."

The first business block in Biddeford's history was built in 1845, its first bank opened in 1847, its first large hall in 1850. In about five years there were 23 new streets opened, and about 600 buildings built. In 1845 the population around the Falls, in Biddeford, was between 1,000 and 1,500; ten years later, in 1855, it was between 6,000 and 7,000 - a growth of around 500 per cent. The growth, the new enterprising spirit, the new leaders, the new pride, all made it inevitable that Biddeford become a city. And the last town meeting, held on February 10th, 1855, with William P. Haines presiding as moderator, accepted the new city charter by the overwhelming vote of 697 in favor - and only 80 against.



"I Want to See the President"

Even though he knew it wasn't going to be easy, Alfred Bonneau persisted. He began his journey to Washington, D.C. full of confidence that he would get an interview with President Theodore Roosevelt.

Many people, including the train conductor, told him not to expect to see the President. They were worried that Mr. Bonneau would be disappointed if he did not see him. The conductor mentioned that thousands of people visit the White House every year, but very few ever get even a glimpse of the President. He also told Mr. Bonneau and his party, that the best way to get a peek at him was to stand on a certain street between 10 and 11 o'clock on Sunday morning and watch him go to church. Mr. Bonneau and his party did this and they were privileged to see him briskly walk to church.

This however did not satisfy Mr. Bonneau. He decided to contact a friend who is a personal acquaintance of the President. His friend told him the President was very busy and that he could give him very little encouragement. Mr. Bonneau consulted someone else, with the same result. He was then advised to see the leading Catholic Priest in Washington who was an intimate friend of the President. Mr. Bonneau did this and was told by the Priest that he could not ask the President to see him because he (the Priest) had never seen Mr. Bonneau and even more important, he didn't have any recommendations from any Priest or the Bishop of Maine. The Priest at this point suggested that Mr. Bonneau should write to the President's Secretary stating that he was a journalist .The Priest was aware that Roosevelt was a friend of every newspaperman in the country.

This was Mr. Bonneau's last chance. He retired to his hotel room and wrote a note to Secretary Loeb. He stated that he was a newspaperman and had been an active stump speaker in the political campaigns of 1892, 1896, 1900 and 1904. Also that he had taken an active part in the Second Maine district for the return of Representative Charles E. Littlefield, whom the President was very anxious to have re-elected. He mailed the letter at once and waited for the results.

Later in the day he got a reply that if he, his sister and her friend would be at the executive mansion at 10 o'clock the next morning they would be able to see the President. Needless to say they were on time and had the pleasure of meeting and talking to him for about 15 minutes in the Cabinet Room. At the end of the brief chat Mr. Bonneau asked for and was given the note stating that he might see the President.

Mr. Bonneau was delighted with the President. He found him most cordial and courteous both to him and the two ladies with him. President Roosevelt spoke French in a most accurate manner and conversed with them in that language a good part of the time. Mr Bonneau observed that he spoke the very best of French. The President has a French girl from Quebec as a governess for one of his children.

One other incident aside from his interview with Roosevelt is worth a brief mention. On his way to Washington he met an Austrian who had come to Boston on business and wanted to visit Washington before returning home. He was having a hard time making himself understood with every one around him, consequently Mr. Bonneau was asked to act as an interpreter as the man spoke French.

When they got to Washington they went to different hotels. But while Mr. Bonneau was eating supper in came the Austrian, whose name was Pulitzer, and sat down beside him. "For heaven sake, Mr. Bonnean, please order my supper. I have been unable to find any one who can understand what I want." Mr. Bonneau proceeded to help him out of his trouble with pleasure.

This is a summary of one man's desire and how he achieved it.

In a subsequent article I would like to tell you more about the trip itself but also about the man. Mr. Alfred Bonneau.

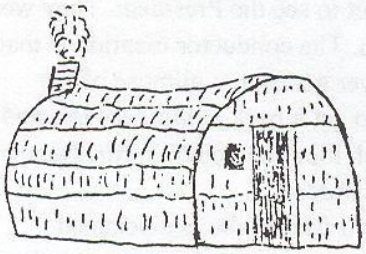
Writen by: Raymond Pepin

History of Biddeford

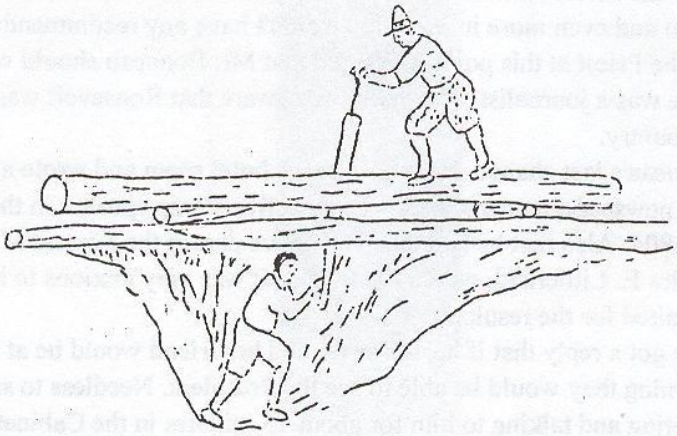
by Dane Yorke

Prepared by McArthur Library

The First Dwellings of Biddeford

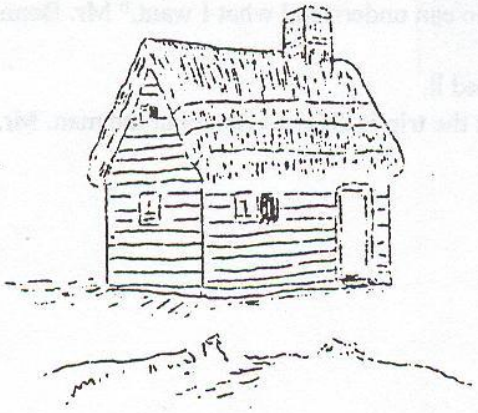


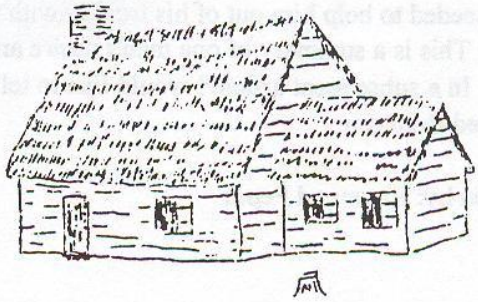
The first settlers probably built a temporary shelter like this. Such shelters were then used in England, and were known there as wigwams. The frame was of poles, lashed together, covered with thatch and sheets of bark. The chimney was built of crossed sticks, daubed with clay. This wigwam served until better dwellings could be built, as shown below.



The first settlers did not know how to build a log house. The houses they had known in England were framed houses - houses built of planks nailed (with wooden nails, called tree nails) to a frame. So the settlers sawed the trees into planks, in saw pits, as above. For 25 years after 1630, all planks were sawed by hand in this way.

Below are shown two types of the early dwellings built here. Roofs were thatched; chimneys were of sticks daubed with clay; windows were covered with oiled paper, at first, until glass was imported from England.





In 1642 the settlers here were excited by the visit of a man named Darby Field who came down the Saco River with stories of what he had found on the top of the White Mountains. With two Indians he had made his way from some point in New Hampshire - being the first white man known to have visited those mountains. He told stories of how the Indians were afraid to go too near the mountains, in fear of evil spirits; of how he had found a pond filled with black water, and another pond with red water. He said that there was "muscovy glass" (by which he meant mica) and that pieces could be cut that were forty feet long and seven or eight feet wide. He showed "shining stones" that he had picked up, which he was sure were diamonds. And he probably also repeated an Indian legend of a great gem (then called a carbuncle) of immense size and value, that was supposed to hang from a rock over a pond hidden deep in the mountains. He was eighteen days making the trip, and the time was probably May of 1642.

Darby Field may have visited Captain Vines' home. At any rate, Vines was so impressed with the story that later that season (about August) he and another white man went from here up the river in birch canoes. They were fifteen days going and coming, but once more Captain Vines apparently wrote no account of his experiences. The only report known is that given by Governor Winthrop, of Boston, with whom Vines was friendly and to whom he probably told the story of the trip. Captain Vines found that Darby Field had been a little over-excited. There was no great carbuncle and the "shining stones" were not diamonds but just pretty quartz crystals. But the Field stories led Richard Vines to be the first man from Biddeford to visit the White Mountains and, especially, Mount Washington which in those days (more than 300 years ago) was called "the twinkling mountaine" from the way its snowclad peak danced in the haze of the horizon when seen from this coast.

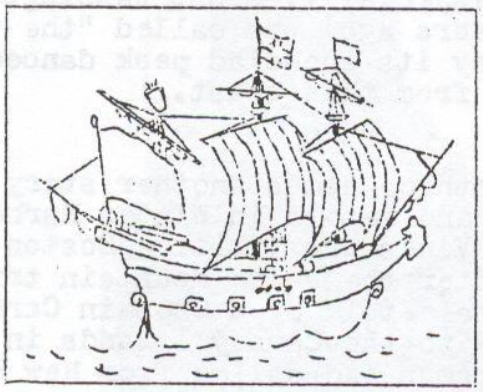
From Governor Winthrop comes another story that Richard Vines must have heard and retold in Winter Harbor. Because Winthrop records that Vines was visiting Boston at a time in 1643 (the next year after the White Mountain trip) when Boston was buzzing with the tale told by a Captain Carman who had just returned from a voyage to the Canary Islands in a small ship of 180 tons. Captain Carman had sailed from New England with a load of clapboards to be sold in the Canaries. Just off the island of Palma (one of the Canary group) Captain Carman said he had been attacked by a pirate ship. The Canary Islands are not far from the haunts of the famous and fierce Algerian pirates who were not finally crushed until American sailors (under Stephen Decatur) did the job in 1815, more than a century and a half after Captain Carman told his story.

This is the way Richard Vines must have heard it:

> "At the Island of Palma, he (Captain Carman) was set upon by a Turkish pirate of 300 tons and 26 pieces of ordnance (cannon) and 200 men. He fought with her three

hours, having but 20 men and but 7 pieces of ordnance that he could use, and his muskets were unserviceable with rust. The Turk lay across his hawse, so as he was forced to shoot through his own hoodings, and by these shot killed many Turks. Then the Turk lay by his side and boarded him with near 100 men, and cut all his ropes, etc., but his shot having killed the captain of the Turkish ship and broken his tiller, the Turk took in his own ensign and fell off from him, but in such haste as he left about 50 of his men aboard him. Then the master (Captain Carman) and some of his men came up and fought with those 50 hand to hand, and slew so many of them that the rest leaped overboard. The master had many wounds on his head and body, and divers of his men were wounded, yet but one was slain."

That was Captain Carman's story: that with twenty men and seven small cannon and some rusty muskets, he had beaten off a pirate ship twice his size, three times as many cannon, and ten times as many men - and the Captain and a few of his men had licked fifty fierce pirates in hand to hand fighting. It was a good story, and Captain Carman stuck to it. It undoubtedly travelled home with Captain Vines to Winter Harbor, as Biddeford was then called. And it probably set the folks here to telling other stories of the sea. But no one wrote those stories down.



An English ship, such as was sailed by Captain Richard Vines - the founder of Biddeford

The John COOKSON Family
of Wolfe County, Province of Québec
and Biddeford, Maine
By Great-Granddaughter, Carol Ann Grenier Turner

Regrettably, I never met my great-grandfather John COOKSON, as he died in 1929. His obituary taken from the Journal Tribune states that he was "well-known" in this city, having lived in Biddeford since the turn of the 20th century, and that he operated a boarding house on Hill Street. Although he was baptized "Jean-Baptiste" at Ste. Julie de la Riviere Noire in Megantic County, he nevertheless sported the nickname "Johnny". While reading census films of Wolfe County, Québec I was pleasantly surprised to learn that "Johnny" was the census taker of the very census I was studying. It was in Wolfe County where "Johnny" COOKSON and his wife Elise LAVENTURE had married at St. Julien on 16 February 1874 and raised their family of seven, yes, SEVEN sons!

One son, Norbert, died at the age of five, but the other six all grew to manhood, including my own grandfather Arthur who would marry my grandmother Demerise TARDIF at St. Andre's Church in Biddeford on Bastille Day, July 14, 1908. Together they would raise seven children, four daughters and three sons. Their sixth child and youngest daughter is my mother Rita COOKSON GRENIER who now resides nearby in Campbell, California.

Pepère was born in St. Fortunat and Memère at Ste. Helene de Chester, but according to Memère, they literally met on the church steps. According to my now-deceased Aunt Eva BEAUPRE COOKSON who thankfully had the memory of a steel trap, my grandfather had come to Biddeford as a stable-hand to assist the "renowned" Dr. Larochelle with his horses in the days when doctors made house calls. On the other hand, my grandmother had been orphaned at the age of 15 when her mother, Marie LAVERTU died suddenly, leaving her in the care of a step-father. The youngest of fifteen, Memère had several older brothers and sisters who had already come to Biddeford by then so they sent for her, as they did not think it proper that she should be left behind.

By 1910, two other sons, Moses and James COOKSON had left Québec seeking their fortunes in homesteading and headed west to Sakatchewan. Shortly before his departure, James had married Marie DUBOIS in Disraeli. He and Marie raised three sons of their own and he eventually became a prosperous rancher. However, fate would not look so kindly upon Moses, as soon after his arrival in Saskatchewan he was killed in a well-digging accident. To this day mystery still abounds about Moses, as a family portrait taken at my grandparent's wedding in 1908 finds Moses seated next to a young woman whose identity remains unlearned. No record or mention of a marriage exist--at least none that I have been able to find.

John and Elise's first-born son, William was born in Claremont, NH and married in Québec to Amanda LAITRES, but spent most of his life in Sanford, raising a family of 16. Interestingly enough, although William had been born in the US, his baptism was also recorded at St. Julien. Another son, Henry also came to Biddeford and married Elisabeth "Lisa" HEON where they raised a family of 9. John Jr. chose to remain in Canada, marrying Anna LOIGNON in 1903 at St. Alphonse de Thetford, spending the remainder of his life in Thetford-Mines where he was involved with the local government.

The COOKSON family has been very difficult to trace as their origin is not French, nor Catholic. As you can see by the accompanying chart, my gr-gr-gr-grandfather Thomas COOKSON fought for the British in the War of 1812. To date, Thomas' origins remain unknown, but family lore

dictates that the COOKSONS came from Wales. As a "tipstaff" (Bailiff) with the government of Québec City, the Gazette reported that Thomas died while dancing at a wedding in the suburb of St. John's. Although it was thought Thomas was suffering from "dropsy", the coroner's official report stated that he died by *"a visitation from God"*.

COOKSON Family: Seated from left to right:
first row, seated: William COOKSON, John COOKSON Sr., Elise LAVENTURE, Arthur COOKSON
second row, standing: Amanda LAITRES COOKSON, Henry COOKSON, Elisabeth HEON COOKSON, Anna LOIGNON COOKSON, John COOKSON Jr., Demerise TARDIF COOKSON

Descendants of Michel-Archange COOKSON† & Flavie AUDIBERT dit LAJEUNESSE Married at St. Laurent, l'Isle d'Orleans Province of Quebec May 16, 1843				
Name	***When born/died***	***Where born/died***	***Marriage Date & Where***	***Married to Whom***
Thomas	b. 17 July 1844 d. 9 February 1929	b. St. Jean., I.O.* d. Lawrence, Essex Co., MA	m. 4 July 1871 St. Julien, Wolfe Co., PQ	Euphrosine "Frasie" GODBOUT d. 8 June 1908 Lawrence, Essex Co., MA
Michael a.k.a. Mitchell	b. 7 August 1845 d. Unknown	b. St. Jean., I.O. d. Possibly Washington, DC	m. 16 January 1867 Poland, Androscoggin Co., ME	Amelia G. SNOW a.k.a. BOCOTEL, R (div. 22 April 1912. Desertion by Respondent)
Joseph	b. 25 November 1846 d. 30 September 1933	b. St. Jean, I.O d. Lawrence, Essex Co., MA	m. (1)18 October, 1869 Ste. Anne's, Lawrence, Essex Co., MA m. (2) 30 October 1884 Ste. Anne's, Lawrence, Essex Co., MA	(1)Merance CAILLE´ d. 13 December 1883, Lawrence, Essex Co., MA (2) Marie CHARBONNEAU d. 19 June 1978 Lawrence, Essex Co., MA
Flavie a.k.a.Flora	b. 22 March 1849 d. Unknown	b. St. Jean, I.O d. Unknown (possibly NH)	m. 22 February 1886 Lawrence, Essex Co., MA	Joseph DELORME d. unknown
John**	b. 8 February 1851 d. 13 January 1929	b. Ste. Julie de la Riviere Noire, (Black Lake) Megantic Co., PQ d. Biddeford, York Co., ME	m. 16 February 1874 St. Julien, Wolfestown, Wolfe Co, PQ	Elise LAVENTURE d. 12 November 1948, Lewiston, ME
William	b. 19 April 1853 d. 8 February 1927	b. Ste. Julie de Somerset of Laurierville, Megantic Co., PQ d. Oxford, Oxford Co., ME	m. (1) 1 January 1882 Portland, Cumberland Co., ME m. (2) 3 March, 1903, W. Paris, Oxford Co., ME	(1) Emma B. CHASE, R (div. Adultery by Respondent, 19 October 1896) (2) Agnes HERRICK d. 7 September 1931, So. Paris, Oxford Co., ME

Name	*When born/died*	*Where born/died*	*Marriage Date & Where*	*Married to Whom*
Moise a.k.a. Moses *Note*: 1880 census of the Lawrence Methuen area indicates that Moise was living at home with his mother and other siblings. Listed as "single". 1st m. possibly annulled.	b. 7 July 1855 d. 27 February 1935	b. Ste. Julie de Somerset of Laurierville, Megantic Co., PQ d. Spokane, Spokane Co., WA	m. (1) 16 June 1872 St. Lawrence Church, New Bedford, Bristol Co., MA m. (2) Possibly Crookston, Polk Co., MN. Un-documented.	Ochiase ST. JEAN a.k.a. ST. JAMES (d. unknown) *Note:* (Descendants of m. #2 unaware of 1st marriage) Johanna O'FLAHAVEN (d. 7 March 1922, Spokane, Spokane Co., WA
Edward	b. 25 November 1857 d. 12 February 1937 (blood poisoning)	b. Ste. Julie de Somerset of Laurierville, Megantic Co., PQ	Never Married	
Joseph George	b. 3 June 1860 d. 5 August 1940	b. Ste. Julie de Somerset of Laurierville, Megantic Co., PQ d. Lawrence, Essex Co., MA	m. 11 May 1879 Ste. Anne's, Lawrence, Essex Co., MA	Elise HAINS d. unknown
Celina	b. 19 July 1862 d. 25 July 1919	b. St. Paul de Chester, Arthabaska Co., PQ d. Lawrence, Essex Co., MA	m. 24 July 1880 Ste. Anne's, Lawrence, Essex Co., MA	Alfred or Frederic PELLETIER a.k.a. PELKEY d. Unknown, but before 1919

†Michel-Archange COOKSON-- born & baptized 4 May 1826, Notre-Dame de Québec, Québec City, PQ. Only surviving son of Thomas COOKSON and Genevieve BOURBEAU, m. 9 July 1816 at St. Andrew's Presbyterian Church, Québec City, PQ--d. 14 March 1875 at age 49, buried at Tres Ste. Anges de Ham-Nord,Wolfe Co., PQ.

Flavie AUDIBERT dit LAJEUNESSE-- b. 23 March 1821, St. Laurent, l'Isle d'Orleans, d. 11 January 1895, Lawrence, MA, and buried at Immaculate Heart Cemetery, Lawrence, MA. No grave marker.

Thomas COOKSON--b. Unknown Canada--d. 14 January 1830, age approx. 37 of the dropsy. Buried at St. Roch, Québec City. Member of Les Voltigeurs, War of 1812. Enlisted 25 April 1812.

Genevieve BOURBEAU-- b.Undocumented, possibly Charlesbourg, PQ. d. 5 September 1859, Ste. Julie de Somerset of Laurierville, age 65.

Documentation as follows:
All births and baptisms are from documented church records.
All marriages, other than those noted, are from documented church and vital records.
All deaths, other than those noted, are from documented church and vital records.

****l'Isle d'Orleans is a small island located in the Gulf of St. Lawrence, directly across from Québec City.***
*****John COOKSON is Carol Ann Grenier TURNER's Great-Grandfather.***

SAMPLE "LETTERS" OF RESEARCH IN FRENCH AND ENGLISH

by:Jane Rossignol

<Date>
<Your Street Address>
<Your City, State and Zip Code>

<Name of Institution>
<Street Address of Institution>
<City, State and Zip Code>

Dear Sir or Madam:
I am currently researching my family history and would like some general information about how <name of institution> can help me. In particular I would like to know <list what it is that you are interested in>. I would appreciate it if you could send me any information sheets or pamphlets that can help me.
I have enclosed a self-addressed, stamped envelope for your use. Thank you for your attention to my request.

Sincerely,

<Your Name>

<Date>
<Your Street Address
<Your City, State and Zip Code>
<Name of Institution>
<Street Address of Institution>
<City, State and Zip Code>

Monsieur/Madame,

J'effectute actuellement des recherches genealogiques pour ma famille et aurais besoin d'un exemplaire de <record type> de <your relationship to this person>, <full name of person>. <name of event> a eu lieu aux environs ou a la date suivante: <date>, a <town>, <county>, <state of event>. Les parents de cetter personne s'appleaient <parents' names, if you know them>.
Veuiller trouver ci-joint un cheque pour les frais de copie, ainsi qu'une enveloppe pre-adresssee. Je vous remercie en avance de bien vouloir vous occuper de ma demande.
Veuillez croire, Monsieur/Madame, a l'assurance de mes sentiments distingues.

<Your Name>

SAMPLE "LETTERS" OF RESEARCH continue

<Date>

Dear <Your Relative's Name>,

<Insert paragraph of family news here.>

You may know that I am gathering information about our family history. I am currently working on the <surname> branch of the family, and I wonder if you could give me any information about them. In particular, I am looking for <short list of information that you need, such as names or birth dates of specific people>.
I appreciate you taking the time to help me out. If you would like, I would be happy to send you the family information that I have already collected for this branch.

Say hello to <name> for me!

<Warm regards,>

<Your Name>

<Date>

Cher (if a man) or Chere (if a woman) <your relative's name>,

Vous savez peut-etre que j'ai entrepris de rassembler des informations au sujet de l'histoire de notre famille. Je travaille actuellement sur la branche <surname> de notre famille et desirais savoir si vous pourriez me fournir des renseignements a leur sujet. Plus particulierement, je recherche des informations, telles que le nom ou la date de naissance, pour <names of specific people>.
Je vous remercie en avance de prendre le temps de m'assister dans ma tache. Si cela vous interesse, je me ferai un plaisir de vous envoyer les informations que j'ai deja obtenues au sujet de cette branche de notre famille.

Cordialement,

<Your Name>

LA TIRE (taffy like candy)

1 cup molasses
1 cup white sugar
1 cup brown sugar
1/2 cup corn symp
1/2 cup water
I tbsp butter, I tbsp vinegar
few drops vanilla
I tsp baking soda without lumps

Combine all ingredients except baking soda and butter. Boil until mixture reaches hard ball stage. (Drop a little into a glass of cold water and it forms a hard ball it is done.) Add baking soda and mix well. pour into a well buttered platter and let cool until ready to be handled. Pull candy until golden brown or lighter. Cut into small pieces and wrap in wax paper.
By: Len Saulnier, "This is much more fun to do in the winter in CLEAN white snow where you can roll it in the snow."

Pot en Pot

Memere Aucoin's recipe,
Marie Therese Beaudet Martin

It's best made with two kinds of meat, such as beef and chicken, beef and pork, rabbit and beef, or partridge and pork. Cut meat into small pieces. Peel potatoes and slice them 1/4in. thick. Slice lots of onion. In a deep dish, place a lining so the potatoes won't catch on the bottom.

To assemble: Place one row of meat, then one row of onion, one row of potatoes, salt and pepper. Keep doing this until your pot is filled to the top. Add water to about ¼ of the top.
In a separate bowl, place one cup of flour, salt and cold water. Mix like you would a piecrust and roll out like a pie shell. Place on top of the above mixture, cover and bring to a boil. Turn heat down and simmer. The longer it cooks the better. Pot en Pot would be made early in the day and left to simmer on top of the stove all day long. As long as there is water in the pot, and a snug cover, the Pot en Pot in safe. Imagine the wonderful aromas that would come from the old wood stove and that stew.

"Peasoup and Johnny Cake"

Peasoup and Johnny Cake
makes a Frenchman's bellyache.
Take two cups of peas
Add onions and corrots
Exact amounts don't matter.

Take pieces of ham
Cut close to the bone
Stir all very slowly
Then leave it alone
Simmer in a pot
And cook over night
Then serve to the family
That's a Frenchman's delight.

"Peasoup and Johnny Cake
makes a Frenchman's bellyache".

Acadian Pea soup

Marie Therese Beaudet Martin

A few slices of ham plus the ham bone are the perfect ingredients for this Acadian Pea Soup. Use 2 cups of green or yellow dried soup peas. Wash them and soak overnight.
In morning, drain peas and place them in a deep kettle. Add 2 quarts of fresh water, one large onion, the ham bone, and the rest of the ham cut up into small pieces. Simmer covered over low heat for 2-3 hours. You may add celery and carrots. Salt and pepper to taste.
Salt pork was an important ingredient in the Acadian diet, many would use salt pork as the base or starter ingredient for pea soup or any of the chowders as well. It imparts a wonderful flavor. Pea soup can be made with just a few ingredients and will provide a hearty soup for a cold winter day. Serve with fresh biscuits.

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Saco,, ME 04072

Boutet, Richard
2 Paul Ave.
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Bouthot, Therese
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Normand, Eugene
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Brighton,, ME 04009

Normand, Darleen
153 Lebanon Rd
Shapleigh, ME 04076

Pelkey, Denver
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Biddeford, ME 04005

Pelletier, Michelle
316 Garnet Dr.
So. Portland,, ME 04106

Phillips, Anne
219 East Grand Ave #8a
O.O.B., ME 04064

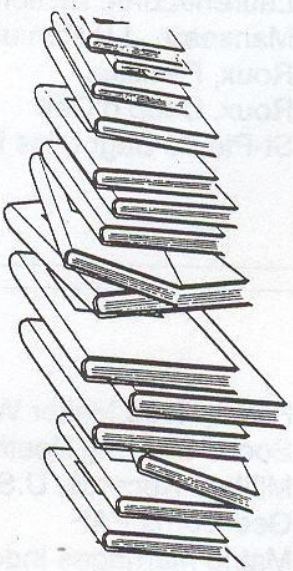
ON THE BOOKSHELVES

by Fernand Girard

New books and marriage repertories added to our collection this year include:

Club Genealogie de Longueuil

TITRE	CODE	
Almonte,On.region 2 volume	M	debut-1943
Baie Georgienne, Lafontaine, On.	M	1835-
Cochrane, On.region 2 volumes	M	
Cornwall, On. La Nativite, 3 volumes	M	1887-1969
Cornwall, On. St.Colomban	M	1829-
Cornwall, On. Les autres paroisses ,2 Vol.	M	
Glengarry,On.comte de, 4 volumes	M	1802-
Hearst, On.. region de	M	1885-
Kapuskasin, On.region de	M.	1917-
Moyen-Nord Ontarien Vol.01 Ste Anne Sudbury	M	1883-
" " " Vol.02	M	1893-
" " " Vol.03	M	1898-
" " " Vol.04	M.	1885-
" " " Vol.05	M.	1895
" " " Vol.06	M	1896-
" " " Vol.07	M	1901-
" " " Vol.08	M	1862 -
" " " Vol.09	M	1949 -
" " " Vol.10	M	1881
" " " Vol.11	M	1875
Orleans-Vanier, On.	S	
Ottawa-Carleton,On, 14 paroisses, 3 Volumes.	M	1856-
Ottawa-Vanier, On. St.Charles	M.	1908
" On. Cathedrale, 2 vol.	M	1827
" On. Sacre-Coeur	M	1889
" On. Ste Anne	M.	1873
" On. Ste.Brigide	M.	1889
" On. St.Joseph	M.	1856
" On. St.Pie X	BMS	1954-1984
Perth, On. region de Catholiques	M	1858-
Prescott, On.conte de 3 volumes	M	1836-
Prescott, On.comte de,"Hawkesbury" les (4 paroisses)	M.	1883-1975
Russell, On.comte de, 2 volumes	M	1858-
Timmins, On. Tout le diocese, 6 Vol.	M	1908-
Toronto, On. Sacre Coeur	M	1888-1948
Vanier, On. Assomption B.V.M.	B	1931-1987
Vanier, On Assomption B.V.M.	MS 3 volumes	1931-1987



Familly Histories of Longueuil available for Research

Family Name	Code		Details
Arel Families,	F		7 volumes
Boivin Dictionnaire,	F		4 volumes
Bourassa Dictionnaire	F		3 volumes
Chenier & Chaine, Dictionnaire	F		2 volumes
Chretien, Jacques & Descendants	F		
Chretien, Michel & Descendants	F		6 volumes
Plante Dictionnaire	F		
Frechette, Dictionnaire	F		3volumes
Genereux, Families	F		5 volumes
Houde, Louis & Descendants	F	1685-1985	4 volumes
Huard, Les: Genealogie d'une Ligne	F		
Joyce, Genealogie et Histoire	F		
Laurent/Lortie Dictionnaire	F		
Manseau, J.B.Romulus	F		
Roux, Families	F		
Roux, Coup d'Oeil	F		
St-Pie de Bagot, les Families	F	1830-1910	3volumes

List of CD's for Research

Family Tree Maker World Family Tree, Volume 7. Pre 1600 to present
Social Security Death Index, Volume #1 & #2
Military Records, U.S. Soldiers. 1784-1811
Ged Corns PAF
Maine Marriages Index, 1743-1891, CD #404
Maine Marriages Index, 1892-1966
French Canadians of the West, by Peter Gagne, C D #63, Quintin Publ.
Acadian-Cajun Familty Trees, CD #67 Quintin Publ.
Acadian Genelogy & Notes,Ottawa 1905, CD #192, by: Placide Gaudet, Quintin Publ.
Inventaires des Greffes des Notaires du Regime Francais. CD # 5, Quintin Publ.
Marriage Contracts, Inventories & Wills, CD #2, Quintin Publ.
Metis Families, by Gail Morin, CD #136, Quintin Publ.
French-Canadian & Acadian Genealogical Review by Roland Auger Vol. 1-9
CD #135, Quintin Publ.
Passenger List Index, 1538-1940, Family Tree Maker, CD #354

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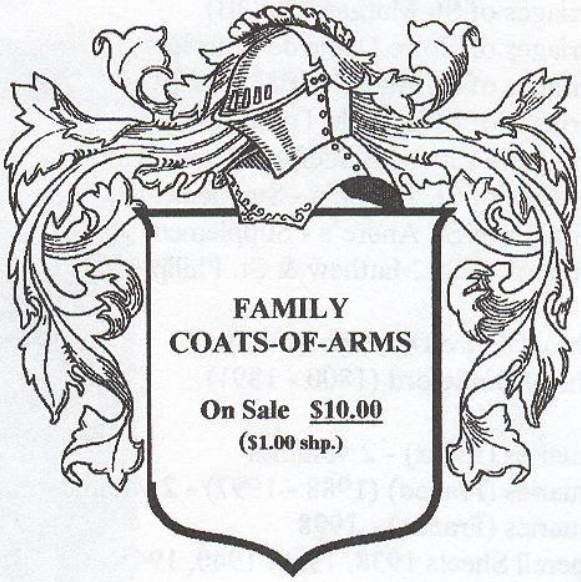
Heraldry can be said to be a memorial of the brave and true hearts and great names. A monument to the men who, by their energy, love of liberty, and valour, very largely contributed to make this realm what armorial bearings are interesting relics of bygone men and times, they also now form fitting ornaments, full of rich associations, for an historic people.



We, at the Franco-American Genealogical Society have done some research on Heraldry and would like to present the most general and common (and bv no means exact) terms and symbols to represent these Coats-of-Arms.

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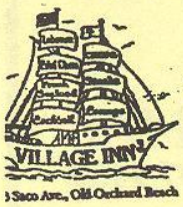

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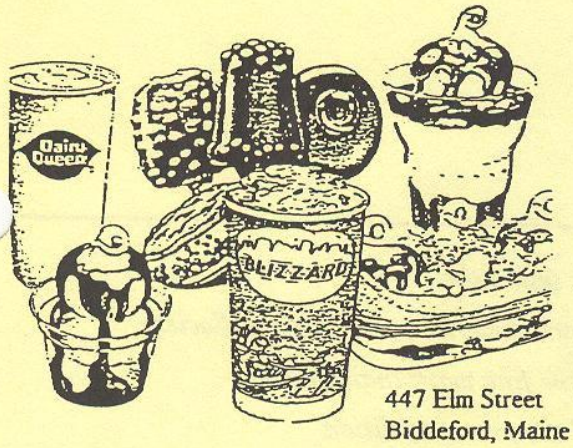

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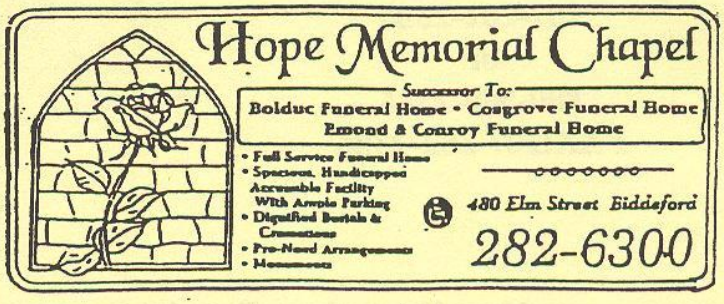

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Experienced researchers are available to assist people who live outside our local area.

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President's Letter

The President of the United States has Honored our own Rena Cote and her husband Raymond.
We are so very Proud to have such a special couple as part of our Franco-American society! Rena and Ray have worked year after year on all our genealogical projects; and she still donates more time in making quilts for others.
I hope you'll all join me in thanking them for all they have done and will gladly do again.

THANKS Rena and Ray!

Jane Rossignol
President

Rena Cote kissed by President Bush

PROUD PATRIOTS — Raymond and Rena Cote of Biddeford got a chance to meet with President George W. Bush earlier this month, and Rena got a grateful kiss from the leader of the free world because of a quilt she made honoring all the countries that lost one or more citizens as a result of the Sept. 11, 2001 attacks on America. *(Photo by Randy Seaver)*

By Randy Seaver
Editor

Apparently, President George W. Bush has been kissing someone other than his wife, Laura. But before you demand a Congressional investigation or an extensive interview of all White House interns, you may want to hear the whole story.

Like millions of Americans, Rena Cote didn't know what to do with herself after watching television news coverage of the Sept. 11, 2001 terrorist attacks. Adding to her frustration was some local controversy, when then city councilor Richard Rhames said America was partly to blame for the preemptive attack on innocent civilians during a city-wide vigil and prayer service three days after the attacks.

Cote, the wife of City Councilor Raymond Cote, decided she had to do something, and she began helping another city councilor, Rosemarie Sheltra, organize a community-wide "Patriots Parade." Although the event was put together and organized in less than a week, Cote still found herself with idle time on her hands. And since she loves to embroider quilts — she came up with an idea.

First, I made an American flag, and then I made an eagle. . . I just kept going," she said.

After more than 10 months of work, Cote had assembled a quilt that stretched nine feet by nine feet with 81 embroidered squares. Among those squares are 72 patches made to resemble the national flag of each country that lost one or more of its citizens as a result of the attacks.

"I can admit it became kind of an obsession," Rena Cote chuckled. "I'd say that I put in about 2,000 hours working on it." Cote said she was motivated by her patriotism. She says her husband, Raymond, was a big help. "He's my honey-do," she laughed. "You know — honey, do this and honey, do that."

Raymond just shrugs his shoulders.

"I would go to bed at night, and she would still be working on it," Raymond Cote said. "I'd get up in the morning, and there she was — still working on it. I don't know really what I did to help."

Cote wasn't sure what she would do with her quilt, and she showed it to some friends and family members. One of her family's friends was very impressed. So impressed, in fact, that he personally contacted President Bush.

Cote won't say who the family friend is, offering only that he "works in Washington and is closely connected to the White House."

Suddenly, a chain of events was set into motion. Within a few days, the Cotes received a telephone call from the U.S. Secret Service. The agents asked for Rena's Social Security number and her birth date. They made her promise not to tell anyone of the conversation. Only she and her husband knew that they would soon be meeting with the president.

"When you deal with the Secret Service, you better keep it a secret," Raymond Cote laughed.

On Sept. 3, President Bush traveled to Scarborough to attend a Republican Party fundraiser for Sen. Susan Collins at the Black Point Inn. The guest list was by invitation only.

"It's funny how tight the security was," Raymond recalled. "We were in a receiving line and Rena had the quilt. We were third in line."

Finally, the moment everyone was waiting for happened. The president arrived and began shaking hands. When he met Rena, she handed him the quilt. He thanked her, gave the quilt to one of his Secret Service agents and then grabbed Rena by the shoulders, planting a kiss on her left cheek.

"No, I didn't do anything about it," Raymond laughs. "He's the president, after all."

Now that Rena has given away her quilt, she has had to find some new things to occupy her time.

Sure, there's her bird watching hobby. So far, she has spotted 600 species of birds, not including the ones she has seen in Mexico or Trinidad. In fact, she remembers once driving all the way to Michigan to spot one particular bird. "We had to wait five days," she said. "But then, we finally saw him and could drive back home."

Today, Cote is helping some of her friends with another quilting and embroidery project. The group is making quilts that will soon be donated to pediatric patients at the Barbara Bush Children's Hospital wing at the Maine Medical Center in Portland.

"I always have to have something to do," she said nonchalantly. "It's just how I am."

Provencher

The origins of the colonist Sébastien Provencher are a mystery to the many historians and genealogists who have spent countless hours searching in vain for records of his birth and parents. Both the marriage contract drawn up by notary, Louis Laurent, and the civil records of Cap-de-la-Madeleine have disappeared.

Since Sébastien was illiterate, he was not able to either sign his name, or make any corrections if his name were incorrectly recorded in any official documents. There is a possibility that he came from Perche, but that may never be proved.

A document exists dated 6 June 1661, recorded by Claude Herlin, stating that Sébastien was was "the farmer for Pierre Boucher on the Ile Saint-Joseph and that he acknowledged owing his patron the sum of 145 livres 6 deniers for merchandise and other commodities that the Sieur de Grosbois sold him". The next year, 15 May 1662, Sébastien received his first concession of land. It was situated in the north-west quadrant of the seigneury of the Cap, and measured two arpents of river frontage by forty arpents in depth.

The notary, Louis Laurent, was called on to record the marriage contract for Sébastien on 22 January 1663. His bride was Marguerite Manchon, one of the so called "King's Daughters". Two weeks after the contract was signed, a terrible disaster occurred that affected all the residents of the region. On 5 February a severe earthquake hit the area. There is an account of the events recorded in The Jesuit Relations stating: " The first tremor and the most severe of all began with a noise similar to that of thunder; houses moved like trees falling in a storm, with a sound like fire crackling in the attics. This first blow lasted for half an hour although the maximum force was but fifteen minutes; there was not one who did not believe that the earth must have opened up."

On 4 June 1665, Sébastien leased the house and land of Louis Lefebvre dit Lagroix for a period of four years. There were concessions involving animals, clearing land, wheat, corn, and butter. Sébastien received another concession on 30 June 1666. The next year, the census taker recorded that Sébastien, Marguerite, and two daughters, Marie and Marguerite were living at Petit-Cap-de-la-Madeleine. At the time they had twelve arpents under cultivation.

The colonist, Sébastien, was a hard worker, and had other skills besides farming. He used his carpentry skills to earn extra money. In the succeeding years, Sébastien moved his family several times, each time improving their holdings.

January 1688 brought sadness to the Provencher family. Marguerite died on the 28th at the age of fifty one. She was buried in front of the church at Cap-de-la-Madeleine. For three years, Sébastien remained a widower. During the month of April 1691, both Sébastien and Catherine Guillet, widow of Jacques Massé, had inventories taken of their goods. On 14 May the couple married.

The heirs of Sébastien and Catherine agreed to sell their estate to Louis Provencher on 6 January 1711. It seems that both Sébastien, aged 82 or 83, and Catherine, aged 56, died either at the same time or close together. At their death four children remained at home: Jean-Baptiste Massé, age 24, and three daughters, Jeanne - 19 years, Marie-Catherine - 17 years, and 13 year old Marie-Madeleine.

Sébastien had nine children from his two marriages. Of these, three were sons to carry on the Provencher name into many regions of North America. Provencher descendants today are known as: Beaulorier, Belleville, Béland, Boudar, Ducharme, Provancher, Provenche, Villard, Vilbrun, and Villebrun.

PROVENCHER PATERNAL LINES

Rena Payeur Cote

Sebastien Provencher Marguerite Manchon
m. Jan.22, 1663
Cap de la Madeleine
Believe he was from Pithivier, France

Sebastien Provencher Marie Masse
m. Aug. 23, 1694
Ameau contract

Louis Provencher Simone Masse
m. May 14, 1691
Cap de la Madeleine

Simon Provencher Madeleine Lefebvre
m. Nov. 15, 1734
Bais du Febvre

Louis Provencher Marie Anne Leclerc dit Fleurent
m. July 2, 1725
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Simon Provencher Louise Parmantier
m. Nov. 7, 1963
Nicolet

Charles Provencher Marguerite Deshayes-Tourrigny
m, Feb. 15, 1762
Becancour

Louis Provencher Angelique Bellerose
m. June 19, 1797
Nicolet

Alexis Provencher Josette Deshayes
m. July 22, 1799
Becancour

Louis Provencher Marie Duval
m. Jan. 28, 1833
Pointe du lac P.Q.

Charles Provencher Marguerite Leblanc
m. Aug. 14, 1827
Becancour

Auguste Provencher Malvine Girardine
m. Oct. 19, 1870
Ste-Monique, Nicolet County

Theopliile Provencher Emilie Chandonnais
m. Jan. 5, 1855
Gentilly, P.Q.

Donat Provencher Flora Prince
m. Circa 1894
?

Alphonse Provencher Celina Charland
m. Oct, 31, 1880
St-Joseph, Biddeford, Me.

Hector Provencher Alice Dumais
m. May 30, 1927
Somersworth, N.H.

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PROVENCHER

Richard Provencher Carmen Dupuy
m. May 30, 1950
Sanford, Maine

Bélanger

"On the seventh day of October (1612) was baptized François Bellanger, son of François Bellanger and Françoise Horlays and was named after the honorable François Dumesnil, Squire of St-Teny, and by the honorable Nicolas Bougie, Sieur do Fosses, and demoiselle Loyse Gurou, wife of Squire Guillaume Lepaulnier, Sieur de la Chapelle." This entry was taken from the registry of St-Pierre-de-Séez (Orne). There is some dispute among genealogists as to whether François was from Perche or Orne. Since the two areas are neighboring, it is entirely possible that François was born in Perche and then lived in Normandy.

The first mention of François in New France was his signature dated 27 July 1636 as a witness on a marriage contract between Robert Drouin and Anne Cloutier. The look of his penmanship shows that he most probably was better educated than most of the average settlers. On 12 July 1637, François took a wife. Father Charles Lallemant, acting as curate of Notre-Dame-des-Anges, blessed the union between François and Marie Guyon, the thirteen year old daughter of Jean and Mathurine Robin. The marriage act drawn up in 1640 listed François as a mason.

François' name appears many times on official records in the colony. He must have worked for Robert Giffard since his arrival in New France. François was chosen for a very special and important office in August 1653. He was appointed mayor of the citizens who lived at Longue Pointe, a region of Québec, which would become the future parish of Sainte-Anne-de-Beaupre.

François and Massé Gravel at this time worked a concession together on the Beaupré coast. Gravel agreed to sell his half to François on 24 March 1655. Five years later, in 1660, Gravel declared that the debt was fully paid. That same year the former partners both became church wardens in the parish of Château-Richer. In another document dated 1662, François was named trustee of the affairs and as guardian to the children of the late Olivier Le Tardif. He was a co-seigneur and justice of the peace at Beaupré. According to Msgr David Gosselin, François was "one of the principal inhabitants of the region and he had the confidence of the authorities and the colonists." Marguerite and Charles, two of François' children, left home the same year to marry. It was also the year that Jean Guyon, Marie's father, left this world causing a five year family quarrel over the estate settlement.

A general census was taken in 1667. François was found to be one of the richest settlers, having fifty arpents under cultivation, and owning thirteen animals. The militia was established in the colony in 1669, and François was named as the captain of the Beaupré coast.

As stated earlier, François was mentioned many times in official documents in the colony. Several of these involved arguments with relatives, neighbors, or business associates over land, money, or boundaries. Several of these were eventually settled by the Sovereign Council.

François became the Seigneur of Bonsecours (L'Islet) on 1 July 1677 after his acquisition of a vast concession on the south bank of the river consisting of "one league in frontage by two leagues in depth". François bequeathed all of his remaining property to his son, Jacques, on 25 October 1685 "in return for good and loyal service". His holdings were quite extensive and included: land, a house, a barn, a mill, a mare, three oxen, three cows, wagons, etc. On 25 April 1687, Marie Guyon ratified the document and indicated that she was a widow. François most probably died the preceding winter. Marie died at the age of 78. Her burial act was recorded at Cap-Saint-Ignace on 1 October 1696.

Bélangers can be found throughout North America today. François and Marie produced twelve children, ten of whom had offspring of their own. Descendants are now known as Bellenger, Baker, Ballonger, Belenger, Bonsecours, Boulanger, Catherine, Deliennes, Labonte, Lavolonte, LePrince, and Marchand.

BELANGER PATERNAL LINES

Rena Payeur Cote

Nicolas Belanger Marie de Rainville
m. Jan. 11, 1660
Quebec
Nicolas was from St-Thomas de Touques
Ancestral Province of Normandie

Francois Belanger Francoise Horley
Normandie, France

Francois Belanger Marie Guyon
m. July 12, 1637
Quebec

Paul Belanger Jeanne Maheu
m. April 7, 1704
Beauport P.Q.

Louis Belnger Marguerite Lefrancois
m. Nov. 2, 1682
Chateau Richer

Jean-Baptiste Belanger Marie Vezine
m. Nov. 10, 1732

Francois Belanger Genevieve Cloutier
m. Nov. 16, 1711
L'Islet

Ignace Belanger Jeanne Pageau
m. Jan. 19, 1777
Charlesbourg P.Q.

Jean-Baptiste Belanger Brigitte Bluteau
m. Oct. 23, 1742
Ste-Famille Isle of Orleans

Jean-Baptiste Belanger Catherine Langevin
m. July 31 1804
Ste-Marie de Beauce

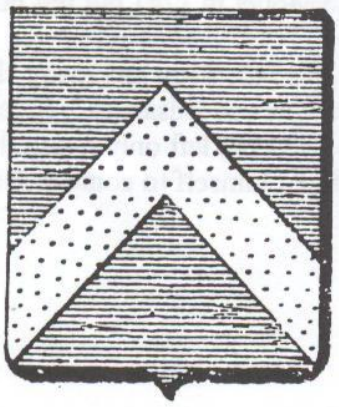
Bonaventure Belanger Rose Thibault
m. June 11, 1770
L'Islet

Louis Belanger Marie Pageot
m. Oct. 21, 1843
Ste-Marie de Beauce

Isidore Belanger Isabelle Hannan -Anan
m. July 6, 1819
St-Henri de Levis

Bonaventure Belanger Eliza Simoneau
m. Jan. 12, 1847
St-Sylvestre de Lotbiniere

FRANCE



BELANGER

William Belanger Josephine Gosselin
m. Sept. 25, 1882
St-Julien, Wolfe County

Alfred Belanger Leda Thibaudeau
m. June 20, 1910
Disraeli P.Q.

Edgar Belanger Yvonne L'Heureux
m. Oct. 9, 1937
St-Andre, Biddeford, Me.

The First BÉLANGERs in Nouvelle-France

Étienne BÉLANGER (Stephen BELLANGER) an unknown Bélanger ,but a forerunner of the Bélangers in New-France (1580-1584)
He was a Rouen Merchant and, an explorer of the coasts of Acadie. He delt in the trading of fish and fur trading. He made two trips, as superintendent on the boats of his majesty, to Cap Breton and the coasts of Acadia (today, Nova-Scotia). Apparently, at his instigation, Cardinal Bourbon, Archbishop of Rouen, got interested along with the Duc of Joyeuse, in an exploration and trading project with the Indians of Cap Breton, in order to establish a small counter in the aim of forming a group of colonial establishments.
From 1582 to 1584, he had a cartographer agency.
He chartered a three masts, the Chardon, and went to explore the coast of Acadia as far as the French Bay (Bay of Fundy, today) and, carried on map surveyings. He took possession of the place, by placing staffs of the armories of the Cardinal of Bourbon on a large tree (discovered in 1607 by Champlain). At the beginning of 1584, Étienne Bélanger went on another trip with commercial intents: There is a possibility that he never returned from this expedition because it is the last time that he was heard from.

Nine Bélanger came to New-France in the XXVIIth century.
However only two left males in their line of descent.

- **François BELLENGER** was born on october 7th 1612 in Touques, Lisieux, France. He was a mason.
- **Nicolas BELLANGER** was born in 1632 in Touques (St-Thomas' church), Lisieux, France, He was a salt producer. He came to New France in about 1655. Hence 21 years after François.

Michel Bellenger, 29 years old, was born in Xaintes, France. He was confirm in 1660 by Mgr De Laval. But he returned to France in 1661.
Alexandre Bellenger was born in Évreux, Normandie, France. He was seen in New France in 1662. He married Marie Frie in 1663. No Children.
Joseph Bélanger married Angélique Ṣurault in 1729 in Montréal. His son, Joseph married Léocadie Marier in 1767 but left no descendents.
Antoine Bélanger, corporal in the milicia, married Françoise Mouet in 1741 but left no descendents.
Pierre Bélanger of Bordeau, France, married Ursule Simon in 1742. They had many children of whom three sons. The eldest, Pierre, left no children. Philippe married Élisabeth Vallée in Detroit in 1771. Their son, Jean-Baptiste, bore only girls. The youngest, Joseph, left only two girls.
René Bellenger, slater and mason, of Sarthe in Anjou, registered himself to come to New France but never came.

Information researched by:

Association des Familles Bélanger, inc.
152, rue Roseval, Laval, Québec. Canada H7L 2V1

Historians have searched for the origin of the Bélanger name. They have found many possibilities.
Let's only say that François spelled his name BELLENGER while Nicolas spelled his BELLANGER.

Nicolas Bellanger Immigrant

Taken from the notes of Jacques Saintonge - Review of Sainte-Anne-de-Beaurpé

Touquois citizens in New-France

When Giovanni Verrazanno, Italian navigator at the employ of Francis the 1st, explored the Atlantic coast of north America (from Géorgia to Newfoundland) in 1524, he gave the region the name of New-France. 10 years later, Jacques Cartier discovered Canada and sailed up the Saint-Laurence as far as Mount Royal (Montréal). In 1608, Samuel of Champlain fonded Québec and launched a vast campaign of colonisation of this occidental land.

The first settlers were Normans.

They left from the ports of Honfleur and Touques as early as the first years of the XVIIth century. In total, 341 Normans left their native land between 1600 and 1700. They represent a quarter of all the settlers.

Two Touques families specially participated in the colonisation of Franch Canada.

The Bellenger and the De Rainville

The first settler from Touques is certainly François BELLENGER (1612-1687) who disembarked in Canada in the spring of 1634. He got married on the 12th of July of 1637 at Québec with Marie Guion. The wedding contract is still visible at the Québec Seminary.

Nicolas BELLANGER (1632-1682), another native of Touques, (without known relations with the former) came to Beauport in 1655. He is only 19 years old. His occupation is that of cod fisherman. He married, on the 11th of July 1660, Marie De Rainville. They conceived 12 children and it became the biggest Norman family in Canada. Today the house of Nicolas Bellanger, in the historical site, is still visible.

The De Rainvilles are generally associated to the Bellenger. This family coming from Touques came to Canada under the impulse of Paul De Rainville in the years 1640. Today, 200 families bearing the name Rainville have been identified in the sole province of Québec (the particle of nobility, De, has disappeared).

Leaf through you're roots

2002-2003 NEW MEMBERS WELCOME

McGuin, Michelle
86 Brentwood St
Portland, ME 04103

Thibodeau, Faith
7 Simpson Rd
Saco, ME 04072

Fecteau, Priscilla
34 Main St
Steep Falls, ME 04085

Morgan, Lucille
68 Park Ave
OOB, ME 04004

Fontaine, Armand R
3 Yvonne Dr
Sanford, ME 04073

Loranger, Ann
11 Miles Ave
OOB, ME 04004

Gagne, Gerard-Henry
18 Drummer St
Bath, ME 04530

Murphy, Doris G
18 Kennedy Dr
Biddeford,, ME 04005

Murphy, Doris G
18 Kennedy Dr
Biddeford,, ME 04005

Loranger, Elaine
11 Miles Rd
OOB, ME 04004

Girard, Jeannette
61 Westmore Ave
Biddeford,, ME 04005

Plourde, William
6824 Taylor Wood Ln.
Pleasant Garden, NC

Thibault, Diane
11 Rockingham Rd
Auburn, NH 03032

Morgan, Lucille
68 Park Ave
OOB, ME 04004

Haggett, Lucie C.
18 Crestwood Dr.
Biddeford,, ME 04005

Pouliot, Richard
331 High St
Somersworth,, NH

McDavitt, Kathleen O
37 Chickdadee Ln
Kennebunk, ME 04043

Cote, Paul E.
17 Allen St.
Sprinvale, ME 04005

Lavigne, Michael
24 Ludlow Terrace
Portland,, ME 04102

Robichaud, Phil A.
6 Clark Dale Rd
Kennebunk, ME 04043

Masse, Martha
12 Marial Ave
Biddeford,, ME 04005

Aspinall, Margeret
RR1 Box 360
Cornish, ME 04020

Legendre, Rose
74 Cantara Ave
SaME, 04072

Thibault, Pauline
PO Box 1707
York Beach, ME 03910

Isosaari, Janice
6249 Spanish Oak Ct
Oensacola, Fl 32526

Bordage, Irene
364 South St
Biddeford,, ME 04005

Lessard, Theresa
16 Memorial Dr
Biddeford,, ME 04005

Thibodeau, Faith
7 Simpson Rd
Saco, ME 04072

Loignon, Keith
274 Wadlin Rd
Dayton, ME 04005

Breton, Denis
7 Thomas St
Springvale, ME 04083

Loignon, Keith
274 Wadlin Rd
Dayton, ME 04005

Loranger, Ann
11 Miles Ave
OOB, ME 04004

Loignon, Maureen
274 Wadlin Rd
Dayton, ME 04005

Breton, Joan(St-Amand)
7 Thomas St
Springvale, ME 04083

Loignon, Maureen
274 Wadlin Rd
Dayton, ME 04005

Loranger, Elaine
11 Miles Rd
OOB, ME 04004

Robichaud, Phil A.
6 Clark Dale Rd
Kennebunk, ME 04043

Brunelle, Claire
364 South St.
Biddeford,, ME 04005

McDavitt, Kathleen O
37 Chickdadee Ln
Kennebunk, ME 04043

Morgan, Lucille
68 Park Ave
OOB, ME 04004

Gregory, Norman E.
64 Beach Rd
Eliot, ME 03903

Corbeil, Roger
404 West St
Biddeford,, ME 04005

McGuin, Michelle
86 Brentwood St
Portland, ME 04103

Cote, Paul E.
17 Allen St.
Springvale, ME 04083

IMMIGRANT GROUPS SETTLE MAINE

by J. Rossignol

These large immigrant groups formed the layers of Maine communities prior to 1980.

Author ***Kelly Bouchard*** wrote an extensive article for the Maine Sunday Telegram, February 3, 2002. Her sources included the archives of the Portland Press Herald/Maine Sunday Telegram, the Maine Historical Society, and a book entitled "the History of Portland" 1833, W. Willis.

1. **ACADIANS:** Some of the Acadian French established their first settlement in Maine at St. David in 1785, others in 1780 fled from New Brunswick to upper valley of Madawaska, Fort Kent and Van Buren.
2. **AFRICAN-AMERICANS:** Many well to-do families in Maine had "Negro-servants". In 1794 a black man named Benjamin Darling purchased an island off Phippsburg and his descendants later formed a community on Malaga Island. The Underground Railroad also brought many black men to Maine.
3. **ARMENIAN:** The first Armenian immigrants were forced from their homelands by the Turks, and settled in Portland in 1896, and by 1930, had formed a very large community.
4. **CHINESE:** the earliest know Chinese immigrant was Daniel Cough, who stowed away on a merchant ship, and settled on Mount Dessert Island. Portland had 35 laundries operated by Chinese Americans by 1900.
5. **EARLY MAINE:**
   - The French established the first known European settlement in Maine around 1604 on St. Croix Island, located in the St.Croix River, on the New Brunswick border
     The English followed in 1607 with a settlement at Fort George, at the mouth of the

Kennebec River, near Popham Beach. Later they established trading posts near Brunswick, Augusta, Cape Elisabeth, Machias, and Castine, also in Southern Maine and New Hampshire.

6. **FINNISH:** The first Finnish immigrants arrived in coastal Rockland in 1863, then 1887 and again in 1900, Many were woodsman and stone masons.
7. **FRENCH-CANADIANS:** The1860'S brought the French-Canadians to Maine, mostly to work the mills of Biddeford and Lewiston. By 1890'sQuebec immigrants made up 80 % of the work force in Lewiston. Today about 27 % of Maine residents claim French ancestry.
8. **GERMANS:** a German nobleman, Gen. Sam Waldo, acquired land along the Muscongus and Medomak rivers in 1731. Waldoboro was the State's only distinctly German settlement in the 19th century.
9. **GREEKS:** Greek immigrants came to Biddeford in the early1900's and by 1909 established the first Greek Orthodox Church in Maine. They also came to work the textile mills. IRISH: the Irish people came to Maine as early as 1675, James Kavanaugh and Matthew Cottrill started a thriving fishing, shipbuilding and sawmill business in Damariscotta in 1793
10. **ITALIAN:** Italian immigrants came to Maine in the late 1860's. Many worked in & w/ stone, these immigrants helped build the cobblestone streets of Portland. By the 1880's,they had formed the core of the city's "Little Italy" neighborhood, located in the Old Port area.
11. **JEWISH:** Historians believe Jewish immigrants lived in Portland in the first half of the 1700's. Many were from Germany in the early 1800's, later from Russia and other countries. A rabbi began serving a Portland congregation in 1885 and several synagogues were flourishing by the 1900's.
12. **NATIVE AMERICAN**: Archaeologist believe the modern Penobscot, Passamaquoddy, Micmac and Malaseet tribes are descendants of various native groups who began living in Maine about 2,500 years ago.
13. **RUSSIAN:** After WW11, 300 families from the former Soviet Union settled in Bowdoinham to Augusta area. They established 3 Orthodox churches and a bakery, and by 1970's Russian immigrants made up one quarter of Richmond, Maine's 2,800 residents.
14. **SCOTCH-IRISH:** A ship, arriving in 1718 at Casco Bay, carrying 20 families from Ireland who originally fled Scotland to escape persecution by Charles 1. By the mid 1700s many Scotish-Irish immigrants lived in coastal areas.
15. **SWEDISH:** In 1870, A Swedish Colony was established in Aroostook County, by the urging of the state government, with the help of William W. Thomas Jr. who served under President Lincoln.

The History of St. Joseph's Church, Biddeford, Maine
1848-1955

Information from "Le Messager Papers", Lewiston, Maine

Submitted by Ralph G. Courtois

1848 French-Canadian immigration began.
This date assigned for the arrival of the first family from Canada. (Le Messager-September 1, 1881)
In those early days, a priest from Portland would come secretly and administer to the Biddeford Catholics. (Le Messager-March 16, 1882)

1849 Israel Chevenel, Paul Parent, two Gauthier brothers, and Severe Senneville arrived in Biddeford. Later in the year, the father and mother of Israel Chevenel followed him. His mother died in1875; his father lived to the age of 90 yrs, and died in 1881 (Le Messager-March 16, 1882)

1852/54 Father McCallion, a priest from Portsmouth, N.H. is listed as attending to Biddeford Catholics. (Catholic Directory)

1867 The "Societe Saint Jean-Baptiste" was established, July 15, 1867 (Le Messager-Sept 1, 1881)

1869 Daniel Cote began to advocate for a French parish in Biddeford. (Mr. Cote was a grocer and had acquired both money and influence); three times, according to his own account, he was publicly denounced at St. Mary's church. (an Irish parish(Le Messager-Jan. 11, 1906)
A meeting of interested French-Canadian people was held in Adams Hall, at which time, the project of a French parish was examined. There and then, a collection of $1,900 was taken up. There were 1,800 Canadians in Biddeford at the time.
A delegation was designated to visit the Bishop and ask for a parish of their own. Although, the Bishop would not assume financial responsibility, he authorized the purchase of a Methodist church at the corner of Alfred and Bacon Street, which was available. A Committee was appointed to purchase the church for $5,000 & held title to it for some time. (Messager-Jan. 11,1906/July 12,1892)
Another society, "Institut Canadien" was founded, May 3.

1870 The church on Alfred & Bacon St. was much improved: a gallery was built in, the interior was decorated; an altar, an organ, & a bell were all installed.(50th Anniversary Brochure1922)
A father Parreche from France is mentioned as working in Biddeford, but for only a short time (Le Messager-March 16, 1882)
Rev. John R. Ponsardin, a native of France, was called from Nashua, N.H. by Bishop Bacon and put in charge of the new St. Joseph's parish. May 13, 1870, one day after the arrival of the new pastor, the Bishop blessed the church of St. Joseph's parish.
(Le Messager-March 16,1882)

1871 July 28, house and land on the corner of Green and Center Streets was purchased from Col. Charles Twombley of Saco. Price paid was $l0, 000. It was intended to be a rectory.
(50th Anniversary Brochure)
0ctober 20, land was purchased on West Street, for $800, & was dedicated as a cemetery.
(50th Anniversary Brochure-1922

1873 Looking forward to a larger church, a lot on corner of Elm Street and Emery Court was bought from a Mr. Perkins, for $5,000. Plans were drawn-up by J.B. Samuels of Boston for a church 175 by 70 feet, with a tower 235 feet in height. The estimate of cost was $125,000.
The contract went to Furbish & Swett of Lewiston. In November, Bishop Bacon blessed and laid the corner stone. In appreciation of the Bishop's kindness, the parishioners presented him with a crozier and a mitre.

Because of financial panic through out the parish, the repairs on the Church were very slow, which resulted in embarrassment to the parish and its pastor. (50th AnniversaryBrochure)

1874 On the first Sunday of October, 1874, the Mass was celebrated in the basement of the new St. Joseph Church for the first time.

1875 Bishop Bacon died in November 1874, leaving the seat in Portland vacant. In February, Furbish & Swett, the contractors, started a suit because of finances; the procedure was delayed however, pending the appointment of another Bishop.

Bishop Healy was appointed in Portland, Maine and made aware of the situation in Biddeford.

He agreed to arbitration of the complaint, and so found himself a party in interest.

1876 In his search for a solution, Bishop Healy thought of turning St. Joseph's parish over to some religious community. In July, he offered both St. Joseph's and St. Mary's to the Oblate Fathers, but the offer was refused. A Benedictine, Rev. Raphael Wissel, pastor in Augusta at the time, would have been in favor, but his superiors thought otherwise. The financial straights became acute, but a temporary solution was effected: Daniel Cote loaned the parish a mortgage of $52,800; later he made another loan of $20,000, which was 20 years in the paying.

In late December, the old St. Joseph's (corner of Alfred & Bacon) was burned. Enough was realized from the insurance, $3,000, and the proceeds from the sale of what was left by the fire to pay the $5,000 which the new church-lot had cost.

1877 Bishop Healy removed Father Ponsardin from St. Joseph's; Rev. Pierre E. Dupont was appointed to replace him.

(The aggrieved pastor appealed to Rome & engaged the services of a well-known canonist, DeAngelis, to protect his interest. In 1817, the suit was brought, but had its final issue only in 1881. Meanwhile, Bishop Healy made his "as limina" visit to Rome, 1878, and was confronted with the written pleas of the Canonist. A first decision proved unfavorable to the Bishop, and he tendered his resignation, which was refused. He put in an appeal from the decision. When the second decree proved equally unfavorable, The Bishop urgently pressed his resignation. The Holy Father intervened personally and brought about a settlement: payment of some damages, besides an annual life-pension to the plaintiff pastor.) (The Beloved Outcast-P163-176)

In February the church was sold at auction for $35,000 by Court-order, to satisfy a Mr. Coe of Bangor who had furnished materials for construction. (Proces Ponsardin-Healy)

Mid October Father Dupont began a Pastor of St. Joseph's Church. He had previously been Superior of the "Seminaire des Trois-Rivieres". (50th Anniversary Brochure 1922)

In his first three years, Father Ponsardin had lived in a rented house, property of E.H. Banks. In that time, his parishioners had contributed $26,000. On Fr. Dupont's arrival he found a debt of $40,000 which had to be increase by $10,000.

1880 The United States Decennial Census credits Biddeford with 3,937 Canadians.(Le Messager 7/1880

A "start" at finishing the interior of St. Joseph's was made, for only the basement was in use at the time.

1881 The interior finishings of the church was slowly progressing. The parishioners donated stained-glass windows. (The Messager April 14,1881)

Daniel Cote again comes to the rescue by endorsing a note for $6,500 at the Biddeford Nation Bank. This loan clears up the "Fr. Ponsardin" business.(The Messager Jan. 11,1906)

Rev. Urbain Lamy was appointed as assistant at St. Joseph's. (The Messager April 14,1881)

The United States Decennial Census credits Biddeford with 6,500 Canadians(The Messager Sept, 1881)

The St. Joseph's Christmas bazaar made a clear profit of $4,666.75 to be put toward construction.
The upper church opened for Christmas Day services.
The Canadians in Biddeford number over 5,000, almost half of the total population. (Le Messager-Dec. 22, 1881)

1882 Rev. Herman Hamaker was transferred to Somersworth, NH, after a short stay at St. Joseph's Church. (Le Messager-Mrch 16, 1882)
The Canadians in Biddeford now number over 6,000.
The final cost of the church interior was $100.00, and is able to accommodate 2,000 persons. (Le Messager-April 13, 1882)
St. Joseph's Parish and the Sisters of the Good Shepherd entered into a contract, which stated:
1-the Parish will build a school
2-the Sisters will provide their own convent; should an increase of numbers necessitate more space, it will be the Sisters' responsibility.
3-the Parents will pay $.30 per child, per month.
Six Sisters "Servants of the Immaculate Heart of Mary" or commonly called "Sisters of the Good Shepherd" came from Quebec at the pressing invitation of Father Dupont. The Superior was Sister Ste. Adelaide. (Rise & Growth of Cath. Education in Maine)
Classes were opened in the church basement, with 500 children registered. (50th Anniversary Brochure, 1922)

1883 Dedication for the finished St. Joseph's Church by Bishop Healey, was May 9, 1883. The Vicar-General celebrated high Mass with Rev. F.X.Trudel as deacon and Rev. Edmond Genereux as sub-deacon; also attending the Bishop at the throne were Rev. P.E Dupont and the Rev. T.H Wallace, Rev. J.A Louis Mothon, a Dominica, preached the sermon.
(50th Anniversary Brochure, 1922)
Rev. Urbain Lamy, serving as assistant at St. Joseph's, was assigned to the Catholics in the Springvale, Maine area. He continues to live at the parish. (Chancery Files)
Rev. T.G. Plante was assigned as assistant at St. Joseph's
St. Joseph's School has 430 pupils. (Le Messager Sept. 20, 1883)
The priest of St. Joseph's parish has taken up residence at 15 South St., and shortly after a property was purchased for the Rectory. (Le Messager Oct. 18, 1883)

1884 Rev. Arthur A. Hamel, newly ordained, became assistant. (Chancery Files)
A Bazaar netted a profit of $5,000 in May 1884. (Le Messager June 5, 1884)

1885 The Sisters of the Good Shepherd purchased a property on Adams St. for the Motherhouse and Novitiate. Ferguson Haynes sold the property for $20,000. The Sisters to take residence are: Superior is M-St. Mathilde, the Assistant is M-Ste. John-the-Evangelist, the Mistress of Novices is M-St Stanislas-Kotska, Marie-of-the-Assumption, M-St. Adelaide, M-St. Isabelle and M-St. Louis, and six postulants. These Sisters' teach 500 children. (Le Messager Aug 20, 1885)
On May 12, the Good Shepherd Sisters purchased more land.
Rev. Charles Gingras is assigned to St. Joseph's. (Le Messager Oct. 29, 1885)

1887 St. Joseph's Parish is 18 years old. The total cost was $150,000. A summer bazaar netted $11,000. The School open Sept 7, with 860 students; was blessed by Bishop Healey, and had a total cost of $100,00. (50th Anniversary Brochure, 1922)

continue- St. Joseph's History

Aug 9, Bishop Healey wrote to Rev, E. Godin, a marist, that he had an understanding with Fr. Dupont to the effect that St. Joseph's parish, at the presesnt pastors' death, will go to some religious community. The Bishop writes that the Marists are the community he has chosen, in consideration of their sacrifices in Madawaska. (Chancery Files)

Rev. Louis Bergeron is appointed assistant at St. Joseph's parish. (Chancery Files)

The Bishop writes to Fr. Dupont on Dec 22, stating he is thinking of turning the parish over to a religious order, because of the debt which has resulted from the building of the school. (Chancery Files)

1889 St. Joseph's School was 800 students registered. (Le Messager Sept.5, 1889)

1890 Rev. Moise Denoncourt has been appointed assistant. (Chancery Files)

1891 The house which has served as a rectory is in course of demolition. "un bel edifice" will be erected in its place. (Le Messager- Aug 25, 1889)

1892 A Convention of the Canadians and Acadians of Maine was assembled at Biddeford, July 14. (50th Anniversary Brochure, 1922)

A letter from the Bishop on April 2, 1892 states that the Rectory is at near completion. (Chancery Files)

Although serious consideration was given to the idea of confiding St. Joseph's parish to some religious community, a different decision was reached and prevailed. (50th Anniversary Brochure, 1922)

1893 An orphanage was established on the corner of South and Kossuth Streets, but closed shortly after. (50th Anniversary Brochure, 1922)

1896 The enrollment of the School is at 1,200.

On a parish property worth $200,00, St. Joseph's debt is $34,000. (Sacre Heart Review, July 1896)

1908 Dec 13, after census count done by Odule Laplante ordered by "Comite de la Cause Nationale" the St. Joseph's parish had 1,245 families, 6,341 persons and a property worth $170,000. (Le Messager- Dec 1908)

1920 April 13, Rev Joseph-A Laflamme was appointed permanent Rector of St. Joseph's. (Bishop Walsh's Diary)

1922 The church had been redecorated in preparation for the celebration of the Centenary of Parish, which was held in elaborate fashion, May 28-30.

The Sisters of the Good Shepherd; the Superiors were as followed: M-St. Adelaide, M-of the Assumption; M-St. Mathilde, M-St. Andre', M-St. Candide,
M-St. Pierre-Claver, M-St. Antoinette, M-St. Timothy and M-St. Winifred. (50th Anniversary Brochure-1922)

A purchase of land was made for the needs of the cemetery.(Fiftieth Anniversary Brochure-1922)

1929 In June, Bishop Murray blessed the corner-stone of St. Louis High School for Boys. It serves the two parishes of St. Joseph's and St. Andrew's. The Brothers of Christian Instruction will be the teachers.

1930 Bishop Murray blessed the new High-School which is completed. Once again land is purchased for an enlargement of St. Joseph's Cemetery.

1938 The State Department of Education has granted St. Louis High school a Class-A. rating.

Rev. Aurele E. Lemelin was named assistant to St. Joseph's, September 2. 1939-

1939 A parochial hall is under construction, with a capacity of 1,000 persons.

On the evening of November 19, Bishop McCarthy blessed and inaugurates the Hall.

1942 An assistant, Rev. Antoine Fortier, is sent elsewhere and is replaced here by Rev. Robert R. Lavoie.

1949 St. Louis High School was enlarged by the addition of two wings to the building. (All above from Fiftieth Anniversary Brochure-1922)

1953 Poor health has forced Monsignor Laflamme to urge his resignation upon the Bishop, after

more than 33 years of persistent work at St. Joseph's. Reluctantly the Bishop acceded his wishes. He has been declared "Pastor Emeritus" and will continue living at St. Joseph's rectory.

Rev. Elie Hevey, a native of Biddeford and pastor at Waterville formerly, was appointed "Permanent Rector" of St. Joseph's parish on November 6, 1953.

He has reduced the parish-debt by $30,000.

1955 Mr. Henry Dupre, a jeweler, retired, has given Msgr. Hevey $20,000 to be used for scholarships for deserving students at St. Louis' High School.

FRANCO-AMERICAN GENEALOGICAL SOCIETY
of YORK COUNTY

Our society was formed in 1982 as a non-profit genealogical society devoted to preserve our rich Franco-American heritage. The society serves researchers of French ancestry, beginning in France and continuing through migration to Canada, Acadia and into New England.

The Franco-American Genealogical Library is unique through the fact that our facility is available to all active members during all hours honored by McArthur Library's schedule. Appointments are not necessary nor do you need to wait for an agent to use our excellent collection of genealogical information and history. Experienced researchers can be contacted to assist those in need.

The society's policy has always been that no books or materials are ever permitted to leave the library and successfully operates on the honor system. All one has to do is sign in and present a **September 2002/2003 MEMBERSHIP CARD** to the Librarian to obtain the key to our resource rooms.

Membership in our society is most valuable to those researchers who attend our monthly workshop meetings and get involved in our many programs to raising money for the preservation and collection of our **heritage.**

2003 "La Kermesse" 2003
FAMILY NAMES to be honored
PERREAULT & BOISVERT

If **Perreault or Boisvert** is you're family surname or a part of you're extended family; we a re asking for copies of your family pictures, funning stories, articles, history and etc to be displayed. Camille Bolduc will have available the direct lines to these families.

For more information and history on the Bosivert/Perreault Ancestors, check these sites:

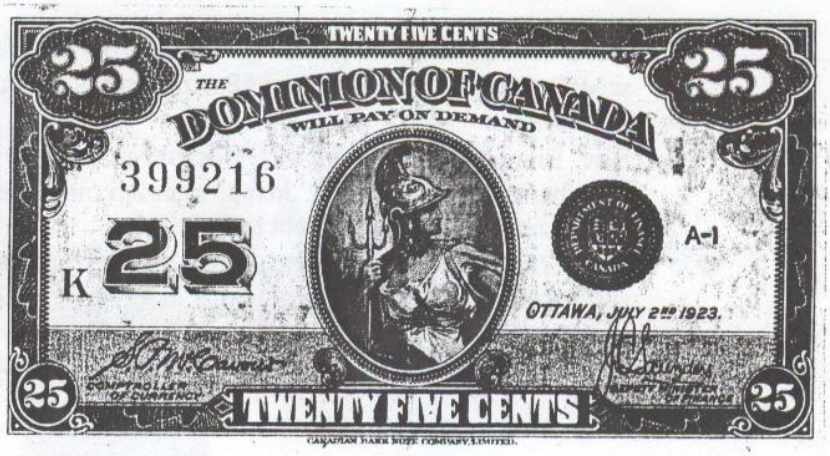
www.ffsq.qc.ca Federation des familles-souces quebecoises Inc.
www.genealogie.org/clubs.htm "The Centre de Genealogie Francophone d'Amerique"
www.olivetreegenealogy.com a site with many links on the Perreault family
www.familytreemaker.com check out "community—home pages)

Another project we would need help with is: **"Wedding Anniversaries"book.** We are looking to compile as many pictures, newspaper clippings, personal accounts or any info you have available as soon as possible to form another Book for re-sale.

For more information contact Jane 646-0814, Rena 282-9173.

What Money was Worth!

By Camille L. Bolduc # 11



All old Canadian born Americans will remember the **$.25 paper money** which was still in circulation in the early 30's.
A laborer in 1932 was getting 2 of those above for a full 10 hours working day.

On New Year day of that year my brother was very please to receive one of them from his God parents.

The Pastor of my hometown one day made a cruel remark from the pulpit; He stated that a man who could not feed his family with $.50 a day was a man without talent.

During the depression years a nickel could get you 2 cones of ice cream, a Coca-Cola, a package of cigarettes, either Glorias, British Consols or Turrets.

A penny got you a bag of popcorn, 20 inches tall by 11inches in diameter; each bag had a gift inside. The gift was either a small metal animal, a ring, two honey moon chocolate candies (Lunes de miel), a stick of licorice which we call "reclisse", or a ball of licorice which we called (Orteille de Negres).

An adult could buy a dress shirt for $.73, ladies's shoes for $.87, bath towels for $.25, electric light bulb for$.08, eggs for $.11 a dozen, butter $.19 a pound, a pork roast for $.14 a pound, and a one lb. Loaf of bread for $.04.

Us kids used to hunt for empty soda bottles which we could redeem for $.03 or burlap potato bags which got us $.04, sometime we had a penny as a reward for an errant.

We created our own games as hardly anybody could effort to buy them. We were all poor but there was a lot of family life whereby we could enjoy our siblings.

A SAD TURN OF EVENTS

Joseph Dupuis was two years old when the controversy regarding the location of the new church for the parish of St. Paul the Chester began.

On your way toward Arthabaska, you will notice at about two miles from the village of St. Paul, on lot number 10 of the 10th row, an old Calvary or cross. This site represents a long and painful episode, especially to the old citizens of that area. This is the spot that on February 7, 1873, Vicar General of the diocese of Nicolet (Rev. Charles Olivier Caron) disallowed as the site for the new church. Instead they chose a fork in the road where the church sits today.

The misfortune was that the site chosen was incompatible to a minority faction of parishioners who protested by forsaking their faith. In the beginning this group numbered about a dozen or so and the surrounding population remembers them with a heavy heart.

This deplorable schism cast a mourning spell on the parish. It aroused animosities among family members. It even caused problems between husband and wife. Hostility against the Catholic Church developed among the protesters which still lingers today with a good number of their descendants.

Little Joseph Dupuis, son of Octave who was one of the instigators, was brought up in this atmosphere of dissension, anxiety and questionable faith. In the home where he grew up, he heard different opinions concerning the Catholic religion. His family life left him confused. His father always insisted that he was right in supporting this schism. On the other hand his mother (Celina Fortier) did the best she could in instructing her children about the Catholic faith.

Octave Dupuis remained fiercely obstinate in his renegade attitude. He became a protestant. He began attending a Methodist Church in Danville. Furthermore he dreamed of having someone in his family become a minister. This left Joseph, who was his only surviving son, to fulfill his wish of someday preaching in the Danville area.

Early February 1884 finds Octave putting on an auction to raise money. That being done he leaves with Joseph for parts unknown. He returns three days later without his son. This created a mysterious cloud over his whereabouts. Joseph himself will tell us about his disappearance.

"My father had an understanding with a Mr. Dorion the Methodist Minister of Danville who in turn entrusted me to a Mr. Vien in Montreal, where I stayed until the end of April. While at the Methodist Institute I became friendly with Charley Geoffrey. We were thirty students of all ages. I have to admit that I was the least assiduous and the least progressive of those students. I had a hard time getting prepared for my classes because I could hardly read. I probably attended two classes that were profitable. They treated us well, the food was good and the fellowship warm. I missed my mother terribly. My saintly mother who no doubt was crying with anxiety and frustration back home. Her memory enveloped me. Whenever I could I would secretly enter a church to pray....maman....maman."

"One day my mother had an intuition and without my father's knowledge she dictated a letter to my sister Olive. She sent it to me using an address that she had seen in a Methodist revue. She guessed right and it arrived at the corner of Craig and Ste. Elizabeth Montreal. In the letter she gave as an excuse that she had a severe sickness of the liver and painful rheumatism. She asked for me to come home as soon as possible. Mr. Viens authorized me to take a night train to Victoriaville. When I got there the following morning no one was waiting for me. I decided to walk the twenty miles to my home; we lived next to Fecteau's mills."

"My arrival was not as joyous as I anticipated. My father suspected that my mother had sent me a letter but chose not to say anything. Knowing full well what had

happened my father decided at the end of summer 1884 and 1885 to make arrangements for me to return to the institute. The only concession he made was to send Olive the first autumn for a period of six months. Her role was to be with and entertain me."

The years of 1884 and 1885 pass and Joseph is encouraged in his studies. He is well resigned to becoming a Methodist Minister. He is almost happy being a long way from home because it exempts him from the family arguments. Joseph has kept the habit of attending mass every Sunday at the Cathedral of Notre Dame. This was made possible by the complicity of Mr. Viens.

January 1886 finds Joseph in the hospital with a malignant typhoid. He was hospitalized for five months. When he recuperated his father was getting ready to journey to Montreal for the purpose of seeing Mr. Viens to persuade him that he should keep Joseph permanently. That way he would always be in a Protestant environment.

This trip was not to happen however. Octave became very sick. Joseph was called back home in February to take care of the family farm. This allowed him to slowly but surely escape from his Father's obsession.

In 1891 Joseph married a highly devoted Catholic girl by the name of Edwige Fontaine. Her devotion combined with that of her mother-in-law, made it possible for the whole family to settle back into the Catholic faith. Soon after Joseph's marriage, the family moved to a farm in St. Remi de Tingwick. Joseph and Edwige Fontaine had seven of their children join religious orders.

In 1893 Octave left the family without saying a word to anyone. They found him at St. Camille de Wolfe where he stayed for two years. In 1896 he asked to be re-admitted to the family where he was received with open arms. Octave stayed the winter then decided to leave again. This time he brought his wife and settled in Ham Nord where he died in 1900.

My Grandmother, Adeline Dupuis was a daughter of Octave. She married Joseph Bisson on October 2, 1882 at St. Paul de Chester. I would like to note that my Grandmother never told us anything of this sad chapter in her family's life. What intrigues me however, is that she would tell us stories about trading with the Indians when they lived in what is now St. Paul, Minnesota. If anyone has any more information regarding this family and its' history, please let me know.

Raymond A. Pepin

DUPUIS OCTAVE		FORTIER CELINA
Moise & Louise Mercier	m. Aug. 14-1855	Isaac & Catherine Beaudoin
	Arthabaska	
DUPUIS ADELINE		BISSON JOSEPH
Octave & Celina Fortier	m. Oct. 2-1882	Francois & Catherine Binet
	St. Paul de Chester	
BISSON EMILIA		PEPIN ARTHUR
Joseph & Adeline Dupuis	m. June 19-1923	Gedeon & Catherine Chenevert
	Biddeford, Me.	
PEPIN RAYMOND		RODRIGUE LORRAINE
Arthur & Emilia Bisson	m. June 8-1946	Mathias & Marie Rodrigue
	Biddeford, Me.	

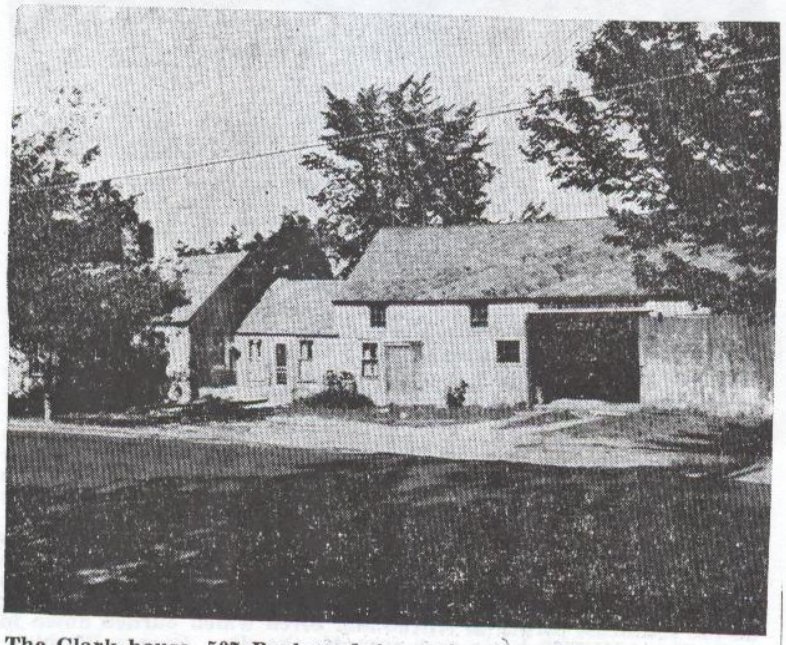
Biddeford's Oldest Houses

Submitted by Raymond G. Cote

The Octagon House, 90 Hill street, was built early in 1850 by George Washington Peirson, who was the son of Samuel Peirson. Samuel Peirson had been secretary to General George Washington during the seige of Boston in 1775 and 1776. Samuel Peirson was intensely patriotic and named his oldest son after General Washington, and his second son after Thomas Jefferson. The old man was still living at the time his son built this house, and was still to be seen on the streets of Biddeford wearing the Colonial "small clothes"—scarlet knee-breeches, three-cornered black hat, dark blue swallowtail coat and ruffled white shirt that men wore in George Washington's day. The eight-sided architecture of this house is especially interesting because it reflects the views of a famous American phrenologist whose lectures were heard with interest by such men as Horace Greeley, Ralph Waldo Emerson and Walt Whitman. Fowler lectured in Biddeford and Saco during two weeks in 1848 and the next year published a book recommending what he called "The Octagon Mode" for building houses. He argued that an eight-sided house got more sunlight than a four-sided one, and his ideas led to a number of such houses being built, particularly in the valley of the Hudson River in New York state. Two were built in 1850 in Biddeford, the one on Hill street still standing, and another on the southeast corner of Alfred and Birch which burned down in 1851. The AMVETS home now occupies the site. George Washington Peirson died in 1861. His octagon house later became the home of the Civil War veteran, Nathan O. Kendall, who occupied it for more than 50 years.

The Tuck-Ferguson house, 38 Jefferson street, corner Adams street, was built in 1848 by Jonathan Tuck, who was then Biddeford's postmaster. Later he was Biddeford's representative in the State Legislature, and then was elected in 1860 as Biddeford's fourth mayor. He died in office in January, 1861. The house was long occupied by Dr. M. H. Ferguson. Its general lines, including the front columns, are very much as they were in 1848. Incidentally, such columns were characteristic of three striking homes built in Biddeford in 1848, namely the Field-Hurd house, the Tuck-Ferguson house, and one built by Dr. James Sawyer that was torn down in 1939. Dr. Sawyer's house stood on the site of the present Telephone Building on Jefferson street.

Biddeford Journal Engraving



The Clark house, 507 Pool road, is not known when to have been built, but its general construction indicates that it might have been built around 1800 or even earlier. In 1830 it was the home of Captain George Clark, a Biddeford shipmaster, who was born in 1807 and went to sea at the age of 12. He died in 1891, at the age of 84, having lived in this house more than 60 years.

Biddeford Journal Engraving

Biddeford's Oldest Houses

8-6-53

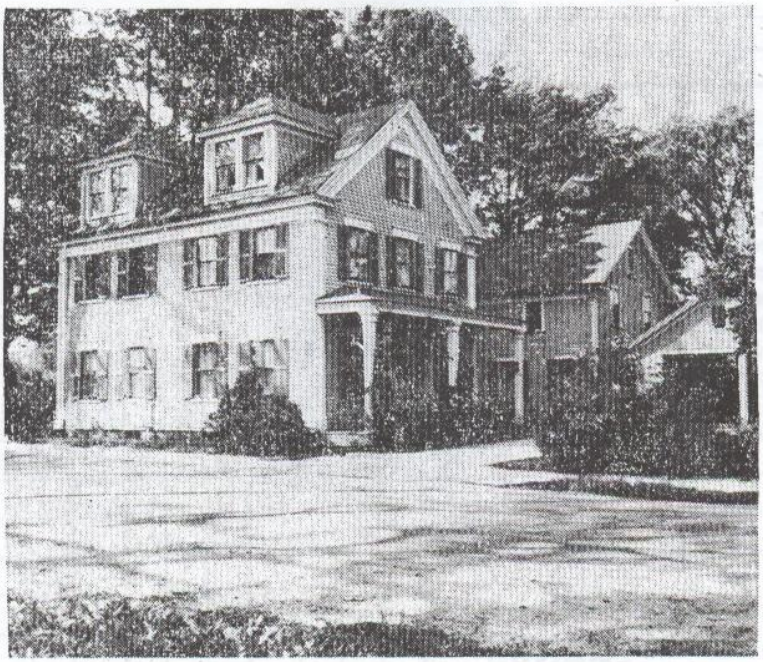
The Ichabod-Jordan house, 189 Pool street, built by Ichabod Jordan whose farm ran along both sides of the road. The graves of some of his children were in the old burying ground a little way behind the greenhouse at 200 Pool street which was part of his land. From the dates of those graves it would appear that the Jordan house was built before 1825 and possibly as early as 1803. Ichabod Jordan was th[illegible]reat-grandfather of the late Everard, Alvan, and Clarence C[illegible]

Biddeford's Oldest Houses

The Lassell-Ward House, Ferry lane, was built by Captain Israel Lassell about 1788, in which year he married Abigail Hill of Biddeford. Captain Lassell had then come from Arundel (now Kennebunkport) where his grandfather had settled in 1723. Captain Lassell sailed ships and owned ships; he was one of Biddeford's prominent men of affairs for many years. Following Captain Lassell the house is known to have been occupied by members of the Ward family for almost 100 years. When this house was built Ferry lane was still an important route to travellers crossing the Saco river to and from Portland.

Full Lea
Service, Ni

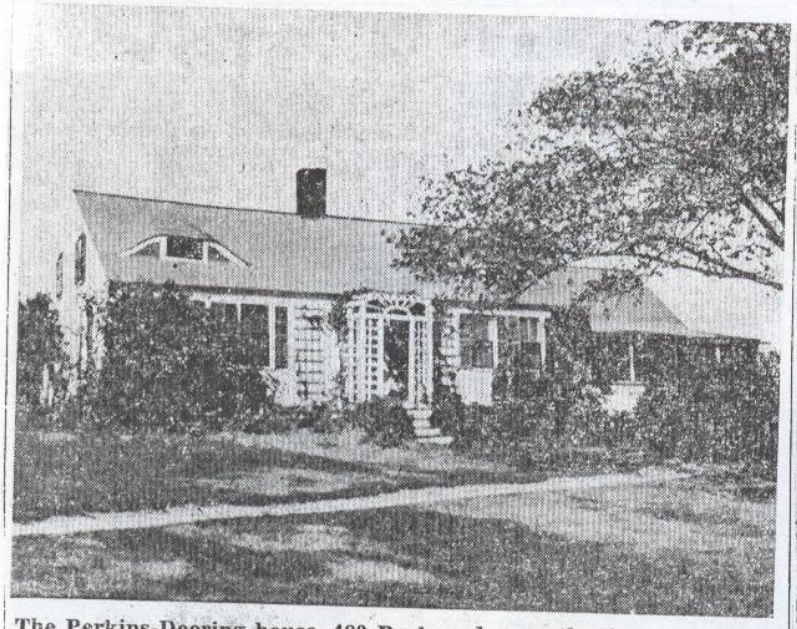
Biddeford's Oldest Houses



The Hooper house, 202 South street, was built before 1848 when it was occupied by the Rev. Thomas Lord, the fifth pastor of Biddeford's Second Congregational (the White) Church. His pastorate ended in the early 1850's and the house was then occupied by Edward H. C. Hooper, an early insurance man of Biddeford. When this house was built only one line of railroad tracks (the old Eastern Division) crossed South street. The second railroad (the present Boston and Maine) was not built until 1872.

Biddeford Journal Engraving

Biddeford's Oldest Houses

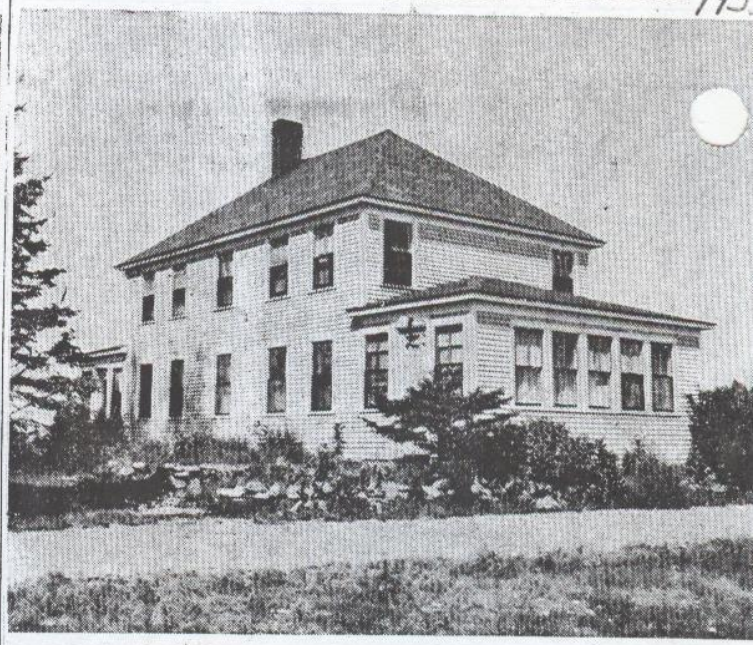


The Perkins-Deering house, 483 Pool road, was the home of Capt. John Perkins in 1830. Perkins was a Biddeford shipmaster who was born in 1784 and died at the age of 76 in 1860. But it is not known how long before 1830 the house was built. In later years it was the home of Edward M. Deering, Biddeford's famous writing master, who guided the pens of Biddeford youngsters for more than 40 years.

Biddeford Journal Engraving

8-7-53

Biddeford's Oldest Houses 195



The Walebone Cottage, 709 Pool road, was a famous landmark o the Pool road because of its gate made of whale bones. These bone came from a large whale that was either washed or towed ashore a Biddeford Pool in the 1880's. Capt. Joseph Edwards, whose hom this was, secured the jawbones and ribs of the whale, buried the for a year to clean them and then dug them up to build his gate. Th great jawbones were sixteen feet long and he buried their end nine feet in the ground, th tips making an arch seven feet high. O this arch he hung a gate made of the whale's rib bones. The arc and gate withstood time and weather for a half century. The dat of this house is not known, and is now owned by Orin Edwards.

Biddeford Journal Engr

1920 CENSUS

State: Today's date:

County: Microfilm roll number:

Parish, Town, District, or City:

Place of abode				Name	Relation	Tenure		Personal Description				Citizenship			Education		
Street, avenue, road, etc.	House number or farm	No. of house in order of visitation	No. of family in order of visitation	Name of each person whose place of abode on January 1, 1920 was in this family. Enter surname first, then given and middle initial if any. Omit Children born since January 1, 1920.	Relationship of each person to the head of this family - whether wife, son, daughter, servant, boarder, or other.	Home owned or rented.	If owned, free or mortgaged.	Sex.	Color or race.	Age at last birthday.	Whether single, married, widowed, or divorced.	Year of immigration to the U.S.	Whether naturalized or alien.	If naturalized, give the year.	Attended school any time since September 1, 1919.	Whether able to read.	Whether able to write.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18

Genealogists never die;
they just lose their census...

Biddeford Journal
May 22, 01

Obituaries

Rev. Paul Pare

BIDDEFORD — The Rev. Paul U. Pare, 75, of Marion Avenue, died Sunday at St. Andre's Health Care Facility.

He was born in St. Hermenegilde, Quebec, Canada on May 9, 1926, a son of Joseph and Aldea Audet Pare, received his primary education in Berlin, N.H. schools, graduted from the Seminary of Joliette, Canada and studied philosophy and theology at the Grand Seminary in Montreal, Canada.

He was ordained to the priesthood on June 7, 1952 by the Most Rev. Daniel J. Feeney in the Cathedral of the Immaculate Conception in Portland. His first assignment was St. Christopher's on Peaks Island. He then moved to St. Agatha's Church, and to St. Joseph's Parish in Old Town, where he remained until 1959. He then became chaplain for the St. Ann Indian Reservation in Pleasant Point and St. John's Mission in Pembroke. During this time, he was the assistant for jurisdictional purposes at St. Joseph's in Eastport.

In 1967 he was assigned as pastor of St. Mary's Parish in Eagle Lake, then St. Mary's in Lewiston, Notre Dame in Waterville and the Notre Dame Parish in Saco. He served briefly as administrator for St. Anne's Parish in Dexter, and then as temporary administrator for St. Matthew's Parish in Hampden and St. Gabriel's Parish in Winterport. His final assignment as pastor was the St. Francis de Sales Parish in Waterville. After his retirement in 1992, he served as temporary administrator to St. Francis of Assisi Parish in Belfast and St. Rose of Lima Parish in Jay.

Father Pare received many appointments during his career, including Chaplain of Immaculate Conception Circle, Daughters of Isabella, Eastport; Chaplain of Knights of Columbus, Council No. 673, Eastport; Acting Dean, Androscoggin County; Vicar Forane, Androscoggin County; Chaplain of Knights of Columbus, Council No. 148, Waterville; and Chaplain, Knights of Columbus, Luke E. Hart Council, Biddeford.

Father Pare enjoyed traveling, reading and making pilgrimages all over the world, especially to holy sites. In his retirement, he wintered in Fort Lauderdale, Fla.

Surviving are a nephew, Paul P. Thibeault of Middleboro, Mass.; and four nieces, Jane Rossignol of Wells, Anne Carter of Oxford, Susan Legge of Cape Elizabeth and Elaine Bromfield of Rochester, N.H.

Reverend Paul U. PARE
My "uncle Paul"
By Jane E. Rossignol

May 9, 1926-May 20 2001

My Grandparents inherited the Pare homestead, in St. Hermenegilde, PQ after they were married. My "pepere" took over the farmer role, my memere, on the other hand had other plans. The story goes that she did not want to raise her family on the farm and insisted on moving to the "city".

Uncle was born & baptized in St. Hermenegilde, in 1926, by 1928, pepere had been convinced and they moved to Berlin, New Hampshire, where my mom was born in Dec.

Paul and Pauline attended St. Ann's School, pepere worked for the train that ran through all of Berlin until the buses and or more modern means of transport took over.

By the mid 1940's everyone was in need of work, and again the Pare family moved to a bigger city; Biddeford, ME. It was at this time that "uncle" was accepted into the Seminary of Philosophy in Montreal, CA., at age 20.
His was Ordained in June 1952, along with 4 other "local boys" Fr. Begin, Fr.Frechette, Fr Neault, and Fr. Carrier.

In an article about his retirement, Bishop Joseph E. McCarthy stated that "uncle" had been referred to as "OPEN HEARTED AND ZEALOUS", He was that indeed and very much loved by our family. He retired after 40 years of priestly ministry. His love of travel took him to all corners of the world, as well as to as to many family gatherings. We all miss his smile.

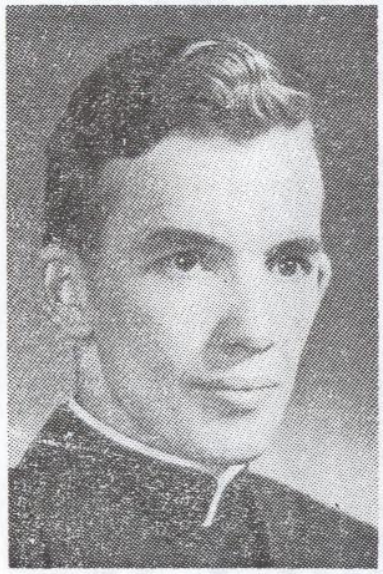
Direct Selling Channel to Maine's 223,556 Catholics

THE CHURCH WORLD

Official Organ of the Diocese of Portland

Vol. 22, No. 49 | Entered as Second Class Mail Matter | Maine's Catholic Weekly | Friday, May 30, 1952 | Ten Cents — $3.00 A Year

Five To Be Ordained As Priests, Saturday, June 7



FATHER BEGIN

FATHER PARE

FATHER FRECHETTE

FATHER NEAULT

FATHER CARRIER

.Y JOURNAL, BIDDEFORD, M.

Two Local Men To Be Ordained To Priesthood

Portland Rites Listed Saturday

Two local young men, Rev. Armand R. Neault and Rev. Paul U. Pare, are among five Maine residents to be ordained to priesthood in the Cathedral of the Immaculate Conception, Portland, Saturday morning at 9. The Most Rev. Daniel J. Feeney, DD, coadjutor bishop of Portland, will preside over the ordination ceremonies.

Each of the new priests will sing his first solemn high mass in their respective home parishes here at the Feast of Most Holy Trinity, Sunday, June 8.

Father Neault, 25, son of Mr. and Mrs. Edmond J. Neault, 177 Cleaves street, is graduate of St. Joseph and St. Andre parochial schools, St. Charles seminary and St. Paul University seminary. He is studying for a degree in sacred theology.

Father Pare, the son of Mr. and Mrs. Joseph Pare, 18 Jefferson street, attnded schools in Berlin, N. H., Joliette, P. Q., seminary and was recently awarded a diploma for special studies in theology at Grand Seminary, Montreal.

26

OCTOBER 1992

'Open-hearted and zealous'

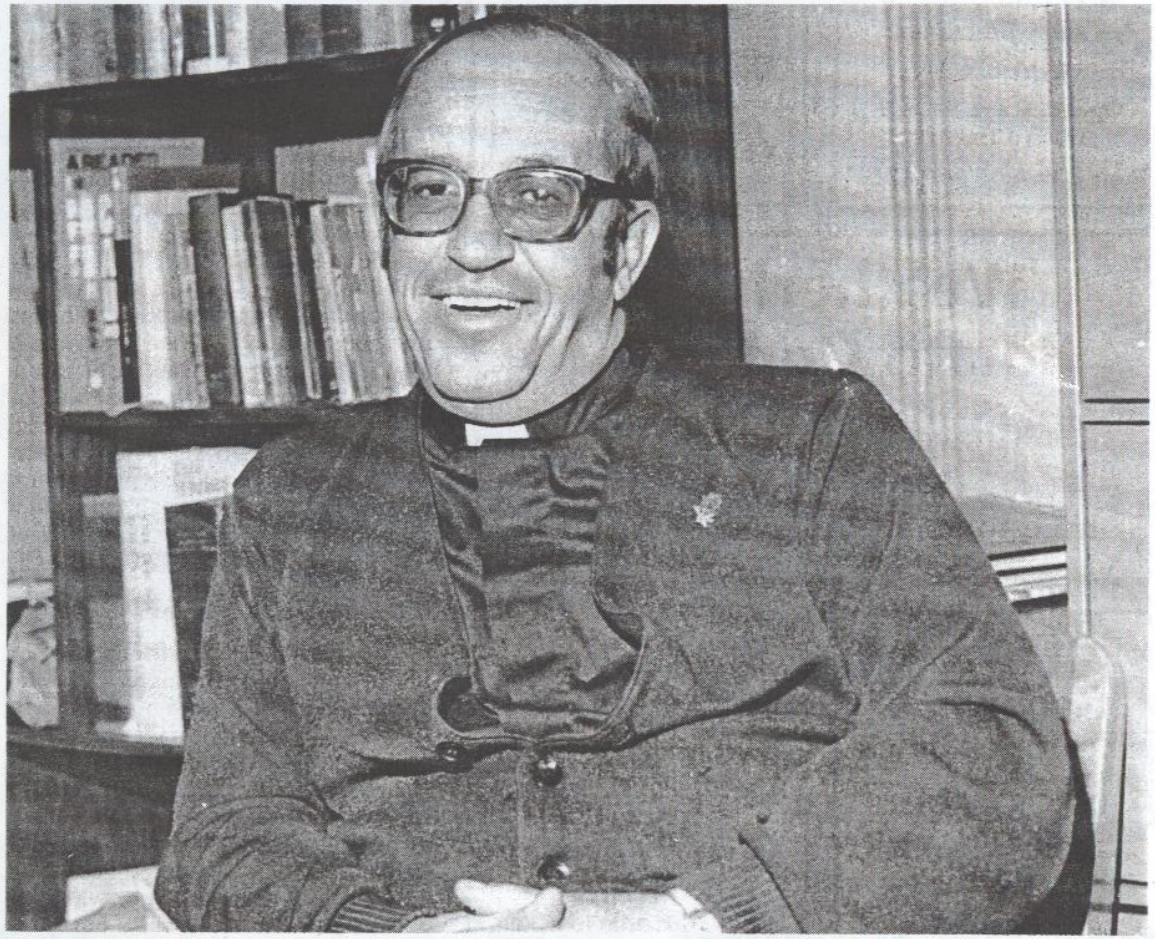
Fr. Paul U. Pare retires after 40 years of priestly ministry

Following is Bishop Joseph's letter to Father Pare on the occasion of his early retirement.

On Aug. 1, 1946, the Most Rev. Joseph E. McCarthy accepted you as a seminarian for the Diocese and appointed you to the Seminary of Philosophy in Montreal, Canada. You had already, by that time, completed four years of study at the Joliette Seminary in Canada. Your seminary rector at Montreal in one of your early evaluations referred to you as "open-hearted and zealous."

After ordination, on June 7, 1952, at the Cathedral of the Immaculate Conception, Portland, by the Most Rev Daniel J. Feeney, you began forty years of priestly ministry, with that same open-hearted and zealous spirit. A summer assignment at St. Christopher's Parish, Peaks Island, was followed by your first regular assignment as assistant at St. Agatha. A year later, found you at Old Town, as the assistant at St. Joseph's Parish. After six years in Old Town, you were asked to serve as chaplain to the Native American community at Pleasant Point and given the care of St. John's Mission in Pembroke. When Father Shannon resigned his ministry at Eastport, you generously served as the administrator at Eastport in addition to your duties at Pembroke and Pleasant Point for six months until Father Huot was appointed the pastor of St. Joseph's Parish. Bishop Feeney commented, at that time, on your "splendid work in these pressing days."

Your first assignment as pastor came in September 1967, when you were transferred to St. Mary's Parish, Eagle Lake. When you left Eagle Lake for St. Mary's, Lewiston, four years later, a parishioner wrote of your devotion and of how much they had appreciated your ministry there. You were to serve in Lewiston for five years, followed by another five in Waterville, at Notre Dame, then seven at Notre Dame, Saco. Forced to resign that parish for health reasons in 1988, you were thankfully able to return to parish ministry, serving as administrator first in Dexter and then in Hampden until you again accepted a parish, St. Francis de Sales in Waterville, in 1989. Now regretfully health considerations compel your early retirement.



Fr. Paul U. Pare

As I wrote at the time of the celebration of your fortieth anniversary, "In all your assignments you have given yourself fully to the people you have been assigned to lead and guide... I have also been most impressed with the solicitous concern you display with regard to the retired priests that are near you."

I note that you are in hopes that, after a period of rest, you will still be able to offer assistance to the parishes in the diocese. I know that your brother priests join me in assuring you of their prayers for health and peace as well as expressing their gratitude to you for your continued willingness to help. Together with Bishop Proulx, I offer you the thanks of the entire Diocese for these many years of open-hearted and zealous ministry.

Joseph J. Gerry O.S.B.

Biddeford Priest Ordained At Portland Ceremonies

Newly ordained Biddeford priest the Rev. Paul A. Pare, centre, and his parents, Mr. and Mrs. Joseph Pare.

BIDDEFORD, July 5—The Rev. Paul U. Pare was among the five Maine residents to be ordained to priesthood in the Cathedral of the Immaculate Conception, Portland, recently by the Most Rev. Daniel J. Feeney, D.D., coadjutor bishop of Portland, who presided over the ordination ceremonies.

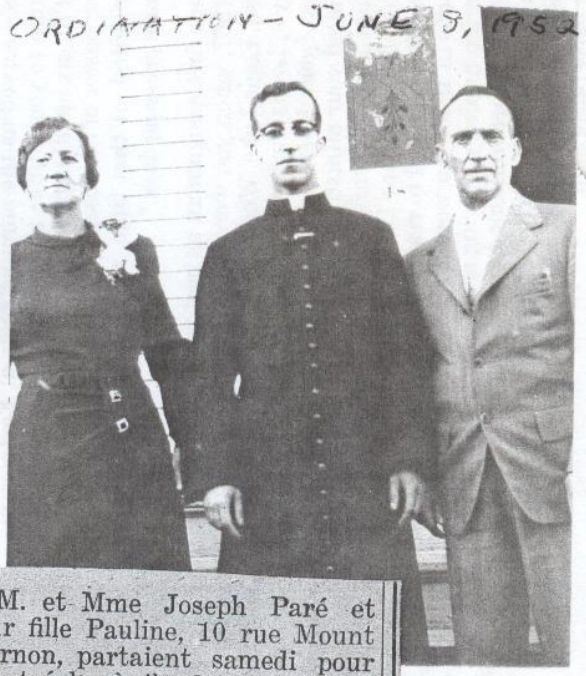
The Rev. Father Pare, the son of Mr. and Mrs. Joseph Pare, 18 Jefferson st., Biddeford, was recently awarded a diploma for special studies in theology at Grand Seminary, Montreal. He sang his first high mass at his parent's parish, St. Joseph's Church, Biddeford, which he attended when he was a boy.

Immediately after mass a banquet was held in his honor at St. Joseph's parish hall, where over 200 guests attended.

Speakers, besides the new priest, included the Rev. Msgr. J. A. Laflamme, pastor of St. Joseph's; the Rev. Robert Lavoie, the Rev. Adrian Cassavant, the Rev. Luke Chabot, the Rev. Lionel Cloutier, the Rev. Paul Valois and the Rev. Fidelis Marre, associate of Father Pare while in college in Canada.

Mr. Almo Custeau was master of ceremonies, and several songs were presented by Mr. and Mrs. Oscar Normand. Father Pare received his first appointment a few days ago, that is, for the summer months at St. Christopher's Church, Peaks Island.

ORDINATION - JUNE 8, 1952



M. et Mme Joseph Paré et leur fille Pauline, 10 rue Mount Vernon, partaient samedi pour Montréal, où ils doivent visiter leur fils et frère, Paul Paré, étudiant au Séminaire de Philosophie, en deuxième année. Ils reviendront par Québec et Sherbrooke, rendant aussi visite à des parents et amis en chaque localité. Ils font le trajet par le Canadien National.

Rev. Paul Pare, son of Mr. and Mrs. Joseph Pare, 18 Jefferson St., of this city, will be ordained Priest at the Roman Catholic Cathedral of Portland on June 7th at 9 a.m. by the Most Reverend Daniel J. Feeney, D.D., Coadjutor Bishop of Portland,

Rev. Pare attended the grammar and high schools of Berlin N.H. In 1942, he moved to Biddeford, Me. and in the same year, attended college at the Seminary of Joliette, Joliette, Que. In 1946, he studied Philosophy at the Seminary of Philosophy in Montreal and received a Diploma for Special Studies in Philosophy from that institution. In 1948, he started his theological studies at the Grand Seminary of Montreal where he is presently studying.

Former Berlin Boy Ordained In Maine

Says First High Mass In Biddeford, Me.

Rev. Paul Pare, formerly of Berlin, was ordained to the priesthood Saturday, June 7, at the Cathedral of the Immaculate Conception in Portland, Me., by His Excellency Bishop Feeney, D.D. A reception followed at the home of his parents, Mr. and Mrs. Joseph Pare of Biddeford, Me., who have been residing there for the past ten years.

Rev. Pare celebrated his first high mass Sunday, June 8, at St. Joseph's Church, Biddeford, Me., followed by a banquet held at the parish hall.

The newly-ordained priest, attended St. Regis Academy and the Joliette Seminary, Joliette, P. Q. He completed his studies at the Grand Seminary in Montreal, P. Q., and will be attac to the Diocese of Portland, I

Those from Berlin who attended the ceremonies were Mrs. Felix Vallieres, Mrs. Delphis Caouette, Mrs. Joseph Roy, Mr. and Mrs. Alfred Lambert and son, Donald.

PARE ANCESTRAL LINES & Historical notes on our PARE name.

By: Jane E. Rossignol

In French, the word PARE is rich and has several meanings. As a adjective it means: adorned, dressed, decked, ready As a verb (from the French verb parer) it means: to prepare, to get ready, to dress, to adorn, to show off, to parry, to ward off, to protect, to provide, to guard against.
PARE is often used in French in compound words that mean to guard against- and so we have: pare-balles = bulletshield, pare-boue = mud guard, pare-chocs = bumper-bar, pare-brise = windshield.

As a family name, the word PARE was first recorded as Robert Pare who from 1404-1414 was the master carpenter for the Duke of Orleans in the Duchy Of Orleans, France (Bibliotheque Nationale de Paris).
Our ancestor, Robert PARE b.1624 in St. Laurent, Solemes, France, arrived in Quebec in 1653. That same year he signed a bill for merchandise which he had purchased as a carpenter, and on Oct. 20th married Francoise Lehoux in the Chapel of the Visitation, L'Ile d'Orleans. He proceeded to buy land and build a home on Notre-Dame St. in Quebec, next to the Notre-Dame des Victoires Church. Then in 1665, he and Francoise purchases land and settled in Ste. Anne de Beaupre, Q., where they raised 5 boys and 4 girls. Robert, beside caring for his land and farm, worked as a carpenter on the first church of Ste. Anne de Beaupre, which was erected under the orders and supervision of our other ancester, Etienne de Lessart. Robert died in 1684,and Francoise in 1685 at Ste Anne de Beaupre.Quebec.

Robert Pare
b.abt. 1626 St. Laurent, France

Francoise Lehoux
b.abt. 1628 Ventrouze, Perche
m. 1653 l'Ile d'Orleans

Jean Pare
b.1656

Jeanne Racine
b.
m.1682 Chateau Richer,Q

Prisque Pare
b.1693

Marguerite Mesney
b.
m.1715 St. Anne de Beaupre

Jean-Baptiste Pare
b.1719

Marie-Therese Racine
b.
m. 1744 St Anne de Beaupre

Jean-M. Pare

A.Pepin-Lachance
b.
m. 1768 St. Anne de Beaupre

Barthelemie Pare

Marguerite Leduc
b. 1798
m. 1818 St Anne de Beaupre

Michel Pare

Marie Rivard
b.
m. 1850 Nicolet,

Michel Pare

Lea Mousette
b.
m. 1880 St. Hermenigilde,Q.

Joseph T. Pare
b.1891

Aldea Audet
b. 1903
m. 1923 St. Hermenegilde, Dixville, Stanstead Co. P.Q.

Paul U. Pare Reverend

Ordained 1952

Pauline M. Pare
b. 1926 Berlin NH

Philip W. Thibeault
b. 1924 W. Stewartstown, Vt.
m. 1948 St. Joseph Church, Biddeford, ME.

Jane E. Thibeault
b. 1952 Biddeford, ME.

Roger L. Rossignol
b. 1950 Biddeford, ME.
m. 1971 St. Joseph Church, Biddeford, Me.

Murphy's Law of Genealogy

The records you need for your family history were in the courthouse that burned.

John, son of Thomas, the immigrant whom your relatives claim as immigrant ancestor, died on board ship at the age of twelve.

The public ceremony in which your distinguished ancestor participated when the platform collapsed turned out to be a hanging.

Records show that the grandfather, whom the family boasted, "He read the Bible at four years and graduated from college at sixteen," was at the foot of his class.

Your grandmother's maiden name for which you've searched for years was on an old letter in a box in the attic all the time.

When at last you have solved the mystery of the skeleton in the closet the tight-lipped spinster aunt claimed, "I could have told you that all the time."

You never asked your father about his family because you weren't interested in genealogy while he was alive.

The family story your grandmother wrote for the family never got past the typist. She packed it away "somewhere" and promised to send you a copy, but never did.

The relative who had all the family photographs gave them to her daughter who had no interest in genealogy and no inclination to share.

A great-uncle changed his surname because he was teased in school. He moved away, left no address, and was never heard from again.

Brittle old newspapers containing the information you desired have fallen apart on the names and dates and places.

The only record you find for your great-grandfather is that his property was sold at a sheriff's sale for insolvency.

When you find the obituary for your grandmother, the information is garbled. Her name is exchanged with her daughter's, the whereabouts of her sons is unknown, the date for her father's birth indicates he was younger than she was.

The only surname not found among the three billion in the Mormon Archives is yours.

FRANCO-AMERICAN AND FRENCH-CANADIAN MAJOR LEAGUE BASEBALL PLAYERS

Part Two, 1969-1995

By Frederick J. Soucy

In the November 2000 edition of ``The Bulletin,'' I brought to our readers part one of my series ``Francos in Major League Baseball,'' which covered the years 1901-1968. In last year's (November 2001) issue, I brought to you a discussion on the unique French language baseball game terminology that has resulted from the placement of a major baseball team in the second largest French-speaking city in the world. For this year's ``Bulletin,'' I am bringing you a 2nd installment of Franco major league baseball players, this section covering the years 1969-1995.

During the time period from 1969 to 1995, Major League Baseball saw the arrival of 12 Franco baseball players, including 2 native Quebecquers, none of whom were Hall of Famers. Some had individual seasons that made them the best in baseball, some had servicable steady careers, some had,at best modest mediocre careers, while others were viewed as 1 year wonders. As for the 2 native French-Canadians, it was their ethnic backgrounds that brought them fame in their homeland far beyond what their on-the-field accomplishments would have warranted.

The first player to be discuussed actually began his major league career in 1959, but it was his last 3 seasons, 1969-1971, where he had the most impact on North American Franco culture. St. Jean-Sur-Richlieu, Quebec's Claude Raymond,(*nee Joseph Claude Marc Raymond, 1937-*) became the first native Francophone Quebecquer to appear in a major league game actually played in Quebec, the first to win a game in Quebec, and the first to actually play for a team based in Quebec. He was also the first native Canadian to play for a Canadian-based major league club.

A star righthanded pitcher during the early 1950s in the Montreal amateur leagues, Claude was signed by the then-Milwaukee Braves in 1954. Claude made his major league debut with the Chicago White Sox in 1959, but was returned to the Braves that same year. He returned to the majors to stay in 1961. Claude pitched for the Braves from 1961-1963, with 10 wins and 11 losses, as a relief pitcher. From 1964 to 1967, Claude pitched for the Houston Colt 45s/Astros, primarily as a relief pitcher, with a record of 9 wins, 14 losses, and 21 saves. During July 1966, Claude was leading the National League with the lowest earned run average, and was chosen to represent the Houston Astros at the 1966 All Star Game in St. Louis. Not surprisingly, Claude places his 1966 All Star Game selection as one of his top highlights in his career.

During the 1967 season, Claude was traded back to the now-Atlanta Braves, where he continued his respectable career as a servicable relief pitcher, producing 20 saves and an earned run average under 3.00 in 1 1/2 seasons. By this time, it was well known that a new National League franchise, the Montreal Expos, was going to begin play in 1969; and as a native Quebecquer, Claude was proud that major league baseball was coming to his hometown. But at age 32, Claude suspected that his lifelong dream of playing for a Quebec-based major league team would not come to pass. The Braves did not expose him for selection in the 1969 NL Expansion draft, apparently feeling Claude was still a valuable part of the Braves' bullpen. Sensing he had few years left in his pitching arm, Claude suspected his only major league appearances in Montreal would be as a member of the visiting team.

That, in fact, is what happened on Friday Night, May 16, 1969, during Atlanta's first visit to Montreal to play the Expos. Claude was called upon to pitch in the bottom of the 9th inning of that evening's extra-innings game. As Claude made his way to the pitcher's mound from the Braves'bullpen, the entire crowd of 20,872 in Parc Jarry that evening gave Claude a tremendously loud standing ovation, bringing Claude to tears as he stood on the mound. The game result ended up being more than Claude could have expected, as he was the winning pitcher in the game, the first native Canadian to win a major league game on Canadian soil, and, of course, the first French-Canadian to win a major league game played in Quebec.

That was the start of what would be a *merveilleux annee* for Claude in 1969. Later on in August, the Braves released Claude, allowing him to sign with the Expos for the rest of the 1969 season. Even though the Braves would win the 1969 NL Western Division title, it did not matter to Claude, for he was home in Quebec, wearing the major league uniform of his hometown team, his lifelong dream having come true. During every one of the 15 games Claude pitched as an Expo that season, he felt he was representing every Quebecquer. Not surprisingly, Claude instantly became the most popular Expo among the fans, excepting the Expos slugging All Star OF Rusty Staub, whom the Montrealers had affectionately nicknamed ``*Le Grande Orange*,'' in honor of his bright red hair.

In 1970, Claude was the Expos' top relief pitcher, with a record of 6 wins and 7 losses, and 23 saves, finishing 4th in the NL in that category. His last season as major league pitcher was the 1971 season, as Claude served as a set-up reliever for the Expos. During his 12 major league seasons, Claude appeared in 446 games, earning him the label, from the ``Canadian Baseball News,'' ``*the most successful French-Canadian pitcher of all time.*'' Following his retirement

after the 1971 season, Claude served as an analyst on the Expos' French Language radio broadcasts, from 1973 to 1984, and served in a similar role on the Expos French Language TV broadcasts from 1985 to 1999. Claude was voted into the Canadian Baseball Hall of Fame in 1985, and was voted into the Expos' Hall of Fame in 1994.

The next Franco baseball player to be discussed is Worcester, Mass.'s Pat Bourque (1947-), one of the few baseball players with an ethnic Acadian heritage. A left-handed hitting 1b/dh type, Pat made his major league debut with the Chicago Cubs in 1971, hitting .189 in 14 games, and hit .219 in 11 games with the Cubs in 1972. Pat spent the entire 1973 season in the majors, hitting .209 in 57 games with the Cubs, and hitting .190 in 23 games with the Oakland A's after a midseason trade. Pat made the A's post-season roster in 1973, appearing in 2 ALCS games, and got into 2 World Series games, with 1 hit in 2 at-bats. Pat's last year in the majors was the 1974 season, hitting .229 in 73 games with the A's, and after a late-season trade, hitting .219 in 23 games with the Minnesota Twins.

It was with the Twins in 1974 that Pat put his name into his home region's Boston Red Sox Hall of Infamy. It was Pat's unexpected game-winning 3 run home run in the bottom of the 9th inning of the Sept. 1 Twins/Red Sox game that started the Red Sox on a month-long losing swoon that cost them the 1974 AL Eastern Division title. Pat's career stats of 201 games, .205 batting average, with 12 Hrs and 61 RBIs are those of a modest marginal major league player, but his one World Series hit put him in exclusive company that few of his playing peers had gooten the chance to join.

Our next Franco player hailed from the heart of Cajun Country in Louisiana, and let it be known in most of his interviews that his `Cajun heritage was a major factor in who he was as a ballplayer and as a person. Lafayette, La. native Ron Guidry(1950-), a lefthanded power pitcher of slight stature, made token appearances for the New York Yankees in the 1975 and 1976 seasons. In 1977, Ron became a regular in the Yankees' starting rotation, a position he held until he retired in 1988. He ended up with a career record of 170 wins and 91 losses, still in 4th place for career wins in a Yankee uniform, and 2nd in career strike-outs. From 1977-1985, Ron's record was 144 wins and 67 losses, with an average season record of 18 wins and 8 losses. It was during these 8 seasons that Ron earned a well-deserved reputation as one of the finest lefthanded pitchers in all of major league baseball.

The pinnacle of Ron's career may have been his first 2 seasons as a starter, 1977 and 1978. In 1977, Ron produced an unexpected 16 wins and 6 losses record, with an earned run average around 2.60. Most Yankee fans agree that

without Ron Guidry's pitching performance, the Yankees would not have won the World Series that season. The next season, 1978, Ron turned in one of the finest pitching seasons in modern major league history. He finshed with a record of 25 wins and 3 losses, with an earned run average of 1.74, which easily earned Ron, by unanimous vote, 1978 American League Cy Young Award, as the league's best pitcher. The slightly built(5'10'', 170 lbs) proud Cajun earned his moniker of ``Louisiana Lightning'' with a devastating fastball and a sharp-breaking slider.

In 1979, the Houston Astros brought Auburn, Me.'s Bert Roberge(1954-) to the major leagues. Bert had been the star pitcher on the 1976 University of Maine Black Bear baseball team, which made the school's 2nd ever appearance in the College World Series. From 1979-1983, Bert was a middle/set-up relief pitcher for the Astros, with a record of 6 wins and 2 losses. In 1984, Bert pitched for the Chicago White Sox, going 3-3 with an earned run average of 3.76. That 1984 season with the White Sox produced one of Bert's fondest memories in his major league career. On July 25, 1984, Bert pitched 2 perfect innings for the White Sox in Fenway Park against the Boston Red Sox, the very team he had grown up rooting for. Following a trade, Bert pitched for the Montreal Expos in the 1985 and 1986 seasons, with a 3-7 record. Bert became the 2nd Franco,(but 1st Franco-American) to play for the Expos. Bert ended his career with a 12-12 record and an earned run average of 3.99.

Our next Franco baseball player proved to be one of those ``one year wonders'' that baseball produces every now and then. Belvedere, Ill.'s'' Super''Joe Charbonneau (1955 -) was one of the most memorable. A righthanded hitting outfielder, Joe hit .289, with 23 Hrs and 87 RBIs as an unexpected starter on the 1980 Cleveland Indians, which was good enough to be named the American League's Rookie of The Year for the 1980 season. He was an instant fan favorite in Cleveland, never hesitant to sign autographs, fueled in part by publicity from strange and bizarre stunts Joe had pulled while playing in the Philadelphia Phillies minor league system(i.e., opening beer bottles with his eye socket and drinking beer through a straw up his nose). Also helping to fuel his fan popularity in Cleveland was the timing of some of his home runs--1st ML HR in 2nd MLAB, 3 run HR in first AB in Cleveland's home opener. Alas, a congenital back problem flaired up after 1980, robbing Joe of his power, and out of the major leagues. His one surprise season for a losing Cleveland Indians team was enough to make Joe a popular permanent fixture on the Cleveland memoriabilia circuit.

The 1980 season also saw the coming of a 2nd Franco Joe to the major leagues. That year, the New York Yankees called up Concord, NH's Joe Lefebvre(1956-)to their

major league roster. A lefthanded hitting OF/DH, Joe did not live up to his minor league promise, hitting .227 with 8 Hrs and 21 RBIs in 74 games with the Yankees. Joe only got 1 AB in the Yankees' 3 games to 0 loss in the 1980 ALCS series. Following an off-season trade, Joe spent the 1981 and 1982 seasons, plus part of the 1983 season with the San Diego Padres, still producing mediocre results, with a .248 average over 2 1/4 seasons with the Padres. A trade to the Philadelphia Phillies put a spark in him, as he produced an out-of-the-blue ``Flash In The Pan''like performance. Joe hit .310 in 101 games with the Phillies, and was one of the vital cogs that sparked the ``Wheeze Kids'' Phillies to the 1983 NL Eastern Division Title. Joe's magic ended quite suddenly, as he was no factor in the 1983 NLCS nor the 1983 World Series(3 games, 1 hit in 5abs) for the Phillies. 3 more mediocre seasons followed, ending his major league career after the 1986 season.(447 games, .258 avg, 39 Hrs, 139 RBIs). But like his fellow non-productive Franco Pat Bourque, Joe Lefebvre(pronounced ``LaFabe'' by NBC-TV) has a World Series appearance that few of his peers can claim.

Our next Franco ballplayer is Fall River, Mass.'s Greg Gagne(1961-). Originally a Yankees draft pick, Greg began his major league career with the Minnesota Twins, with token call-up appearances in 1983 and 1984. In 1985, he was a full-time major league player, and was the Twins' starting shortstop from 1986 to 1992. During that span, Greg was one of 3 Twins to be members of both the 1987 and 1991 Twins World Series Championship teams. In 1993, Greg signed with the Kansas City Royals as a free agent, and was their starting shortstop from 1993 to 1995. Greg finished his career with 2 seasons, 1996 and 1997, with the Los Angeles Dodgers. Greg's career stats included 1798 games played, 1440 hits, and a career batting average of .254. True to his Franco roots, Greg cited Family as his reason for his retirement after the 1997 season.

Our next Franco ballplyer's image may be familiar to some of you, thanks to print ads for WTBS' cable coverage of Atlanta Braves baseball and ESPN's Classic Sports Network. Through no fault of his own, Nashua, NH's(Born in Charlotte ,NC) Mike LaValliere(1960-) was the opposing catcher as the Atlanta Braves scored the winning run in the bottom of the 9th inning of Game 7 of the 1992 NLCS. Mike made his major league debut with the Philadelphia Phillies in 1984. In the 1985 and 1986 seasons, Mike played for the St. Louis Cardinals as a backup/spot starting catcher. In 1987, Mike was traded to the Pittsburg Pirates, for whom he played for the next 6 seasons, 1987-1992, as a semi-regular starting catcher, usually playing against only Righthanded pitchers, since Mike hit lefthanded. In the 608 games Mike played with the Pirates, Mike wore distictive all-white catcher's gear. Mike spent his last 3 years, 1993-1995, as a backup catcher with the Chicago White Sox. His career batting

average was .268. Mike is currently a minor league catching instructor in the Pirates minor league system.

In September 1985, Ware, Mass.'s Billy Joe Robidoux(1964 -) with the Milwaukee Brewers. A lefthanded hitting 1B/OF/DH player, Billy never lived up to promise, and was a classic example of a player in the wrong sport. Billy was apparantly a better football player, but took the money when drafted out of high school by the Brewers. From 1986 to 1988, he played in 83 games with the Brewers, and 16 games in 1989 with the Chicago White Sox. Finally, in 1990, Billy fulfilled a lifelong dream by playing in 29 games with his hometown Boston Red Sox. In his career, Billy played in 173 games, with 98 hits, 5 Hrs and 43 RBIs, with a career average of .209.

In 1988, West Palm Beach, Fla.'s Dante Bichette(1963-) made his major league debut with the California Angels. The product of a Franco father and Italian mother, he was christened ``Alphonse Dante Bichette,'' but he embarced his mother's Italian heritage. He was a righthanded power hitting OF/DH player. Playing with the California Angels from 1988 to 1990, Dante hit .243 with 18 HRs and 76 RBIs in 176 games. Playing with the Milwaukee Brewers from 1991 to 1992, Dante played in 246 games, averaging .286, with 20 Hrs and 100 RBIs. Taken by the new Colorado Rockies in the 1993 Expansion Draft, Dante's career took off in Denver's ``Mile High'' air. From 1993 to 1999, Dante played in 1018 games, with a 7 year average of .315, 28 Hrs and 118 RBIs. His best season was 1995, when Dante led the NL with 40 Hrs and 128 RBIs. But age, diminishing skills, and sea level air, caught up to Dante, with 2 disappointing seasons, 2000 and 2001, spent with the Cincinnati Reds and the Boston Red Sox. Dante retired this past spring of 2002 when it was clear he was not going to make a major league roster.

Our last Franco under discussion was the 2nd native of Quebec to play for the Montreal Expos. Montreal, Quebec native Denis Boucher(1968-) was originally a high draft pick of the Toronto Blue Jays, with whom he made his major league debut in 1991(7 starts, 0-3 record). The Expos made numerous attempts to acquire the Francophone native of Quebec, in order to have a true hometown drawing card, but were refused. Later on, Toronto did trade Denis, but to the Cleveland Indians, for whom he made 12 starts between 1991 and 1992, with a 3-6 record.

During the summer of the 1993 season, Denis' boyhood dream came true, as the Montreal Expos were able to obtain Denis in a trade with the Cleveland Indians. The Expos announced that Denis' 1st start as an Expo would take place on September 6, 1993, at Stade Olympique against the Colorado Rockies. Local media in Montreal publicized the fact that a native Montrealer was going to pitch for the

Expos in Stade Olympique, in his frist game in an Expos uniform. Over 40,000 fans, the largest non-opening day crowd in years to see a game in Stade Olympique, were in the stands that day to root their hometown hero on.

Denis lived up to the local media hype. With that first start in Stade Olympique, a no-decision, Denis became the 2nd native Quebecquer to play for the Expos, and the first native Canadian to play for both the Expos and the Toronto Blue Jays. In 5 September starts in the 1993 season with the Expos, Denis went 3-1 with a 1.91 earned run average. The following year, the strike-shortened 1994 season, Denis was without a regular pitching role on the Expos, who had the best record in the major leagues before the strike. Denis never pitched in the major leagues again after 1994, seeing time in the AAA Minor Leagues and the Independent Minor Leagues, finally retiring in 1997. Denis currently works for the Expos in their public relations department. But for 1 month, September 1993, Denis Boucher was the local boy who made good in the major leagues.

I will include my series of Franco Major League Baseball players next year, where I will discuss the 3 Franco players currently active in the major leagues. I will also discuss some additional Francos or possible Francos in missed in my original research.

HERALDRY

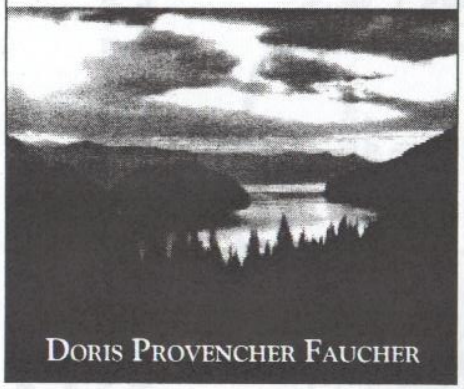
In **Heraldry** it is very difficult to assign the exact reason for the original assumption of a particular coat of arms. In the case of the ancient family, in order to arrive at the actual or even a presumptive reason, it would be necessary to study the early history, traditions, and feudal associations of such family. Individual surnames originated for the purpose of more specific identification. The four primary sources for surnames were occupation, location, father's name, and personal characteristics.
Heraldry can be said to be a memorial of the brave and true hearts and great names. A monument to the men who, by their energy, love of liberty, and valour, very largely contributed to make this realm what armorial bearings are interesting relics of bygone men and times, they also now form fitting ornaments, full of rich associations, for an historic people.

We, at the Franco-American Genealogical Society have done some research on Heraldry and would like to present the most general and common (and bv no means exact) terms and symbols to represent these Coats-of-Arms.

Le Québécois:

The Virgin Forest

A NOVEL



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—Rhea Côté Robbins,
author-*Wednesd Child*

Life in New France - Late 17th-century

by Doris P. Faucher

Life for the first Canadian-born generation of the early French immigrants was quite different from that of their parents. These early Canadians had oxen and horses to help them clear the forest and till their fields. They were also exposed to the rigors of overland travel at an early age.

In New France, the militia was initially an armed group consisting of able-bodied male volunteers who defended the town or seigneurie where they lived. The first formations of militiamen were gathered in 1651 at Trois-Rivières and in 1663 in Montréal, to defend those posts against Mohawk attacks. In 1669, Louis XIV required that all men in the colony, ages 16 through 60, train in a militia corps. Weapons were provided by the governor and paid for by the militiamen.

Even in times of peace, these citizen-soldiers were often required to perform various duties unrelated to the country's defense. They could be mustered by the French governors to build western forts, or to build roads and strengthen existing fortifications. They were mustered on several occasions to join in overland campaigns against the Iroquois villages south of Lake Ontario. On such occasions, the young Canadians traveled by birch bark canoe but were also directed to assist in the movement of the heavier wooden bateaux that carried soldiers and heavy military equipment. These awkward, at least partially loaded flatboats were often dragged over rough terrain past the rapids.

Most of our early Canadian ancestors drew their voyaging experience from this compulsory militia duty.

During the twenty years of peace that followed the French-Iroquois Montréal Treaty of 1667, Jesuit missionary, French exploratory and beaver fur trade activities freely and rapidly expanded westward throughout and past the Great Lakes area, and southward by way of the Mississippi River to the Gulf of Mexico. The French voyageurs followed what the natives called *the paths that walk:* the rivers, streams and lakes that led them indirectly to their destinations. Their journeys sometimes took months to complete and could cover a distance of 2,000 miles.

That period of rapid French territorial expansion was achieved through the early Canadian's adoption of the Algonquin birch bark canoe, a sleek, lightweight craft that could be patched en route and could safely transport heavy loads of trade goods, fur packets, and men. Historians tell us that this river craft could weigh less than three hundred pounds, yet carry several tons. During the French regime, early canoes required a two-man crew; later trading canoes would accommodate a crew of ten to twelve men, provisions, and up to nine hundred pounds of cargo.

Whether the canoeist was an explorer, a militiaman, an unlicensed coureur, or a voyageur employed by a licensed trader, ideally, he was lean, strong, resilient, adaptable, and no more than five feet, five inches tall. His summer workday could be 16-18 hours long, paddling an average of 57,000 strokes, and covering 70 kilometers or more. Short smoking and resting breaks (*pipes)* were called by the bowman's command *"Allumez!"* every three miles or so.

At night, the voyageur slept under his overturned canoe for no more than four to five hours while he was partially exposed to all kinds of weather and the ever present mosquitoes and black flies.

Except for whatever small game he might pick up along the way, his diet invariably consisted of dried peas or corn, and pork fat simmered in water all night over an open fire. In early morning, he usually added a biscuit to thicken the mixture while he reloaded the canoes. Cold leftovers or pemmican were eaten during the day's travel.

Most fur trade voyages started from Montréal and headed up the Ottawa River to the upper Great Lakes, or farther up the Saint Lawrence River to lower lakes Ontario and Erie.

The French-Canadian voyageur often faced sudden violent storms and cold winds even in summer as he paddled across the Great Lakes, but the river rapids represented his most arduous challenge.

These travelers often had to unload the canoe to carry it and its cargo past the many unnavigable rapids and falls they encountered as they moved upriver. The traditional route from Montréal to Michillimackinac required fifty separate portages.

Portaging meant that the voyageur would repeatedly lift and carry at least two ninety-pound packs on his back while ascending difficult wilderness terrain. A single portage might have been 45 miles long, but was divided into delivery stages (*posés*) about a third of a mile apart. Thus, a 10-mile portage might require as many as thirty short hauling stages.

As they headed downriver, they often avoided portaging past the rapids by shooting down the fast-flowing, turbulent waters. Armed with a long paddle, the bowman deftly controlled the course of the canoe, remained constantly alert to the sights and sounds of any dangerous obstacles in their path. The steersman at the back of the canoe reacted instantly to the front man's movements. This maneuvering by both men required strength, coolness, agility, precision of motion, and stamina because the slightest contact against a rock or a log could easily penetrate the birch bark hull that kept them afloat. Such a collision could be disastrous and cost a life; at best, it might require a day of drying the cargo by spreading its contents over the nearby bushes. Wettings could ruin their valuable trade goods and fur cargoes.

The canoe's frame was constructed of cedar splints; its shell of birch bark was sown together with pine roots; its joints were sealed with the melted gum of pine trees. Each canoe carried an emergency supply of these vital repair materials, but all of these could also be gathered from the forest. Standard equipment included a long pole used for pushing up the milder rapids or to use as a mast with a sail if the wind proved favorable. Birch bark containers or large sponges were included for bailing out water from the bottom of the canoe.

The canoeist never climbed into nor out of his frail water craft while it was on dry land; he boarded, loaded, and emptied it while it was afloat in waist-deep water. He carried passengers on his back to and from shore.

A voyageur with permission to trade on his own behalf could easily realize a profit of 700% on the value of his trade goods. In just one year, this drew as many as 500-600 young unmarried men to deal illegally and directly with the natives, despite the risk of harsh civil penalties.

Wood Island Bell
Vine Landing, Biddeford Pool, Maine

Norman R Beaupre, PhD President, Biddeford Historical Society October, 2001

Wood Island stands in Saco Bay and its Lighthouse was erected in 1808. The first known attendant was the keeper, Philip Goldwait, who received $300. a year for his services during the period around 1825. The beam was white at the time but was changed to red before 1908. About a generation ago, Thomas Henry Orcutt, who lived there with his wife, his daughter, Estelle, and his son, Nelson, kept the light. Estelle had a dog-named Sailor, which she taught to ring the giant fog bell by pulling the cord attached to the clapper with his teeth.

The dog eventually became so famous that it was not an uncommon occurrence during the simmer for the family to hear a whistle or ship's bell just off the island, signaling their pet. Sailor would then run out of doors and over to the bell, grab the cord between his strong teeth, and give a lusty pull.

The clang of the great tocsin would echo across the island and out over the water to the passing craft which would dive an answering salute and then come about and start back toward Biddeford Pool. The passengers happy at having witnessed in person the feat of the Wood Island Light dog that had rung the bell for their benefit.

Saco Bay, which was protected by Wood Island Light, sustained an average of almost two shipwrecks a year form the time records were begun until 1915. There exists a list of 108 shipwrecks beginning in 1869. Among them are the Salem-to-Boothbay schooner, Annie T. Bailey which was sighted form Wood Island, a total wreck; the schooner, Clear the Track, under Captain Cochrane, hit the island with a load of bdcks some of which can be seen to this day.

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In 1967, The United States Coast Guard replaced the bell with a more modern fog-warning device. After that, the bell just sat in the mud and deteriorated. In 1976, Marshall Alexander, a lobsterman and the current harbormaster at Biddeford Pool, came up with the idea to bring the bell to the mainland. He approached the Coast Guard and obtained the authorization to move it.

The head of navigation for the Coast Guard in Boston received numerous calls from museums inquiring about the bell. Fearing the bell would be moved out of Biddeford, the Biddeford Historical Society submitted its own claim on August 2, 1976. In November of the year, the Biddeford Historical and Archives Society received an invoice from the U.S. Coast Guard for "one bell, lighthouse, Sheffield 1872, Wickers Sons & Co.

The fog bell was originally placed in front of the Union Church at Biddeford Pool under the auspices of the Biddeford Pool Improvement Association. As part of a compromise between the Society and the Association, the bell was moved in June 2001 and now stands on Vines Landing, Biddeford Pool. The site was formally dedicated on July 26, 2001. At the dedication, the President of the Biddeford Historical Society, Dr. Norman Beaupre, stated that this marked not only the historical importance of the Wood Island Fog Bell but also "honors those who have contributed to our past history. Biddeford should indeed be proud of its rich and inspiring legacy". Norman R. Beaupre

Here is an example of the difficulties that our ancestors had to face and the courage that they had to maintain not to let go to despair.

Example of courage

ALEXIS BELANGER, 24 years old, (b. september 14,1680) married on November 27, 1704, to MARIE Gagnon, 15 years old, (b. June 18, 1689). They conceived four children (1706, 1707, 1708, 1709) All died within two weeks of their birth. Marie died at age 20, on November 30, 1709, two months after the death of her last baby.

Alexis, at 31, married February15, 1711 to MARIE LESOT, 21, (b. Aug 29, 1690). They had 19 children. Eight died within a week of their birth (1712, twins 1714, 1715, 1720, 1721, 1726, 1731). ALEXIS died on Dec. 27, 1749 at 69; MARIE died on January 5, 1750, at 60.

North American French Settlements Began in Maine Nearly 400 Years Ago

By Juliana L'Heureux (e-mail: jrhappy@gwi.net)

Franco-Americans might be surprised to learn that the very first French settlement in North America pre-dates nearly all their family genealogies, even those documenting the first ancestor arriving in Quebec in the middle 17th century. In fact, the first colonial French settlement wasn't in Quebec at all, but in Maine. Tiny St. Croix Island is located several miles upriver from the mouth of the St. Croix, close to the shore between Calais, Maine and St. Stephens, New Brunswick, Canada. Hardly noticeable in a series of small mounds of land in the middle of the river, the island today looks like an eroding grassy dune, not a place where people would want to live. Nevertheless, on June 24, 1604, a French expedition led by Sieur de Mons and Samuel de Champlain landed on St. Croix Island (sometimes it's known as Douchet Island) to build the first French settlement in North America. They sailed to St. Croix from France with prefabricated buildings and an idealistic plan to construct a Protestant-Catholic social experiment. Sieur de Mons was a Huguenot, Samuel de Champlain was Catholic. A Protestant (Huguenot) minister and a Roman Catholic priest were also among the settlers, but the two religious men didn't got along. Religious tolerance notwithstanding, the overriding goal was to establish a French monopoly over the lucrative North American fur trade. Regardless of intentions, the settlement failed. Champlain described the settlement's problems in a nutshell when he observed in his journal that the beauty of St. Croix Island in June belies the harshness of the winter to follow.

Only about 38 of the 77 men who arrived on St. Croix Island in June 1604 were still alive by March of 1605, most died of scurvy. In the spring of 1605, a group of local Passamaquoddy Native Americans sailed to the island in canoes to rescue the survivors. This Native American rescue of St. Croix survivors is important in French history because the group was quickly re-located, along with remnants of the settlement, to Port Royal, Nova Scotia (Acadia). Survivors who remained in Port Royal became the ancestors of the Acadians who later suffered terribly in Le Grand Derangement (the 1755 expulsion). The Acadian's sad story immortalized by Portland writer Henry Wadsworth Longfellow in the epic poem, "Evangeline". Another 400-year anniversary event is planned in 2005, marking the founding of Port Royal, Nova Scotia.

History doesn't provide much coverage about the 1604 settlement of St. Croix Island. In fact, the story is subdued when compared to the historic accounts about the English colonies founded in Jamestown, VA in 1608 and the 1620 colony in Plymouth, Massachusetts. Moreover, even less information is provided about the leader of the French expedition, Sieur de Mons, also known as Pierre Dugua. Many historians feel

Sieur de Mons was the entrepreneur who envisioned the French colonization of New France (later called Canada). His time in the historic limelight was, nevertheless, limited, because he lived in the shadow of the famous Samuel de Champlain who, unlike de Mons, was a prolific writer and topographer. Also, de Mons eventually lost favor with the French court while Champlain remained, and still is, considered a French and Canadian hero. There's even a recent movement going through the Canadian Parliament to create a commemorative stamp to honor Samuel de Champlain.

On June 24, of 2004, an international celebration is scheduled by the St Croix Coordinating Committee to mark 400 years of French settlement in North America. This event is a rare opportunity for Franco-American and Acadian descendents of these settlers to commemorate this first effort at immigration. St. Croix 2004 is an occasion when Americans and Canadians, if organized properly, can join together in either restoring or building a facsimile of the island. There's some artistic evidence of what the island originally looked like from drawings made at the time of the settlement. Locations of cannon mounts on the island, the placement of the house where De Monts lived (with the banner of France flying above it), the ammunition magazine, and the other dwellings like the recreation hall, and the chapel where both the Huguenots and Catholics prayed, are easily reconstructed. There's even proof of the cemetery where, legend has it, the fighting Catholic priest and Huguenot minister were buried side by side in one grave. Restoration or reconstruction of the settlement probably cannot be done on the island itself, however, because serious land erosion is destroying the remaining property. What's left of St. Croix Island is currently under the protection of the US National Park Service. Nevertheless, there's two parks located on either side of the international boundary between the United States and Canada, overlooking St. Croix Island, where possible alternative restoration projects could easily be built. On the American side, the park and kiosk marking the island's lookout site is located at Red Beach, off coastal Route One in Calais. Recently dedicated in July 2002, the DownEast Heritage Center located in Washington County, on the banks of the St. Croix River near the border crossing to St. Stephens, Canada, will provide a large exhibit about the history of St. Croix Island.

The St. Croix 2004 Coordinating Committee is enthusiastically planning an international event to commemorate the 400-year anniversary of the first settlement in Calais-St. Stephens. A similar event was organized in 1904, at the 300th anniversary of the founding, when Maine's Civil War General and Governor Joshua Chamberlain was one of the keynote speakers. Although there's discussion about reenactments and restoration projects to highlight the event, more planning and money is needed to accomplish the myriad of possible projects that could be organized. To help fund the commemorative activities, the 2004 Committee recently unveiled a special French wine with the lovely St. Croix Island's blue logo on the label. Both red and white wine bearing the St. Croix 2004 labels can be purchased in New Brunswick, Canada.

More information about St. Croix 2004 can be found at www.stecroix2004.org. Information about Franco-Americans on line can be found at The Franco-American Connection website at http://www.happyones.com/franco-american/index.html.

"FRENCH-CANADIANS WERE INVOLVED IN THE AMERICAN REVOLUTION?"

By: Henry Gosselin

"You say French-Canadians really helped the American colonists win their independence from the English?"

"French-Canadians actually FOUGHT on our side in the War of Independence?"

"Were there really more French-Canadian casualties than Americans in the decisive battle of the War of Independence at Yorktown?"

"Did the Bishop of Quebec - a native of France - honestly excommunicate the Catholic French-Canadians for fighting against the English who had defeated the Canadians and taken over their country in 1759?"

If you, the reader, are a Franco-American, and you didn't know about the involvement of hundreds of brave French-Canadians who defied their English captors, and disobeyed their Catholic Bishop of Quebec, and were ruthlessly stripped of their homes and possessions for helping the Americans win their independence, you are not alone.

I am a Franco-American - and I never read about that in the history books. Not even in schools operated by Franco-Americans!

And had my French-Canadian cousin, Fr. Laurent Gosselin of Quebec, not told me about our relative - Major Clement Gosselin - who served as a French-Canadian spy for General George Washington, I probably would not know about the Canadian involvement even today!

Father Laurent, a Missionary of the Sacred Heart (who died in 1998), was very reluctant to tell me about Clement. He was not proud that one of his cousins, a good Catholic, had been excommunicated for disobeying Bishop Olivier Briand.

Through the pastors in all the Canadian churches, the Bishop had warned all Catholics NOT to support the Americans. And if any did, that Catholic would suffer the pangs of excommunication. If he was dying in battle, he could not receive absolution of his grave sins from a priest, nor the last rites! And when he died, he could not be buried in sacred ground (a Catholic cemetery). And if he survived the war, he could not worship with other Catholics. He and his family would also be exiled from Canada - and the government would take over all of his property.

Despite these warnings (which were made known to all Canadians at Sunday Masses), Clement fed the starving American soldiers who were struggling to reach Quebec under the leadership of Colonel Benedict Arnold - following a wilderness route through Maine. He arranged to have Indians transport the Americans across the St. Lawrence River in their canoes. And he recruited several French Canadians to assist the Americans in combating the English.

Following a failed attempt to dislodge the British from Quebec, Clement became acquainted with General George Washington - and he agreed to supply the American leader with information about English forces in Canada. His most vital role was to spread false rumors in Canada about a second offensive to occur by the Americans against Quebec. This strategy was designed by Washington to keep most of the English military in Canada to defend Quebec - so they would not be sent to Boston, New York and other ports to support the English who were fighting the American colonists.

When it became too dangerous for Clement to remain in Canada, where his identity as a spy was becoming known by many, Washington offered Gosselin the command of an artillery unit that would attack English General Cornwallis' forces at Yorktown. Clement was wounded in action - but he was able to witness Cornwaliis' surrender.

Clement was promoted to the rank of Major in the Canadian regiment of the American forces. Released from the military, he was given 1,000 acres of land on the western shore of Lake Champlain in upstate New York Other French-Canadians who had served as officers in the Canadian regiment were also granted 1,000 acres of land in that region. Enlisted men received 500 acres.

Subsequently, many French-Canadians settled in upstate New York, and eventually drifted to many regions of the northeastern states. They became known as Franco-Americans. In the following years, as industry developed throughout the region, many French-Canadians were attracted by the availability of labor. And the Franco-American population grew by leaps and bounds.

However, it was that group of French-Canadian soldiers - exiled from their native land - who comprised one of the first groups of settlers known as Franco-Americans.

And incidentally, my cousin - Major Clement Gosselin - had his excommunication lifted by the first Catholic Bishop named by the Pope to serve the Catholics in the United States of America - Bishop John Carroll of Baltimore. As a young priest, Father Carroll had traveled to Montreal, at the outbreak of War of Independence, to plead with the Canadian clergy to encourage their parishioners to support the American cause. When he learned about Bishop Briand's threat of excommunication to any Catholic who did support the Americans, he immediately returned to Philadelphia. So when he was named Bishop, he was immensely pleased to lift the excommunication imposed on Clement Gosselin, who was now an American citizen. Clement subsequently became the choir director of his parish!

Many more details of this story are related in the historical novel I wrote in 1998:

"George Washington's French-Canadian Spy."

It is available at a cost of $9.95 (plus $2 postage) from:
Henry Gosselin 13 Gurnet Road # 104, Brunswick, ME 04011.

Passage to Canada

by

Adrienne Leduc

"Rather than the fanfare of great histories with their dates, facts and figures, I prefer the spirit of small history. Without outward display it appraises love—a great love—as one employs patient research for detailed descriptions in the yellowed archival material. Through obscure documents one can feel the heartbeat of the past—virtually shake hands with ancestors—and obtain insight into a family's way of life. "
For many years I have researched the life of Antoine Leduc who came to New France (Canada) during the 17th century. Now the story of his wife—Jeanne Faucheux—a fille du roi, *should no longer be ignored.* ***History has been written mostly by and about men—it is time for Her story. Who was this woman—this heroine?***

Dearest Jeanne,

My search for you came full circle when I visited your birthplace, Huisseau-sur-Mauves, 17 kilometres west of Orléans, France. You grew up in Huisseau, where a maze of small creeks, *mauves*, meander throughout the farming community. More than three hundred years ago some 300 families cultivated grain, hemp, grapes and shallots in the area.

In my imagination I could see you praying in the local church, dedicated to St.Pierre-és-Liens. Now only a few walls of the church remain amongst the remnants, surrounding the top part of the broken-off old steeple. An 8th century sarcophagus (a stone coffin holding the remains of a Merovingian) stands beside the baptismal font in which you were christened. The ruins of this 12th century church remain joined to the local Château. The latter is still occupied and consists of two building at right angles, flanked by three large towers whose pointed roofs are shaped like ornate peppershakers. Located in the center of the village, the Château used to be protected by a moat, and was accessible only by two draw bridges on the east and north sides.

Jeanne, I learned that in 1671 the local priest recruited you to immigrate to New France as a *fille du roi*. The term *filles du roi* (King's Daughters) implied that the girls, mostly orphans, were wards of Louis XIV and were part of a program to promote the settlement of the King's colony in New France. Like other *filles du roi* before you (between 1663 and 1673 convoys of ships that held the future of a new nation left for New France) you agreed to make the voyage and marry a colonist. The money for the voyage was drawn from the King's personal fortune. By the time you were recruited, the administrators of New France had expressed their real needs—they wanted healthy peasant girls who would be capable of adapting to the climate, and have pleasant features. At seventeen, you were also of the appropriate age for childbearing. This was an important consideration!

There was talk that after your arrival in New France you would receive a dowry of 50 livres when you signed your marriage contract. However, from the history books I learned that less than one third of the *filles du roi* actually received a dowry. Since the authorities did not always have the money required, the dowry often came in the form of household goods or was simply not paid at all. Still, your parish priest undoubtedly knew and told you about the latest offer from Jean Talon, the Intendant of New France. On November 10, 1670, the Intendant wrote the following to Jean-Baptiste Colbert, *Ministre de la Marine:* "To promote the marriage of these girls I have decided to give them, apart from some material substances such as colonial produce to set up housekeeping, the sum of 50 livres in Canadian money."

At last in New France you expected a future that was denied to you in your homeland. In France at that time, as was the case in many countries, conventional dowries for orphans were negligible. A girl needed a dowry, no matter how small, either to enter a convent as a nun or to get married.

After you received the necessary certificate of good behaviour, you were transported to La Rochelle, the port of departure. Here you and 124 other girls were cared for in a convent. Madame Bourdon, a widow from Quebec, and Elisabeth Etienne from France, would accompany the group across the ocean.

Apart from the 10 *livres* paid for your recruitment and transportation to La Rochelle, every future bride received 30 *livres* for clothing and 60 *livres* for your transportation to Canada. The King also bestowed every girl with a wooden chest, filled with a head dress, taffeta handkerchief, bonnet, comb, spool of white thread, one pair of shoe ribbons, stockings, gloves, scissors, 2 knives, 100 sewing needles, 1,000 pins, 4 lace braids, and a small box with 2 *livres* in coins.

Jeanne, without doubt the expected dowry must have given you hope in a special way, and helped to see the new colony as a means of escaping the hardship and poverty that would be your lot in France. And so, of your own free will, you embarked and crossed the Atlantic with your companions, under rigorous discipline and protection.

You probably knew nothing about New France, except hearing the descriptions quoted from the Jesuit *Relations* during the sermon at Sunday Mass. You emigrated in very difficult conditions, making sacrifices to help populate New France, which was rumoured to be a *lieu d'horreur* (place of horrors) and *aux faubourg de l'enfer* (the outskirts of hell). You were a courageous, daring spirit, but must have wondered who was to be your future husband. Like your companions of that day, love must have been something you expected would come after marriage—if ever. I will never know what went through your mind during the voyage across the Atlantic—the talks you had with your companions about your dreams and expectations. It is understandable that you worried about storms and possible pirate attacks. The shipboard diet, a daily ration of 18 ounces of hard-tack biscuits, cheese and smoke-cured meats, was totally lacking in fresh vegetables. If one of you became ill, there was no treatment. Those of you who died were sewn up in sailcloth, weighed down by a cannon ball and simply dropped into the sea, while the captain recited a funeral oration.

Were you relieved when finally the ship made its way up the Saint-Lawrence River? Now, after a journey of some nine weeks, you had your first glimpse of the new country growing more distinct hour by hour. When Quebec rose up on a spur of high ground, with Cap Diamant—the three hundred-foot quartz cape—dominating the shoreline, someone surely pointed out Fort St. Louis and the Cathedral, with the Jesuit College behind it. Were you impressed when cannon shots welcomed the ship and you heard the church bells toll? It definitely must have been heartwarming to see the waving, cheering crowd gathered on the shore of the Lower Town. The arrival of the brides-to-be was a big event and undoubtedly you made frantic efforts to appear your very best. Still, the crowding on board ship and the scarcity of supplies surely made this extremely difficult. I imagine that you checked your bonnet, adjusted the multi-coloured shawl covering your shoulders, and straightened your *faradine* skirt.

When in the early autumn of 1671 the French frigates carrying the *filles du roi* had been sighted approaching the Gulf of Saint-Lawrence, canoe-men quickly spread the news throughout the colony. The priests announced the sightings during Sunday Mass and seigneurs made it known to their tenants. Soon the bachelors flocked to the town of Quebec.

Jeanne, you were certainly unaware of the fact that on October 20, 1671, Intendant Talon had given extraordinary orders to the local bachelors. If these men, mostly coureurs de bois, were not married within fifteen days after the arrival of the vessels carrying the *filles du roi*, they would be deprived of the right to trade, hunt, or fish. And the privileges of church and community would be withheld from them.

I can envision your uneasiness when after your arrival a large group of young men stood jostling for a better look at you. As you and your companions climbed Côte-de-la-Montagne, the corduroy road that led up the mountain, the bachelors surely followed—even when some of them were reluctant to get married and give up their freedom.

The plans to build a house to receive the *filles du roi* had been abandoned in 1667 for lack of funds. Therefore, you and your group of female immigrants were placed under the authority of the Ursulines and Hôtel Dieu nuns. These women, delegated by royal warrant, had been ordered to accept the King's protégés in their care. The widow, Madame Bourdon, who knew the name and background of every girl, kept an eye on your activities.

The effects of researching your voyage lingered as I struggled to comprehend more of your life here in Canada. I haunted archives and libraries, but could not find any record of your religious marriage. I then resorted to searching for your marriage *contract*—a legislated pre-nuptial notary document that usually noted the birthplace of bride and groom, and their parents' names. These notary documents also established the co-

ownership between husband and wife, according to the common Law of Paris, applicable during the French Regime in Canada. When it became apparent that the archives held no such contract either, I regretted its loss—for omissions to draw up such document were against the Law of Paris. In my need to identify you—to place a face and personality on you—I had to rely on other documents.

Your death certificate indicated that you died at Ste-Anne-de-la-Pérade, near Trois-Rivières, on November 20, 1721. Visiting this place and the others where you and your husband once resided, I began to piece together your life and trace your movements. I tried to feel the hardships of your time, as I visualized your life in New France, in the heart of a wilderness surrounded by hostile Iroquois.

Documents revealed that your first home was on the south shore of the St. Lawrence, just east of the Gentilly River—now this area is home to a nuclear station, and out of bounds to visitors. Later on you moved across the St. Lawrence River to Grondines. Here, on October 2nd, 1675 you gave birth to your daughter Françoise, assisted by your female friends. In June of the following year, you and several of your neighbours received the sacrament of Confirmation from Bishop Laval*, who travelled by canoe from the town of Quebec. A few years later you moved again, following your restless husband to Ste-Anne-de-la-Pérade, where eventually you gave birth to two sons. While visiting these villages, my imagination was challenged to picture your life, since the more than 300 years had erased most of the buildings.

Gradually I searched the history books as your frequent moves to new seigneuries unfolded before me. Occasionally your name was mentioned, and daily life was described for each locality. More and more I began to understand some of your husband's motivations. I now could visualize you meeting Antoine, a coureur de bois. He was probably wearing the usual leather outfit, his coat decorated with long fringes along the back and sleeves. To you he must have appeared quite different from the young peasants in France who wore colourful clothing of reds and pinks.

Jeanne, I learned that like the other bachelors who wished to marry, Antoine had to address himself to your chaperones and was obliged to declare his possessions. He undoubtedly mentioned the contract with his farming partner, Jean Harel, and that together they had leased a large tract of land, now being cultivated. Your future husband would have explained that they had three heifers, three calves, two oxen, and several pigs. As was the rule, Antoine would also have promised to supply you, his bride, with the essential provisions for the next 12 months—until the land would provide again. Did Antoine tell *you* that he shared a one-room cottage, five-by-five metres, with Harel who was now marrying your travel companion, a *fille du roi* named Marie Pescher? It is peculiar that proof of the Harel-Pescher marriage is also missing.

However, during that time missionaries frequently performed marriages, often in private homes. These missionaries would record only the basic facts of the nuptial on single pages of paper, to be later added, or rewritten, into the parish registers. Due to forgetfulness or lack of care many of these documents were never inserted in the registers.

Jeanne, I wonder if you accepted Antoine's marriage proposal because his partner chose your friend, Marie? Of course, I will never know. I can picture both of you, after your church wedding, hurrying to his canoe. It is easy to imagine the curving prow cutting acute angles into the glassy water, as you were carried along shores still covered with virgin hardwood forest. You saw the tiny wooden homes, far from one another, lost in a wilderness. When you arrived and entered your husband's one-room home it was of course the sight of the hearth that struck you first. When you noticed the proverbial *cabanes,* a type of wardrobe that at least would allow some privacy for undressing and sleeping, you probably felt relief and were pleased to see the beds covered with furs.

Jeanne, after years of searching, I was thrilled to finally discover a notary contract that shed light on my quest for data about you marriage. Three witnesses signed this document drawn up at Ste-Anne-de-la-Pérade, and dated February 17, 1682. Before notary Michel Roy, your husband Antoine declared that he had married you *eleven* years ago. Your marriage had taken place in the Catholic, Apostolic and Roman Faith. However, he also declared that he had *neglected* to draw up the required marriage contract. Of course I do not know the reason why your husband neglected to have a notary draw up your pre-nuptial contract. Was he perhaps influenced by the fact that in 1671 there were no longer government funds available for a dowry, and only perishable food was handed out? Or was it to avoid the notary's fee?

Occasionally, Jeanne, while I reread the records and collected background on your passage to Canada, vague images hovered around me, until they fused with facts. Finally, reading this 1682 document—translated into modern type—was like touching an electric current. I felt I was in direct contact with you. For several years I had carried your story in my imagination without realizing what my intuition insisted upon—that there was a similarity in our lives. As I evaluated the documentation gathered I recalled events in my own life, stretching back more than fifty years. Had history repeated itself?

Some two-hundred-and-seventy-five years after your arrival in Canada as a *fille du roi*, another group of young women crossed the Atlantic—when more than 48,000 War Brides came to join their Canadian husbands. I can identify with you, Jeanne, because I was one of these young women.

From the Chief of Police in my home-town in Belgium, I too received the necessary certificate of good behaviour. Later came a visit from the Canadian Army Padre asking numerous questions. A medical examination by a Canadian doctor followed, and blood tests were taken. Finally, on December 27, 1945, I married one of your descendants.

The following month my new husband returned to Canada. I was eager to join him, despite my apprehension of going to a country where people did not speak my language. Besides, in those days travel was a luxury, and I was not sure that I would ever see my parents again. In July of 1946, I boarded the *Queen Mary* and travelled to Canada under the Free Passage Scheme of the Canadian Government.

"The population explosion following the arrival of the filles du roi *in New France gave rise to the success of the colony. These 737 young women—who eventually married—had their lives inextricable transformed by Louis XIV. As a group they assured the survival and the preservation of a moral and cultural heritage. We should all be proud of their legacies, as they stayed steadfast beside their husbands to found a new country. Their unique contributions have long been forgotten in France and were rarely noted in Canada. However, after more than three centuries the King's Daughters have finally been commemorated. On June 19, 1999, at Place de Paris in Quebec City, the arrival of the* Filles du roi *was celebrated and a plaque was unveiled.*

Recently the Canadian Government has honoured the European/Canadian War Brides. On August 26, 2000, at Pier 21 in Halifax, I joined 320 War Brides for the unveiling of a plaque. During the dedication ceremony several speakers gave homage to "these young women's courage and tenacity." We all felt like sisters--there was not a dry eye among us." Adrienne Leduc

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Ste-Croix 2004

Yes! Please include me on the Ste-Croix 2004 Coordinating Committee mailing list.

Oui! SVP me faire parvenir les renseignements sur le Comité de coordination Ste-Croix 2004

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A Hero's Welcome Home
by
Carol Ann Grenier Turner

Other than his parents, who could even pronounce the name Archelas Hermenengilde? (I suspect the list is a short one.) I had never heard of my great uncle "Archie," my paternal grandfather's older brother, for most of my life, and I never laid eyes on him. My uncle Archie became real to me through my own diligent research, but in the end it was my profound respect for this long-forgotten soldier that brought me to him.

Twenty years ago, when I began taking my family history more seriously, I started making inquiries about this Grenier family of mine. All I'd ever heard—and incorrectly assumed—was that my Grandfather Grenier was an only child. I was shocked when I discovered that he'd had not one, but *three*, siblings at one point. Since my own father had already passed away by then, I pressed my mother and my dad's younger sister for more information. From them I eventually obtained some vague details about this mystery sibling; I was told, "Come to think of it, your grandfather had a brother who went to France during WWI where he'd served for Canada, was injured, and has not been heard from since." Sadly, they could not even recall his name at first. My aunt was adamant that he succumbed to mustard gas poisoning, but she did not have any supporting evidence as to his actual fate.

Once I'd gotten the relatives into the family history mode, all kinds of information began surfacing, including that my grandfather also had a sister named Diana who had died in a house fire (but that is a story for another day—I promise!) Although I was thrilled beyond belief to discover Archie and Diana, I nevertheless set them aside for a number of years while I was working on other projects. Years passed, but my curiosity about my mysterious uncle never waned.

A few years ago, while surfing the Internet, I stumbled across a Canadian WWI site (http://www.archives.ca/08/08_e.html) and became acquainted with a volunteer from the Canadian Archives in Ottawa. I nonchalantly told this person about my great uncle and asked if anyone could help me solve this missing family puzzle piece. The archivist graciously accepted the challenge and only requested that I send enough dollars to cover the cost of copying and mailing. Before too long, a thick package arrived. I could hardly believe that anyone could work that quickly, but as it was almost Christmas, I felt that Santa had arrived a bit early that year. The hunt for Archie was on.

The documents from the Canadian Archives were quite impressive and detailed. They listed my great uncle's parents' names, his date of death (25 MAY 1943), and that his heroic service had awarded him the British War and Victory Medals. They revealed that "Archie" had boarded a ship named HMS Saxonia, which had left for France from Halifax, Nova Scotia on 18 FEB 1918 and that he had disembarked at Liverpool, England on 4 MAR 1918. Great Uncle Archie was subsequently injured and sent to England to recover, and then returned to an unnamed location in Quebec. That is where the trail grew cold. The report about Archie's injuries focused primarily on his leg, and I was surprised to see no mention of mustard gas. (To this day, the source of my aunt's mustard gas theory remains a mystery.)

A few years before receiving this information from the Canadian Archives, I had been to Quebec on a research trip. While at the National Archives of Quebec at St. Foy, I had looked up an index of Canadians who had served in France during WWI to see if per chance my great uncle was listed. Not only was he there, shockingly there were at least six or more other soldiers with the same first, middle and last

names. Since I knew who my great uncle's parents were, my only confusion was over how Archelas Hermenengilde could have ever been such a popular name.

With all the many details now at my fingertips, I was disappointed that the Canadian government could not tell me where Archie had eventually died and been buried. Surely, this soldier had received a pension for many years, so where was it received? Uncle Archie was still an enigma begging to be solved, and my frustration only served to strengthen my curiosity.

Fortunately, some big breaks arrived in the form of my "network" connections. I sent a few e-mails and made a few phone calls to two of my best Quebec contacts. My colleague, Sylvie Tremblay, who is an avid Quebec researcher and is presently employed at the Archives in Ottawa, was residing in Quebec at the time. Sylvie was able to inform me that my Archie was indeed listed in a particular death index. He was listed as having died at Ste. Anne's, but as there are approximately 25 Ste. Anne's in the Province of Quebec, this was hardly the break I was waiting for.

Next I contacted a colleague named Suzanne Blanchard of Montreal. Suzanne's husband was a government employee and he had some thoughts on where a soldier's home might be located. They suggested Ste. Anne de Bellevue in Montreal, as there was a well-known soldiers home located there. I telephoned them and Uncle Archie was indeed listed in their database, and he had in fact died at Ste. Anne de Bellevue in Montreal. Unfortunately, they had no idea as to where he was buried. As it happens so often in genealogical research, I was confronted by one stumbling block after another. 'X' never marks the spot, and the hunt was still on.

What worked once might work again, I figured, so back to the Canadian Archives website I went. Impressively, they had an 800-phone number just for inquiries about veterans. All I needed to do was to fax the information to them with names, dates and anything else I knew about my ancestor. To my delight I received an immediate return phone call informing me that my uncle was buried in the Veteran's Section of Notre Dame des Neiges (Our Lady of Snows) Cemetery in Montreal. The archivist even gave me the row and lot number—my dear great Uncle Archie was found! (Having this information would serve me well as there are nearly a million gravesites at Notre Dame des Neiges.) Visit the website at: http://www.cimetierenddn.org/i-cnddn.asp

My years of research had finally led me to the location of my great uncle's final resting place. But the victory didn't feel complete to me, as I only had my uncle in the form of certificates and other paperwork. I felt I needed to pay respect to Uncle Archie—a hero and source of family pride I had been unaware of for too long—in person. But was I really so driven that I could justify making a special trip all the way to Montreal just to visit a gravesite?

As I pondered just how far I would go in my quest, the answer came to me in the form of a flyer from the popular Quebec Genealogical Society announcing their Spring 2002 Conference in Montreal. As this conference was specifically for those with English ancestors in the Province of Quebec, I had the perfect excuse to attend. I might get some new clues about an elusive English ancestor who fought on the side of the English during the War of 1812, and visit Notre Dame des Neiges at the same time. Voila!

On May 30, 2002, we flew to New York City and at Penn Station boarded a train that would take us to Montreal to finally "meet" my Great Uncle Archie!

On a gloriously sunny Monday morning, we took a taxicab to Notre Dame des Neiges Cemetery. The place was just hopping with well-dressed visitors, black limousines, and assembly-fashioned funeral processions. From my childhood memories of living in Maine, I suddenly recalled that many burials are held-off during the wintertime due to the snow and frozen ground. After a late winter in the Montreal area, I think some folks were making up for lost time, and it seemed we had possibly picked the busiest day to make our visit. One of the hostesses told us that this cemetery is not walk-able and that we would need to go by car. When I told her that we had come all the way from California, she quickly said she would try and get one of the caretakers to guide us. After a time our hostess came to tell us that there wasn't anyone available due to the fact that there were numerous services on that day, but that she would take us on her lunch hour if they could spare her, which meant more waiting for us. Having come this far we were willing to wait! However, when she arrived with her car, I could see how busy they still were, so if she were willing, she could stay in the office and I would drive her car myself. She graciously agreed and handed me the keys to her van. With map in hand we navigated the narrow roadways, after only a few wrong turns we eventually found the well-maintained Veteran's section.

Surrounded by lovely trees and in a rather sheltered area of this vast expanse of land, there was Great Uncle Archie's gravesite, military marker and all. I had so wanted to put flowers on his grave but as the only ones available at the gift shop were artificial, I resisted. However, as I stood on Great Uncle Archie's grave I wistfully hoped that somehow he would know that someone in his family had not forgotten him and the sacrifice he had made for his country.

As Montreal is several hundred miles from Great Uncle Archie's hometown of St. Pierre de Broughton in Beauce County, I was now left to wonder why he had not been returned to his family for burial. As the year was 1943 and WWII was raging, I can only surmise that the cost would have been too much of a burden for his mother (my great-grandmother, Delia Couture), who was then his only remaining relative in Canada. Perhaps one mystery that will forever remain unsolved is whatever became of the two honorable medals awarded to Great Uncle Archie.

Prior to our trip to Quebec, I had discovered that there were other relatives from my maternal side of the family also buried at this cemetery. Although we had the exact location, we could never find their gravesites or any markers. I inquired as to how it was possible that as many as fifty individuals from the same family had been laid to rest there without a single marker on display. The answer came that some families don't care to purchase tombstones and that is the way it was. The last burial of record for this gravesite had been approximately twenty years ago, and the cemetery official did give me the name of the current owner of the plot. So, there is hope yet to find a living descendant from this clan. I sense another research project coming on.

My hunt for my great uncle Archie has come to an end, but I firmly believe that he knows that his family's refound pride in him will last forever.

by:Carol Ann Grenier Turner

Can someone identify these school girls?

Steps of St Joseph's School
abt. 1930

CLAM BAKE --- HILLS BEACH
SEPT. 18th, 1920

Elite Studio
BIDDEFORD ME

Compliment of Cecile F. Clark

FRENCH IDIOMS

By Rena Payeur Cote

Il a pris le taureau par les cornes.
He took the bull by the horns.

C'est un vrai coup de chance!
It's a real stroke of luck.

L'affaire est en bonne voie.
The matter is proceeding well.

Vous allez sortir ensemble ce soir?
Are you going out together tonight?

C'est tout-à-fait vrai.
It's absolutely true.

En cas d'urgence, appelez la police.
In an emergency, call the police.

En quoi puis-je vous être utile?
What can I do for you?

Avez-vous un mandat de perquisition?
Do you have a search warrant?

C'est une histoire invraisemblable.
That's a likely story.

C'était la moindre des chose.
It was the least I could do.

Chéri, tu veux repasser ma chemise?
Honey, would you iron my shirt?

Ne vous inquiétez pas.
Don't worry.

Comment fait-on pour se faire inviter à cette soirée?
How does one go about getting invited to this party?

Nous viendrons sans faute.
We'll come without fail.

Venez quand vous voulez.
Come when you want to.

Zut! J'ai oubléi de noter l'adresse.
Darn it! I forgot to mark down the address.

On ne peut pas compter sur lui!
You can't count on him.

N'élève pas la voix!
Don't raise your voice.

Ça ne presse pas.
There's no hurry.

Fais moi signe quand tu seras prête.
Signal when you're ready.

Le film m'a rendu triste.
The film made me sad.

Cette actrice a joué le premier rôle.
This actress played the lead role.

Le chanteur est à la mode en ce moment.
The singer is "in" right now.

C'est dans les limites du possible.
It's within the realm of passibility.

Tu peux t'en remettre à moi.
You can leave it to me.

Thomas Lefebvre
Cooper, Adventurer, and Interpreter of Abenaquis Language

By Camille Bolduc

On the 16th of March 1645, Thomas Lefebvre was born in the parish of Rouen, Normandie. He was the son of Jacques Lefebvre, cooper, and Anne Auzou. Thomas learned his father's trade before immigrating to New France. After his arrival in New France, Thomas married a widow, Genevieve Pelletier. Their marriage was recorded by the notary, Becquet, on September 8, 1669.

Genevieve was born in Quebec on April 6, 1646. She was the daughter of Thomas Peltier, master carpenter, and Jeanne Roussy (or Voizi) of St-Pierre de Galardon, Ancestral Province of Beauce. On November 5, 1663 she married Vincent Verdon in Quebec. The couple had four children. Then Vincent died. Through her second marriage with Thomas, Genevieve gave birth to at least 12 more children.

After their marriage, Thomas and Genevieve lived in Sillery at the Indian Mission. Thomas learned the language of the Abenaquis, and then became their official interpreter. Unfortunately Thomas was not as gifted in financial matters as he was in learning languages. The Judgement and Deliberation of the Sovereign Council revealed that Thomas was often in serious financial difficulties.

Thomas having the title of official interpreter and also as a trader associated with Joseph Moreau of Bastican, left Sillery for Acadia around 1698. He had apparently borrowed a substantial amount of money to buy provisions and merchandise for trade.

In December of 1698, Thomas' son (also named Thomas) and Louis Durant left to join the two adventurers in Acadia. Their departure came so late in the season that they could not travel by water. Instead the young men set out by land. They traveled on Indian trails between the Chaudiere River in Beauce County and the Penobscot River in Maine.

The successful traders came back with a number of pelts in the fall of 1699. There were false reports allegedly made against Thomas, and upon his return, he was arrested. He was liberated, but the price he paid for liberty was all of the pelts he brought back. Unfortunately for Thomas, their value was far more than the amount of debts he owed.

Thomas made a return trip to Acadia. He went either in the fall of 1700 or the spring of 1701. Most likely his son, Thomas, accompanied him. This trip was somewhat different. He was sent by the Governor and the Intendant to be of service to the new Governor of Acadia, Jacques François de Brouillon. Thomas was to serve as an Abenaquis interpreter. There was considerable friction with the English of Boston and frequent violence occurred in the area. Thomas' services were desperately needed.

In 1702, Thomas was sent to Boston by land. The purpose for his trip was to seek the release of Acadian prisoners. Free boaters from Boston stole Acadian fishing vessels and captured their crew members. In addition Thomas was to try to learn from the English the reasons for the aggression against the Acadians as well as any possible future intentions of further aggression. Thomas was kept prisoner in Boston to prevent him from learning anything of importance. He was able to glean information on a probable attack of Quebec from England.

Lefebvre came back to Quebec in the spring of 1703, when his daughter married Antoine Lecomte. Thomas himself made a contract, calling himself "the King's Interpreter for the Abenaquis language" and also "Suzarain of Kouesanouskek" (in English, Wessawskeag). The contract granted a concession of "2 leagues frontal of the sea and 3 leagues in depth located in the modern Maine, at the southwest extremity of Penobscot Bay (now called Owl's Head) in face of Rockland". There was a nearby village that was by sheer coincidence called Thomaston. The name also applied to the first Seigneur of the area: Thomas Lefebvre.

Kouesanouskek was an advanced and vulnerable position. The treaty of Risuwick (1697) had decreed that the border line between Acadia and New England would be the St. George River. This was confirmed in 1700 by the Most Christian King and by Britain's Majesty. In granting the concession to Thomas, the Colonial Authority thought it would become the ultimate barrier to a possible advance by the southern enemies. The Baron of St. Castin, located slightly north at Pentagoët, would also be part of any possible defense needed.

In 1703, there was no invasion of Quebec, contrary to the information learned by Thomas in Boston. The French did however kept up the offensive to badger the English on land as well as the sea. The Abenaquis became less aggressive. Quebec Governor Vaudreuil sent some Canadians and local Indians to keep pestering the English. These men were under the leadership of Alexandre Leneuf of Beaubassin. Thomas was among these men.

The Governors of Quebec and Acadia both reported of incidents repeatedly occurring between Casco up to Wells. These incidents all preceded the bloody attack that was perpetrated in Deerfield on the Connecticut River on February 29, 1704. Such butchery incensed the English, and incited them to attack the Acadians. It was said that the old Colonel, Benjamin Church, at 65 years old rode 70 miles on horseback to offer his services.

On May 15, 1704 the English troops arrived at the Isle of Motinicus, about 20 miles from the mouth of the Penobscot River. On the following day, they made their first raid on the coast. Before they arrived, they had to surround Green Island to prevent any escapes. It was there that Thomas; his two sons, Thomas and Timothee; and a Canadian Indian were found. The men were on the beach duck hunting and collecting eggs. Seeing the English approaching, the Lefebvres and the Indian tried to escape to the mainland. They abandoned one canoe, and tried to get away in the remaining one. The four men in one canoe could not power their craft quickly, and finally had to give up.

The prisoners were brought to Motinicus Island to be questioned by Colonel Church. The older Lefebvre stubbornly refused to talk. Colonel Church ordered his two sons tied to posts. They were all told the younger Lefebvres would be burned at the stake unless they talked. Timothee told what he knew. The younger Thomas confessed that he had been appointed by Governor Vaudreuil to lead a party of Indians and Canadians to raid the English. Thomas had received food and ammunition for the expedition. He then agreed to guide the English to his cache of supplies. He further agreed that he and his brother would guide the English to several French and Indian habitations along the Penobscot River up to Passamaquoddy. The English followed the trails, and systematically pillaged the homes. Many victims died or were taken prisoner along the way. Colonel Church failed to capture Port Royal, but he did succeed in destroying everything he could including agricultural fields and farm houses all the way up to the Bay of Fundy.

The Colonel eventually returned to Boston. Accompanying him were many prisoners, including Thomas and his two sons. The three has become traitors to their native land. They not only guided the enemy in their attacks, but had also provided food and munitions.

Just as Colonel Church returned to Boston, Governor Dudley was in negotiations with Vaudreuil, the Quebec Governor. In a letter of 1704, Dudley bragged that he had twice the number of prisoners as Vaudreuil. He also stated

that the prisoners were receiving fresh meat daily and had comfortable lodgings. In a further letter dated December of 1704, Dudley said he had 150 prisoners, not including the ones who had been sent back to Europe with their consent.

It wasn't until spring of 1706 that a prisoner exchange took place. According to records, it does not appear as if the Lefebvre's were among them. The last exchange was made on November 3, 1706. All the French were sent to Port Royal, except for one named Guion (Dion), who chose to take service with the English.

Finally Thomas was back in Quebec with his family. He was poorer than ever. His creditors came after everything he owned, including his wife's dowry. The elder Lefebvre's had to become charges of their children.

ON November 7, 1717, Thomas Lefebvre Jr. married Helene Gonthier at Quebec. He was listed in the Quebec census of 1717 as a cooper, just like his father and grandfather. His brother, Timothee, disappeared from French records. There is no listing of him in either marriage or death records. He most probably remained in Boston or possibly Acadia. He knew if he returned, he could be arrested in New France for the information and help he gave to the English during the French and Indian War.

After his return to Quebec, Thomas the elder, used the pretext of the title of Seigneur of Kouesanouskek to try to improve his lot. The land, building, and furniture of his seigneurie having been burned, Thomas applied for payment for his loss. On May 4, 1707 he obtained a new concession for himself and his three sons, Pierre, Thomas, and Gabriel. The land consisted of 2 leagues of frontage by 3 leagues of debt starting at Pointe Moniquet down to the St. George River. That concession received royal confirmation on May 20, 1708. These territories were gradually annexed by the Utrecht Treaty to New England in 1713.

Thomas died sometime between February 13 and March 13, 1715 at an unknown place. His wife, Genevieve, was inhumed in Quebec on December 17, 1717. Their son, Thomas Jr. died on March 6, 1723. Gabriel died sometime before December 29, 1722. Pierre, the eldest, also an interpreter of the Abenaquis language, was inhumed in Quebec on April 23, 1749. He was 85 years old.

Reference: Unpublished story of Thomas Lefebvre by Father Honorious Provost, Archivist of the Quebec Seminary.
Rene Jette

FAMILY SURNAMES

Information and Research material available on these Surnames in our Library

Alexandre dit Laliberte
Arel, 7 vol.
Audet dit Lapoint
Albert
Allied see Carrier /Carryer
Belot dit Dostie
Bernier
Belzile & Gagnon
Belanger, Kermesse 2002
Bergeron
Binette
Blanchet
Blondeau
Boivin, Dictionnaire-4 vol.
Bolduc - Dictionnaire Bolduc
Boissonneault
Bourassa, Dictionnaire, 3 vol.
Bosse
Bouchard
Bureau
Boucher - Landry
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Burdock
Clement dit Labonte , 2 books
Cyr, 5 books
Cote, 5 books Cote A-B-C
Caron - Nadeau
Caron d'Amerique, Genealogie
Campagna - Dancause
Charpentier see Doyle
Carrier - Carryer - Allied
Cantara see Brouillard
Charon - Larose dit Cabanac
Chenier-Chaine-Chene, 2 vol
Chretien, Jacques
Chretien dit Lebrun,Michel, 6 vol.
Daigle of Madawaska
Danis see Broujllard
David dit Lacourse
Dancause see Campagna
Dion - Deshauriers
Doiron (Gould)
Dostie dit Belot
Doyle - Charpentier
Dube 2 volumes
Dufour
Duguay
Duguay,Pierre
Donated by Frere Guy Goulet,
Fr. du Sacre Coeur
Dubignon
Dubois 2 Books & Dubois Lines
Dumont -Guere
Frechette, dictionnaire. 3 vol.
Fortin
Farnsworth see Phaneuf
Gagne-Pontbriand-Gasnier-Gagne
Gagnon-Thibault- Gagnon-Belzile-de France
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Gingras and Rocray
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Genereux, Pierre. 5 vol.
Genest dit Labarre
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Houle,Uldoric
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Hus-Paul
Joyce
Joral
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Labbe
Labonte see Clement
Lacourse dit David
Lagasse see Migne
Laliberte see Alexandre
Lambert - Martel
Lamontagne
Langlois-Langlais by Rejean Langlois
Landry see Boucher
Larose dit Cabanac see Cbaron
Larouche - Pelletier
Lapointe see Audet
Laurent- Lortie

Lavergne
Lavoie - Ouellette
Letourneau Dictionary
Manseau- Philippe
Marcotte - Vigneault
Marguis - Seize
Martel -Lambert
Martin 2 vol.
Migne dit Gachette
Migner dit Lagasse
Morin
Miville dit Deschenes
Nadeau Kermesse 1989
Nadeau see Caron
Nadeau A&B 1998
Ouellette vol. 1-2-3
Ouellette - Lavoie
Painchaud, Francoi
Paquette, Dictionnaire, 2 vol.
Paradis 2 vol.
Parent
Pelissier see Brouillard
Pelletier see Larouche
Pelletier 3 vol.
Pelletier, Kermesse 1999
Phaneuf - Farnsworth
Picard dit Destroismaisons
Plante, dictionnaire 1600-2000
Plomondon see Roy
Plourde
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Poisson Famille 1647-1949
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Pontbriand see Gagne
Provencher,Sebastien 5 vol. & Dictoinaire1660-1995
Provencher & Belanger Kermesse 2002
Roberge Kermesse of 1999
Rochon, Marriages Men & Women 2 vol.
Rocray - Gingras
Roux - Sanschagrin
Roy -Plamondon
Les Filles du Roi
Savoie
Seize see Marquis
Simard
Sylvestre
Therrien see Audet
Thibault see Gagnon
Thibault
On extended loan from Joseph Thibault
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Tourangeau see Brouillard
Vigneault see Marcotte
Violet
Warner

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Military records , U. S. Soldiers. 1784-1811
Ged Coms PAF
Maine Marriages Index 1743-1891 CD #404
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French Canadians of the west by Peter Gagne C D #63
Acadian Cajun Quintin Publications CD #67
Acadian Genelogy & Notes-Ottawa 1905 (Quintin) ISBN: 1-58211-308-4 CD #192
Inventaires des Greffes des Notaires du Regime Francais. ISBN: 1-886560-49-8 CD #
Marriage Contracts. Inventories & Wills. (Quintin) ISBN: 1-58211-055-7 CD #2
Metis Families, by Gail Morin (Guintin) ISBN: 1-58211-419-6 CD #136
Passenger List Index 1538-1940 (Family Tree Maker) CD #354
French-Canadian & Acadian Genealogical Review by Roland Auger Vol. 1-9 (Quintin)
1880 US Censes of New England . 3 Disk (Family History Resource)Donated by Eugene Gravel
Aroostook Co.Census 1840-1850-1860 . Donated by Eugene Gravel (3 C.D.)
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Canadian Genealogy Index 1600-1900 Family Tree Maker.(2 CD) #118 " " " "
Massachusetts Marriages Index 1633-1850 (Family tree maker)
Maine Census (1790) Donated by Eugene Gravel

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Marriages of St. Mary (1850 - 1989)	$22.	$26.
Marriages of St. Margaret (OOB)	$12.	$14.
Marriages of Notre Dame de Lourdes(Saco)	$12.	$14.
Marriages of St. Andre's (Biddeford)	$25.	$30.
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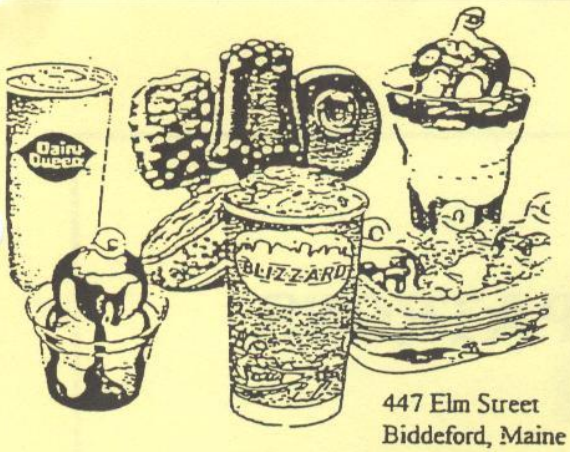

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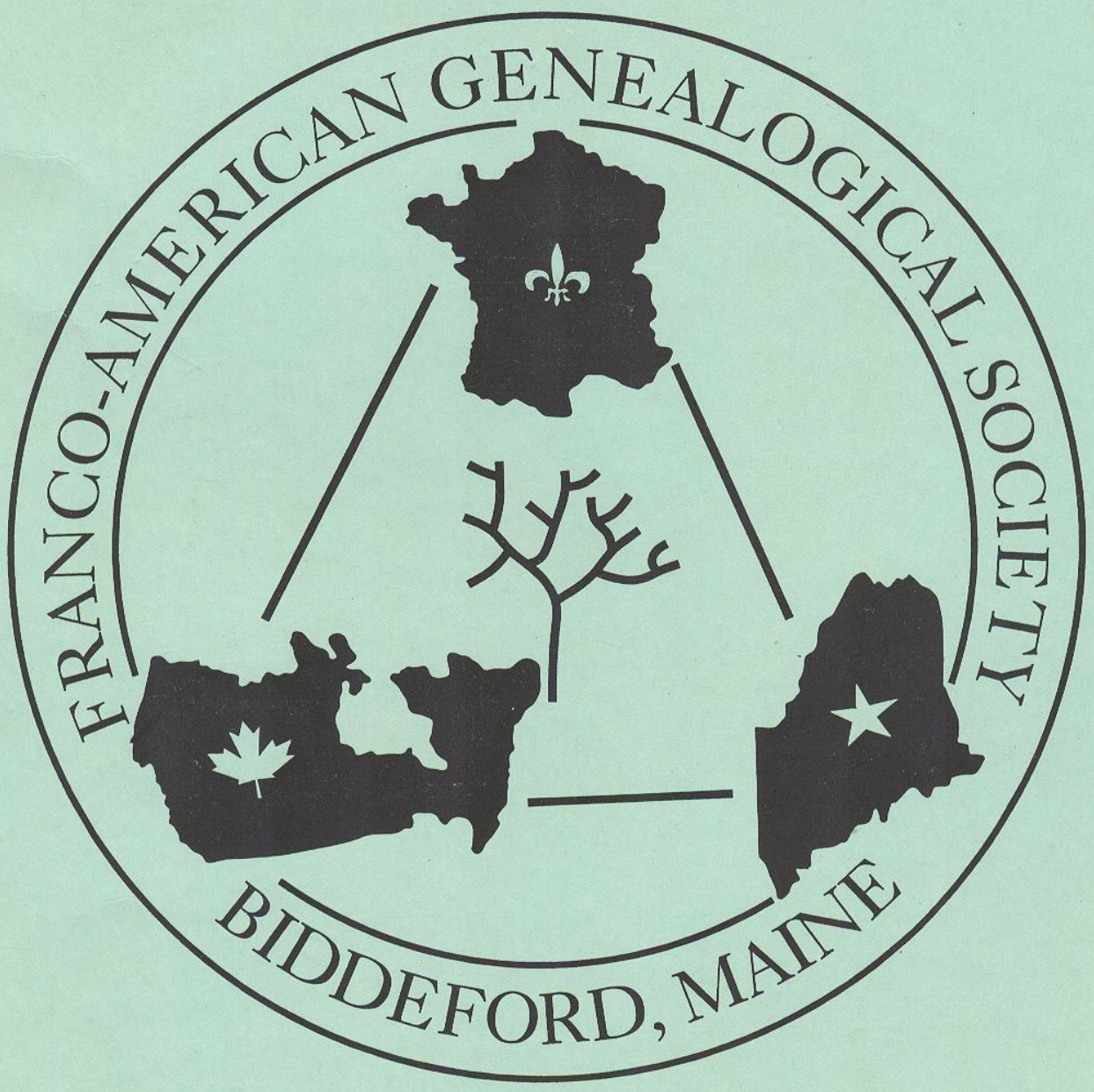

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Dear Members,

These past few years of presidency have certainly been a great and rewarding experience for me, meeting and working with terrific people. With the help of all the board members and officers, we collected and assembled many yearly bulletins, as wells as creating many Coats-of-Arms. These are project that I will continue to do for our society, although I will truly miss Rena's ideas and input.

I want to THANK all those who have volunteered at our many "La Kermesse's", and this year with Ray Cote at the helm of our society, I'm sure 2004 "LaKermesse" will also be a huge success.

I'm hoping to develop the 2004 theme of the "History of the Biddeford Police Dept.", and will be counting on our membership to help me come up with histories/stories/pictures/ etc. of family members who were or are in the Police Department.

I can be reach at: jrrosi@maine.rr.com, 207-646-0814, or by mail

Jane Rossignol 163 Branch Rd, Wells, ME. 04090

Thank You,

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Growing up as a Franco-American on a Farm in Biddeford in the 1930's and 1940's

by Fernand Girard

As we get older, most of us take time to reflect on our past. Our children and grandchildren have no concept of what it was like growing up in the 30's and 40's. Following are some reflections of my youth.

I was the third in a family of eight, four girls and four boys. We were all born in the same farmhouse on upper South Street (Goodwin's Mill Road) in Biddeford, Maine. Goodwin's Mill Road was unpaved in those days, a dirt road. Our house had no electricity and no running water.

Life was hard for my parents. My mother would spend a whole day doing the wash on a hand washing machine. She did all her cooking on a black wood stove, even in the heat of the summer. In addition to the many farm chores, my father had to carry the water in buckets from the well to the house and the barn.

In the winter, the house was very cold. There were no storm windows to keep out drafts. During some of the worse Northeasters', little piles of snow would build up on the floor.

On winter nights, it was too cold and dark to make trips to the outhouse. Like most families, we used chamber pots in our bedrooms. By morning, the pots were partially frozen. To keep warm during the night, we would put on a hat, and cover up with many blankets at bedtime.

Our first car was a model T Ford coupe. I remember being put up on the shelf behind the seat near the back window. I must have been no older than three years old. Our second car was a four-door model T Ford. To climb steep hills with a model T, you had to go backward. Cars had no fuel pumps, and had to be hand-cranked to start. Our third car was a Chrysler. It had a starter, no more hand cranking! I remember driving to Canada in that car. It seemed to take forever.

At the age of seven, I started school at St. Joseph's. I was very small for my age, and had a hard time with the nuns. I did a lot better with the brothers at St. Louis. I remember my wife when I was at St. Joseph. The kids from out of town, (meaning the outskirts of Biddeford), brought their lunch to school. There was no

cafeteria then. We all ate in one room; but the boys had to eat on one side, while the girls ate on the other. Since my wife was also from "out of town", she had lunch there too.

Many Biddeford Francos spoke little or no English. My mother came to Biddeford from Canada when she was nineteen. She never learned to speak English. I was nine when I learned. Some children, who only spoke English, lived near us. It was only when I had the opportunity to play with them that I really started to learn the language.

Since we lived on a farm, we grew most of our own food. My mother canned and put up potatoes, beans, carrots, turnips, corn, etc. Our cow provided milk and butter, the chickens supplied eggs, and pigs provided meat. I did not enjoy having to help my father butcher the pig every fall. Winter snow, outside temperatures, and a barrel were all we had to preserve our meat.

Franco families had many traditions, most brought with them from Canada. At Christmas, Midnight Mass was a very big event. After mass, families would gather for a Reveillon. Mothers and fathers, children, Memeres and Peperes, matantes and mononcles, would come together stay up until morning, eating, dancing, singing, and telling stories. They only went to bed with the rising of the sun. The entire season from Christmas to the New Year was one big celebration. New Year (souhaiter la bonne année) brought a special tradition. Sons traditionally asked for their father's blessing. He would make the sign of the cross on their foreheads.

Spring brought a special tradition of its own. It was the custom to go get some water from a spring (l'eau de Paque). This water was supposed to carry healing powers.

Spring also meant planting season. I used to work for a nearby farmer. I would weed out a big garden for fifty cents a day. At the end of the week's payday, I was allowed to keep fifty cents. The rest went to my parents. May Day was a custom celebrated by the English in the area. Francos did not know its meaning. For us, it merely marked the beginning of summer's outside activities.

In the summer, we would go without shoes. Most of the time from September to June, we walked barefoot around the farm. At first, our feet would hurt walking on the gravel road. After three or four days, we no longer felt a thing.

Flowing through the middle of our farm was a small brook. Every summer we would dam it up to create a swimming hole. It was a favorite gathering place for all the neighborhood kids. The swimming hole was the place I first learned to dog paddle and then the sidestroke.

Supper was an important event for French families. Supper was like a family gathering. If you were late, you did not eat. During supper, my father used to tell us all kinds of stories. Our favorites were *le loup garou* (the werewolf), *la chasse galerie* (fly away in a boat), the haunted house by the black river and family genealogy. We learned a lot about our family roots during supper.

One story that lasted for generations is the Legend of Le Bonhomme de 9 Heures. Children were continually warned that they had to be in the house by nine o'clock, or the Bonhomme would get them. As they patrolled the streets, the Biddeford Police would often tell the children to get home before the Bonhomme made his arrival.

Young people did not have access to cars the way they do today. If we wanted to leave Biddeford, we often traveled by train. Biddeford had two separate railroad companies, the Eastern and the Boston and Maine Railroads. They each had their own tracks and own depots. Since the bus to Old Orchard Beach cost fifteen cents, we would ride the train for only ten cents. Five cents meant a lot back then. Once when we were low on funds, we walked all the way home from Old Orchard, a good eight or nine miles.

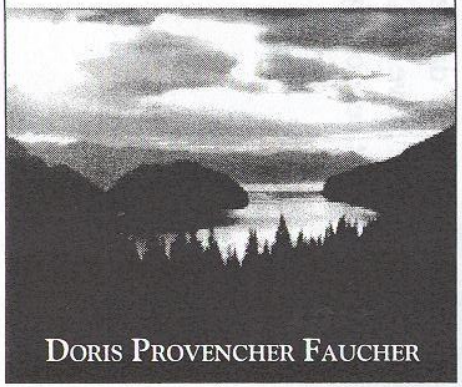
Biddeford also had trolley cars. The cars stopped running about 1939. At one point, the cars traveled to Sanford. I remember riding them when I was very young. The first diesel express train from Boston to Portland traveled through Biddeford. Since it did not make any stops, people would go to watch as it passed through town.

Throughout the year, Francos would often gather for a *soirée Canadienne.* Family members or friends would come together to tell stories, dance, play music, and sing songs. Voices would ring out, singing choruses like "vive la Canadien vole et son Coeur vole, vive la Canadien et ses jolie yeux doux, et ses jolie yeux doux, et ses jolie yeux doux".

Le Québécois:

The Virgin Forest

A NOVEL



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Quality Trade Paperback: 6 x 9, 272 pages, maps, and sketches
ISBN: 0-9679112-3-0
LC Control Number: 00-091765
Price: $19.95 U.S.

Published and distributed by:
ARTENAY PRESS (SAN: 253-1593)
P.O. Box 664
Biddeford ME 04005
Tel:(207)282-2123/FAX: (207)282-9760
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—Juliana L'Heureux, *Portland Press Herald*

"A FASCINATING FACTUAL LOOK AT THE GARGANTUAN EFFORT, RESOURCEFULNESS, AND FATALISTIC BRAVERY IT TOOK THE EARLIEST SETTLERS OF NOUVELLE FRANCE JUST TO FEED, CLOTHE, AND SHELTER THEMSELVES."
—Carol Stan[illegible] *Tourist News*

The RAPIDS

A NOVEL

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Quality Trade Paperback: 6 x 9, 320 pages glossary and table of characters.
ISBN: 0-9679112-4-9
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THE RAPIDS relates the challenges faced by their Canadian-born sons who travel as explorers, voyageurs, and militiamen, expanding the territory of New France in the Great Lakes area and beyond.

LIFE AND HERITAGE - NOUVELLE FRANCE

Doris Provencher Faucher

By the year 1715, the settled population of Nouvelle France had risen to 20,000. Several native groups were included in this count: descendants of Christian Hurons at Lorette outside Québec, Mohawk converts who lived at Kahnawake and elsewhere near Montréal, and others from various Algonquin tribes, especially the Acadian Abenaki who had sought shelter in the Saint Lawrence River mission settlements because their ancestral lands were under increasing pressure from the burgeoning New England population.

The overwhelming majority were of French descent, generated from a natural increase within the colony itself, rather than from increased immigration. The birth rate in Canada proved to be higher than in France. The survival rate increased due to more and better food, and healthier living conditions than in the home country.

Three-quarters of the French-Canadians were farmers who lived more comfortably than did their counterparts in northwestern France. They lived in larger homes that were well-heated by large fireplaces fueled with an abundant supply of firewood. Their houses were complete with loft and cellar for safe storage of their winter food supply. They had ample material for clothing: fur and deerskin, homespun which they wove from sheep's wool, and linen which they wove from their own flax. Their diet provided more protein than was available to the French peasant; they had hunting and fishing rights, and baked wheat bread from their own bountiful grain harvests. They worked unceasingly to achieve this higher standard of living. Women not only tended home and family, but often worked alongside their husbands in the fields.

Their rural communities lined the Saint Lawrence River and its tributaries. This provided a water highway and an abundant supply of fish that could be accessed at any time of year, and could be stored over the winter months. As in France, the crown had granted large tracts of land, *seigneuries,* to individuals who had the capacity to import indentured farm laborers to clear the forest, till the soil and settle on smaller land lots called concessions. Land-rent on both levels was set at a reasonable level, encouraging dependable effort on the part of the *concessionaire* and the *seigneur*, neither of whom was taxed, however, they were both required to pay homage to their superior. Neither of them owned the land, but could hold it as long as it remained productive, and they could pass it on to their children. They could also sell it as long as their grantor approved and was paid a standard percentage of the sale price. Most of the original land concessions measured two–four arpents wide by forty deep (one arpent equaled one-and-a-half English acres), their farmhouses and buildings lined up along the waterway. This pattern of ribbon-farms within long, narrow *seigneuries* oriented to the waterfront, are still visible today.

One-fifth of the entire population resided in towns, the centers of commerce and crafts, and of political, religious or military life. Québec, Montréal and Trois Rivières also headed local governmental districts. Québec was the seat of government and major fortress for the entire colony. Its governmental structure was headed by the military governor-general and the intendant who were appointed by the king of France, and the bishop who was appointed by Rome and approved by the king. Law courts, the lesser bureaucracy, and the officers' class expanded this societal hierarchy of the capital of Nouvelle France. The port of Québec had its considerable export and import businesses, and its nascent shipyard which began to produce river and seagoing vessels.

Montréal and Trois Rivières contributed most of the coureurs and voyageurs to the colony's fur trade, it's main source of export. Montréal remained the colony's gateway to the northwest *(les pays-d'en-haut)*. It held the warehouses, offices and personnel of this far-extended trade: the merchants and voyageurs who left or returned according to the season, to shuttle trade goods and supplies upriver and beyond the western Great Lakes, and carry western pelts downriver to Lachine just west of the island of Montréal. It was the Montréal fur merchant along with his inland agents and partners who engaged in dealing with the natives, who really kept the entire fur empire functioning, and

thereby maintained the vast French claims to dominance across the interior of the continent.

Life for the fur trader was very different from that of the Canadian farmer-habitant. All through the mid-1740's, his travel would extend to distant, scattered inland posts built by the French, partly to trade with the native tribes of the west, but also to maintain and confirm French alliances with those tribes. Some of those future posts would range far beyond Niagara: from Detroit (since 1701) to Fort Miami (1715) in present-day Indiana, and would soon reach to Fort Charles (1717) on the Mississippi in Illinois country, and down the Mississippi to New Orleans (1718). There were northwestern trading posts intended to draw off furs from the Hudson Bay Company, and there were southerly forts manned by small but significant military garrisons just west of Britain's Atlantic seaboard colonies. These were aimed at keeping the presence of British parties out of the vast territories claimed, but mainly unpopulated, by France. Such a military presence under professional officer command joined the older French frontier world of the coureurs-de-bois to that of the hired Canadian-born voyageurs and fur merchants out of Montréal.

The Roman Catholic clergy was one more important segment of the population of Nouvelle France. Most of the priests lived in town, as part of the religious orders or serving in parishes, but they also served in the countryside settlements and far out into the fur-trade world. Catholic priests and friars had proved to be devoted and daring missionaries and explorers in the wilderness from the very beginning of French presence in the "new world".

Since Bishop Laval's arrival in Québec, a local parish clergy had been sent to serve the growing *seigneuries*. The parishes within a *seigneurie* would become rural social units in themselves, each under its own priest or curé and a vestry of leading parishioners. Yet the main core of the Church lay in urban society.

Thus at Québec, there was the ruling Bishop, the Cathedral, the Seminary founded by Laval to train priests for town or country, and the headquarters of the Jesuits. Montréal had begun in 1642 as Ville-Marie, a religious mission on a dangerously exposed Indian frontier. Its affluent merchant community also supported a rising urban church life served by the Sulpician Order, which had been granted the highly valuable Island of Montréal as a seigneury. These secular priests remained an importance influence within the swelling eighteenth-century town. There were other male orders of importance in French Canada's Catholic Church, then and in later days, but the female religious orders served education, hospitals and welfare work.

French colonial women not only served these family and community needs, but also demonstrated the capacity to manage them. Aside from working in the fields, country wives also ran their farms while their husbands were absent on militia duty or engaged in the fur trade. During colonial times, women often managed the local stores; merchants' widows often carried on their husbands' businesses. French law, based on Roman law, gave women more property rights than did English common law. Following her father's death, Louise de Ramezay joined her mother in profitably managing a sawmill and a brick-and-tile factory in Montréal. She then independently built a flour mill and a school, and successfully managed a lumber business. Women had greater freedom of action in Nouvelle France than in France, a privilege often deplored by French visitors to Canada, and condemned by church authorities. Peter Kalm observed that in Canadian society, men did not undertake "matters of importance without their women's advice and approval".

Life in Nouvelle France remained one where social status, elite privilege and paternal authority in church or state affairs were continually evident, yet there was always open space and opportunity around it, the wilds beyond it, to make this something other than a closely layered top-run society. There was the inherent vigor and self-confidence of the French-Canadian people, the enterprise and individualism of the fur trade, and the sturdy will to survive against all challenges: Iroquois wars, six months of isolation from the mother-country, long winter confinement, epidemics, and the increasing threat of English imperialism.

French heritage had been brought to North America from the old country, but it was certainly modified by the Canadian experience, much as our French-Canadian heritage has been influenced by our developing Franco-Americanism.

Perche, France

Summarized by: Jane E. Rossignol
Researched by: Gerald O. Lesperance
American-Genealogist, Issue #95, vol. 29, 1st quart., 2003, pg.18

The ***Perche*** region is located 100 miles west of Paris, France. It has always been a Region, never an official Province or a Department of France. This area was created in 1115 when the *comte of Mortagne* was combined with the seigneuries of Nogent and Belleme. Mortagne is the main city, with a land area estimated to be about 1,200 square miles. Perche is a pastoral area consisting mainly of gently rolling farmlands. Unlike much of France, it is blessed with some beautiful forests. The parishes of St. Jean in Mortagne and St. Aubin in nearby Tourouvre account for a large number of emigrants to Quebec; 53 came from Mortagne and 45 from Tourouvre.

M. & Mme. Pierre Montagne of Perche, both deceased, researched the emigration, which occurred primarily in the 1640's and 50's. She tells us that the King of France was offering incentives for his people to settle in New France. One incentive was the establishment of a group called "La Compagnie des Cent Associes" (The Company of One Hundred Associates) who were to create seigneuries in Quebec that could be subdivided and conceded to qualified immigrants.

The apothecary and surgeon, Robert Giffard of Autheil in Perche, was the first to acquire a Quebec seigneurie. His seigneurie was in the area presently called Montmorency County, east of the city of Quebec, with Chateau-Richer and L'Ange-Gardien, as two of the main communities. Mr. Gifford enlisted the help of two brothers, Jean and Noel Juchereau of Tourouvre, Fr., to recruit people for migration to New France. Noel Juchereau spent much of his time in Perche doing the actual recruiting and contracting of emigrants, whereas, Jean, spent his time in Quebec on the receiving end of the migration. There was a third Juchereau, Pierre, who also was active in France in readying the emigrants. "Les 36 mois" or a period of 3 years is what the emigrants where hired for. They were mostly bachelors in there mid to late thirties, laborers, carpenters, and some that were somewhat unskilled and often illiterate.

They were to be paid from 40-120 livers per year, and in addition they were provided transportation to Nouvelle France.

A few of the original immigrants from Perche, France are:
Jean Guyon, mason and surveyor, w/son Jean departed for Mortagne in 1634, His wife Mathurine Robin with their children Simon, Marie, Claude, Denis, and Nichel departed Mortagne 1636. Daughter Barbe departed Mortagne 1652 with her husband Pierre Paradis and their 7 children. (Jette pg548)
Zacharie Cloutier, carpenter, his wife Sainte Dupont and their children Zacharie, Jean, Anne, Charles, & Louise departed Mortagne 1634. (Jette pg. 259)
Marin Boucher, mason, w/ 2nd wife Perrine Mallet and children Francois, Louis-Marin, & Jean Galleran, departed Mortagne in 1634/5 (Jette pg. 135/6)
Noel & Jean Langlois, brothers, Jean was pilot, from St. Leonard des Parcs, district of Alencon (in Orne but not in Perche) (Jette pg. 650)
Guillaume Fournier from Coulilmer, district of Argentan (in Orne but not in Perche) (Jette pg.437)
Jean Juchereau, fur merchant, Seigneur, with wife Marie Langlois and children Jean, Nicolas, & Genevieve departed La Ferte Vidame in 1634. (Jette pg. 612)
Francoise Lehoux , from La Ventrouze. 60 mo. Contract 22 May 1651 notary Choiseau. Annual salary 30 pounds. Given a pair of shoes. Couldn't sign her name, single. Possibly daughter of Jacques, if so, she married Robert Pare 1653 in Quebec.
Barthelemi Lemoyne, surgeon, departed from Pin-la-Garenne 1634. 36 mo contract. Cousin of Robert Drouin. Not in Jette.
Louis Pothier, laborer, departed from Autheil in 1648. 36 mo. Contract 2 Mar 1648 notary Choiseau. Annual salary 60 pounds, 15 in advance. Could sign his name. Not in Jette.
Charlotte Chevalier, widow of Jacques Gaudry, with sons Nicolas & Jacques, departed Feings 1651-52. Jette pg. 472
Marie-Madeleine de Chauvigny, Dame de la LaPelterie, departed Bevilliers 1639. Founded the Ursulines. Jette pg. 241
Jacques Gagnon, soldier of the Marine, from Tourouvre. Not in Jette.
Sebastien Legrand, domestique, departed Tourouvre 1643. Not in Jette.
Daniel Tremond, sergetier, departed Tourouvre 1648. 36 mo. Contract 26 Feb. 1647 Notary.

"BRAVO BIDDEFORD !"

The Life and History of Biddeford's First Franco-American Mayor

On March 14, 1910 the voting booths would close at 4 o'clock and the next day election results had City Clerk Alberte O Marcille defeating George Anthoine 1,332 to 999 votes giving Biddeford its first French-American mayor. *The Biddeford Daily Journal* called the event "the most unique municipal campaign in the history of the city." and "a matter of much pleasure to the residents of that nationality".

Biddeford's fiftyfifth inauguration had an elevated sense of importance due to the unaccustomed distinction Maine would have a Franco-American mayor. Adorned with a beautiful bouquet of natural flowers, a gift from his wife and parents, the 34 year old Mayor Marcille accepted the reins of power from ex Mayor Horrigan under the benediction of Father M. Dupont, priest of the new mayor's parish. *La Justice De Biddeford* fond of the newly elected mayor described the delivery of his inaugural address by stating, the mayor " posseses the english language very well, expressed himself elegantly at times clear and precise". In his speech to the Aldermen and Councilmen, Marcille would emphisise, although the present governing body had been elected by a strong Democratic majority they should treat all citizens equally and with all their might conduct themselves as honorable public servents. His governing philosophy can be summerize with the words of advice he offored "be econimizing, progressive, attentative to the needs of all, however first and above all be honest" The Mayor's first order of bussines would be to discussed the 202,345 dollar deficit and budgetary status of the various municipal departments. He also offered practical suggestions to address the needs of roads, bridges, sidewalks, public cemetery, sewers, fire brigades, schools, parks and the Miles Brook Sewer Project, Public Health and General Assistance Committies.

The reaction in Lewiston was congratulatory and reflective to the fact Biddeford would hold the distinction of having the first Canadien mayor in Maine. *Le Messager* emphisised how Marcille's victory was due to the combined efforts of all the Canadien population acting as one, the Democratic Party's multi ethnic support, active involvement from the clergy, and *La Justice* owner's influence, Alfred Bonneau, lending his voice and pen despite his Republican affiliation. *The Lewiston Sunday Journal* used the oppurtunity to remind it's readers and chastise them for failing to support and actually betraying their own franco candidate the previous year. The newspaper would close out it's thought with the words "Bravo Biddeford!".

The Marcille Canadien heritage goes back two generations to Peter Marcille of Stukley, Shefford County, Quebec who migrated in 1869 with his family including an 18 year old son named George. The family destination was Saco Maine where they established their home and bakery business near the Main Street Bridge. George would meet and marry Mary O'Sullivan, a native of St. Germain, she had arrived in the area from Quebec at the age of 15 also in 1869. Albert was born on the Centenial of 1876. The following year his parents moved to Harvey Street Biddeford operated a grocery business on Vetromile Street and later along Main Street. The family size grew to nine children by 1884, George changed occupation engaging in stone cutting and he perminantly established his residence at 511 Elm Street. The spirit of public service may have been instilled in the Marcille family when George served on the Board of the Common Council in Biddeford.

Albert followed his father's footsteps closely in his early years. The first Franco American member of the 1894 graduating class of Biddeford High School would begin his working career as a quarry worker and grocery clerk. Married in 1901 to Emma Bergeron the couple had five children. His political passion permeated into his homelife naming his son Woodrow Wilson Macille. Initial preperation and exposure to public sevice could be linked to his early years of participation on the Board of Education and serving as a Trustee of the Maine Hospital for the Insane. Elected in 1907 as City Clerk he began his political career and occupied the position for two years. The Thirtyfirst Mayor would serve three consecutive one year terms defeating opponents by 715 and 444 vote margins in his last two elections. Choosing not to run for a fourth term Albert returned to teaching at the Biddeford Night School and worked for the Postal Service where he would retire after 34 years.

Failing health would take its toll on the Marcille family between 1948 and 1949. First, his daughter Arline a school teacher at the Emery and Biddeford High Schools passed away, followed by his 95 year old mother and three months later Albert. On August 3, 1949 his obituary stated he died at his home 169 Hill Street after suffering three years of declining health since retiring in 1946 and "Mayor Louis B. Lausier ordered the flags on the City Building, Central Fire Station, all schools and other public buildings placed at half-mast out of respect to the former city official".

Albert (top left) around 1900 with the Biddeford Evening School teachers
Source McArthur Library

In retrospect looking over Albert Marcille's contributions to Biddeford one can claim he was a builder. With his hands he carved out the granite used as cornerstones to build homes and bridges. He shared his knowledge at night school likely helping other Franco-Americans build their vocabulary, reading, writing, and math skills. His leadership would build and guide the direction of a growing city. Finally his determination built the foundation for other Francos to realize they could intergrate into the American society and aspire to be mayors as twentyone others have since done. The unfortunate aspect, missing amongst all the paintings and pictures of past mayors in the City Building is Albert O Marcille's. Hopefully someone will find and raise a picture of le bon homme whose contributions very likely effected us some way.

Submitted by *John Vacari* with the helpful assistance of the *McArthur Library staff* and the *Biddeford Historical Society.*

Perrault Family History

We know that Jacques Perrault dit Villedaigre hails from the department of LaCharente, arrondissement of Angoulème, canton of Rouillac, from a small town located on the Charente River. The actual town of his birthplace has not been determined. His parents were Jean Perrault and Mathurine Bigot. Jacques was born about 1629.

Details of Jacques' voyage to Quebec have not been discovered. His first appearance in Canada was noted at Notre-Dame de Québec on Monday, 31 August 1654. The record denotes the blessing of Jacques' marriage to Michelle LeFlot, daughter of the late Antoine LeFlot and of Marguerite Lamere. Joseph-Antoine Poncet de LaRivière, a Jesuit missionary, performed the ceremony. Since there is no record of Michelle and Jacques' marriage commitment before a notary, we may never know Michelle's place of birth.

On 2 April 1656, Jacques received the official deed to a concession of land located in Lirec, the future parish of Sainte-Famille, on l'ile d'Orléans. It is known from the many existing records that Jacques was a stable and industrious colonist. He never gave up his first land concession.

In 1666, the census taker recorded that the Perrault family, including four children and a domestic servant, Grégoire Gaudin were living on l'ile d'Orléans. According to records, Jacques and Michelle were parents to ten children. Three died at a very early age. Seven survived and found spouses, and several had heirs to continue the family lines into the next generation.

The eldest child, Marie, married François Jaret, Sieur de Verchères, on 17 September 1669 at Sainte-Famille. She became the seigneuress in 1672. One of her 13 children is the heroine, Madeleine de Verchères (1678-1747).

Anne married Gabriel Thibierge on 23 November 1676. She was the mother of six children, and died after only 11 years of marriage.

Joseph married Marie Gagné, daughter of Pierre, at Laprairie on 21 April 1698. The couple returned to Sainte-Famille to raise their nine children. Joseph was a militia captain in 1723.

On 28 February 1666, at Château-Richer, Catherine was baptized. At the age of 18, on 16 August 1694, Catherine married Etienne Janneau, a merchant in the capital, bailiff, and notary. Catherine gave birth to six children. Her burial is recorded at Rivière-Ouelle on 1 May 1723.

Jacques, Junior, received the surname of Desrochers. He married Anne Gagné in Montréal, on 11 October 1690. Only one of their three children survived. Their son, Jacques, died accidentally, crushed by the weight of a cart.

Pierre was baptized on 23 June 1672. He carried the name of Derizy. His first marriage was to Anne Jordain on 23 November 1699. His second marriage to Marie Willis, listing Pierre as widower was recorded on 31 May 1704. Pierre had one son, who died at the age of two years. On 18 October 1740, Pierre's burial was recorded in Québec. Pierre left no descendants.

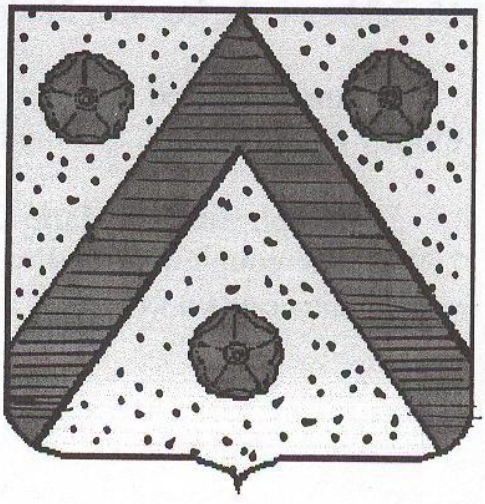
The youngest child, Marguerite, was born on 22 June 1679. She married Alexandré Celle dit Duclos on 1 September 1709. She gave birth to four sons and a daughter. Marguerite was buried at Montréal on 28 May 1756.

On 15 September 1693, Jacques and Michelle ceded their homestead in Lirec to their oldest son, Joseph. Beginning in the year 1700, we find Jacques and Michelle on rue Sault-au-Matelot in the town of Québec. An epidemic of the deadly black plague arrived in Québec in December of 1702. On 17 January 1703, 75 year old, Jacques became one of its victims. Michelle LeFlot outlived Jacques by some seven years. Her funeral was celebrated on Friday, 24 October 1710 in Montréal. She was 70 years old.

Perrault descendants live in many regions of Québec as well as Maine and New Hampshire in the United States. There are 21 family branches of "Perreault", from which most of the early Canadian "dit" names originated. There are also at least 99 known orthographic variations of the name "Perreault", most of which occurred in the United States.

PERREAULT/PERREAU
Or/Gold, a Chevron d'Azure/Blue between Three Red Roses

Or/Gold: represented by dots, denotes Generosity and Courage
Azure/Blue: represented by horizontal lines, denotes Loyalty and Truth; color devoted to the Virgin by the Roman Catholics.
Gules/Red: represented by perpendicular lines, denotes Military Fortitude & Magnanimity, "the martyr's color".



Boisvert Family History
(De Nevers)

Etienne De Nevers sieur de Brantigny came to New France from Espinay in the province of Champagne. This we learn from the register of his marriage on October 28, 1652, performed by the Jesuit priest Pierre Bailloquet, in a church in Sillery. He presumably left his home in Champagne around 1649. He was probably about 22 years old when he embarked on this adventure, but researchers in France have been unable to find any contract for Etienne's departure.

The first record of Etienne De Nevers' presence in New France is in Trois-Rivières (an outpost upriver from Quebec City, about half-way to Montreal), on January 15, 1650. On this occasion he was godfather to an Amerindian child named: Etienne, son of Kaouboukouchich (the father) and Kouekassouekoue (the mother). The baptism was performed by the Jesuit priest Pierre Bailloquet. What was Etienne doing in Trois-Rivières? Was he in the service of the Jesuits? Was he part of the team of the Sieur Le Neuf du Hérisson who needed a great deal of manpower to cultivate the land in the Trois-Rivières area? Both these hypotheses are plausible, but there is no documentation to prove either. We know however that he spent some time in Trois-Rivières before settling down in Sillery, just west of Quebec City, where other immigrants had already settled. In Sillery Etienne met Anne Hayot, (born July 26, 1640), the daughter of Thomas Hayot and Jeanne Boucher. Thomas was one of the first colonists of New France.

In 1652, Etienne De Nevers and Anne Hayot met with notary Rolland Godet to sign their marriage contract. Unfortunately this document has not survived, but we know of its existence since it appears in a list of papers and legal documents inventoried by notary Duquet on April 12, 1679, after the death of Etienne De Nevers. The record of their marriage in Sillery on the 25th of that month, by Father Pierre Bailloquet, is however on register.

The 28th Oct 1652, after publication of two banns of marriage the 29th of Sept and the 8th of Oct and dispensation obtained from the third, finding no impediment, Father R.P.Pierre Bailloguet, authorized to do so, questioned Estienne Tenevers, son of Estienne Tennevere and of Agnes Luosbisec, his father and mother, of the parish of Espinay in Champagne; And Anne Hayaut, daughter of Thomas Hayot and of Jeanne Boucher, her father and mother, living in this country; having given their mutual consent verbally, he married them solemnly in the Church

of Sillery, in the presence of known witnesses. René Mèseré a.k.a. Nopce, Jacques Archambault, and Charles Gautier.

On August 25, 1654, the De Nevers' first child arrived; a boy whom they christened Guillaume. On September 20th, Etienne bought a parcel of land from Julien Quentin, two arpents wide along the river front, 20 arpents deep. The sale price included all crops already planted, as well as chopped and split wood, planks and weirs. At the same time, Etienne acquired the right to accommodation in the fort which had been built between Cap-Rouge and Sillery. On December 17, 1656, a second son was born: Daniel Jean. Two years later a daughter, Elisabeth-Ursule, arrived, and, around 1660, another son, named Etienne. On October 10th of that year, the Jesuits offered Etienne and Anne a concession three arpents wide, bounded by a hill overlooking the St. Lawrence river. They acquired fishing and hunting rights in front of the concession. On December 26th, 1667, Etienne's last child was born, Simon-Jean.

On June 27th, 1678, while residing in the seigneurie of Lauzon, Etienne acting as tutor, sold a two-arpent property belonging to Jean-Baptiste Pain, to Michel Desorcis. This contract was the last document signed by Etienne. The exact date of his death is not known, but it was obviously between June 27th and December 7th, because on that date the "widow" Anne Hayot appeared before notary Gilles Rageot to finalize a marriage contract with Léonard DeBord Sieur De La Jeunesse. When Léonard DeBord became a member of the De Nevers family, Guillaume and his sister were no longer at home; Guillaume had married Louise Vitard in 1671, and Elisabeth-Ursule had married Jacques Gauthier the following year.

On April 12th, 1679, Léonard, identifying himself as a resident of the Seigneurie of Lauzon, requested an inventory of Etienne DeNevers' estate. This inventory tells us of the quality of his life, examining his fixed and movable assets, and his past and current debts. This inventory is the last record of ancestor Etienne De Nevers Sieur de Brantigny.

His sons Guillaume (a notary) and Simon-Jean (a surgeon) carried on the name Brentigny; Daniel and Etienne used the family name De Nevers. Most of the younger Etienne's sons were also known by the name Boisvert. (The oldest son, Joseph, was confused with another Joseph Boisvert, the son of Jean Joubin of Grondines, by Monseigneur Siméon Tanguay when he was preparing his dictionary of Quebec families). Gradually the family name DeNevers was replaced by Boisvert (or Boisverd). We know little of Anne's second marriage. She died on November 27th, 1694, at the Hôtel-Dieu hospital in Quebec City.

BOISVERT (DE NEVERS as known in France)
by: Therese Bergeron

Etienne DE NEVERS Agnes Luasbisec
sieur de Brantigny, Espinay,
province de Champagne
Etienne Denevers Anne Hayot
m. 10-28-1652
Sillery, Quebec
Etienne Denevers/Boisvert M-Jeanne Lemay
m. Abt. 1686/88
Lotbiniere, Canada
Louis Boisvert Catherine Pichet
m. 11-15-1729
St. Croix, Lotbiniere, Canada
Louis Boisvert M-Louise-Eliz. Biron
m. 2-12-1753
St. Croix, Lotbiniere, Canada
Antoine Boisvert Angele Desrochers/Houde
m. 08-23-1806
St. Croix, Lotbiniere, Canada
Joseph Boisvert Emilie Biron
m.01-12-1846
St. Croix, Lotbiniere, Canada
Anna Boisvert (1st wf) Eleusippe Bergeron
m. 04-02-1883
St. Flavie Quebec.
(2nd wf.-Anaisse Boily m. 1892, St. Flavie)
Evariste Bergeron Aurore Ouellette
m. 09-08-1913
So. Lawrence, MA.
Therese Bergeron
b. Biddeford, ME.

Francois DeSalles BERGERON Eliz. Houde
m. 1773
St. Croix, Lotbiniere, Canada

Joseph BergeronGenevieve Houde-did-Desrochers
m. 1807
St. Croix, Lotbiniere, Canada

Baltazar-Francois Bergeron Elias-Leas Garneau
m. 1849
St-Flavien de Lotbinière, Ca.

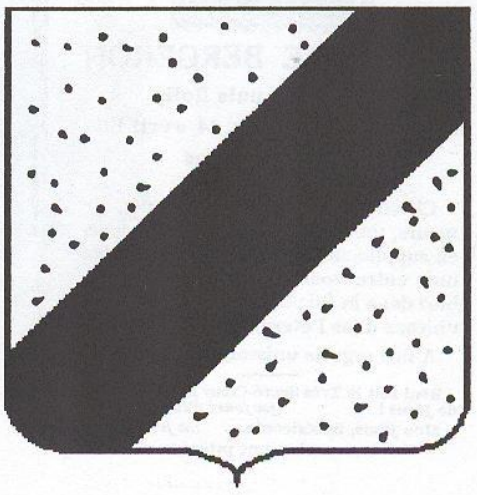
Eleusippe Bergeron Anna Boisvert (1st wf.)
m. 4 Feb 1883
St-Flavien de Lotbinière
(2nd wf.-Anaisse Boily m. 1892, St. Flavie)

Evariste Bergeron Aurore Ouellette
m. 09-08-1913
So. Lawrence, MA.
Therese Bergeron
b. Biddeford, ME.

BOISVERT

Or/Gold, the Bend d'Azure/Blue

Or/Gold: represented by dots, denotes Generosity and Courage
Azure/Blue: represented by horizontal lines, denotes Loyalty and Truth; color devoted to the Virgin by the Roman Catholics.



A LA DOUCE MEMOIRE DE

BALTAZAR BERGERON

Décédé à St-Flavien

le 22 mars 1906 à l'âge de 85 ans et 1 mois.

ET DE SON ÉPOUSE

LEAS GARNEAU

Décédée à St-Flavien

le 22 mars 1908, à l'âge de 80 ans et 11 mois.

Adieu parents chéris, nous partons pour la nuit du tombeau, nos jours sont passés nous vous faisons nos adieux, nous vous attendons et nous vous aimons aux cieux.

Recevez, Seigneur, dans vos bras paternels les âmes de Baltazar et Léas que la mort nous a trop tôt ravies, ces âmes qui puisaient aux pieds de vos autels l'ineffable douceur dont se parait leur vie.

Doux Cœur de Jésus, soyez mon amour.
Doux Cœur de Marie, soyez mon salut.
(300 jours d'ind. chaque.)

A LA DOUCE MEMOIRE DE

Evariste Bergeron

époux de Aurore Ouellette

décédé à Sanford, Maine

le 1er août 1969

à l'âge de 81 ans

et 8 mois.

A LA DOUCE MEMOIRE DE

ELEUSIPPE BERGERON

époux de Anais Boily

décédé à Les Etroits, 14 avril 1917

à l'âge de 65 ans

Chère épouse et chers enfants, je meurs, mon pèlerinage est fini; je vous en supplie, ne m'oubliez jamais; restez unis entre vous, demeurez inébranlables dans la foi; bientôt nous nous réunirons dans l'éternité.

A nos regrets unissons nos prières.

Béni soit le Très Sacré-Cœur Eucharistique de Jésus ! *300 jours d'ind. Pie X.*
Mon Jésus, miséricorde. *100 jrs d'ind.*
Une communion, une prière, s.-v.-p.

A LA DOUCE MEMOIRE DE

ANNA BOISVERT

EPOUSE DE ELEUSIPPE BERGERON

ET MERE DE:

EVARISTE
MARIE-ANNE
EMILIENE

DECEDEE LE 16 DECEMBRE, 1890
A L'AGE DE 37 ANS

Inhumee a St. Flavien, Quebec
le 17 Decembre, 1890

O mom Dieu, benissez ma famille et soyez le protecteur de mes enfants.

Cher epoux et enfants:
Priez pour moi

Un Voyage a Washington

In the November 2001 issue of the Maine Franco-American Heritage bulletin, I gave you a summary of Mr. Alfred Bonneau's desire to interview President Theodore Roosevelt. How he accomplished that difficult task. How surprised he was to discover that the President could speak French. Now I would like to tell you about the trip and how he got to Washington.

First of all, I want to make you aware of the fact that Mr. Bonneau was the owner and publisher of the local weekly French newspaper called "La Justice". On his return from Washington, he wrote an article in his newspaper in which he described how he got there and some of the sights that impressed him. I will do my best to translate his words for you.This guided tour was taken in April, 1907.

Mr. Bonneau Wrote, "since my return from our National Capital, I am unable to resist the desire to tell you about this interesting and instructive journey."

The cost was $25.00 per personne. That included all transportation and hotel accommodations. We departed by train from Boston to Fall River. The next leg was from Fall River to New York City by ship, (he describes this ship as an immense floating palace) we left Fall River at 7:30 pm when we were immediately rewarded by a panoramic view of this old "french canadien" city.

Our Floating Palace had all the comforts of a grand hotel, lounge, dining room, card room, telephone, telegraph, etc. Most of the passengers had left a wake-up call for 7:00 am so they could take advantage of the beautiful view of the New York sky-line as the ship entered the harbor

When we docked at the pier at 8:00 am, we were transferred to a ferry boat and transported to Jersey City. There we boarded a special train bound for Washington, passing through Newark, Elizabeth, Philadelphia, Baltimore, arriving in the Capital at 2:00 pm.This ride on the Baltimore & Ohio was very luxurious. We were even given a delicious box lunch. Our guide then directed us to our hotel where we will stay for the next four days.

It is not my intention to describe for you the City of Washington. Suffice to say that you have to visit to appreciate the beauty and symmetry. It is a city of 800,000 habitants of which 80,000 are black. There are 22 Catholic parishes, 116 hotels, many restaurants, buffets and bars. You are surrounded by many museums and monuments. One must not forget that this beautiful city was designed by a french-man by the name of l'Enfant. The most imposing monument in my estimation is the George Washington.We were very proud to visit the monuments dedicated to Lafayette, Rochembeau and Admiral Dupont

During our five day visit we had the services of a knowledgeable guide. He suggested that we take a 1&1/2 hour guided tour of the city by automobile. The cost for this tour was one dollar. The public transportation in this vast city is first class.The streets are all paved in asphalt which makes Biddeford look like it is 1000 years behind. You see kids all over the city on roller skates. They even use their skates to go to school.

We took a side trip to Mount Vernon to visit the home of the 1st President. The cost for this was 75 cents. We sailed on little boats down the Potomac River to the Manor. We were impressed with the elegance of this beautiful estate. What surprised us the most (being catholic) was an engraving of Ste. Agnes next to the room used by the The Marquis de Lafayette. No one can explain the presence of this icon in Washington's house.

Our visit to the unfinished Capital Building took all morning. The country has spent 29,000,000 dollars so far. Our guide pointed to three bronze double doors, the total cost for these was 116,000 dollars. Our guide who stayed with us all morning explaining in detail the many statues and paitings, received a gratuity of 25 cents from every member of the tour.

The White House of course was the high-light of our trip. Can you imagene having the distinct honor of having an audience with the President. Three of us were accorded this high privilege. Myself, Miss. Josephine Bonneau and Palmena Bouthillette from Southbridge, Mass. For the most part the conversation was in French, as the President is fluent in our language. The Governess for Mrs. Roosevelt is a young French girl from Quebec. You can hear French being spoken through-out the White House.

On our return trip we stopped in Philadelphia for four hours and visited Independence Hall, where the Liberty Bell is housed.We also visited the mint which is the largest in the world.

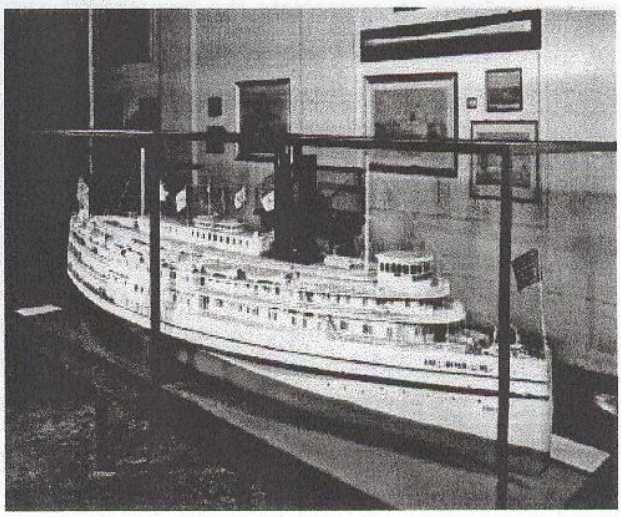
Dear readers, I recommend this trip to each and every one of you.

Alfred Bonneau

Submitted by

Raymond Pepin (1)

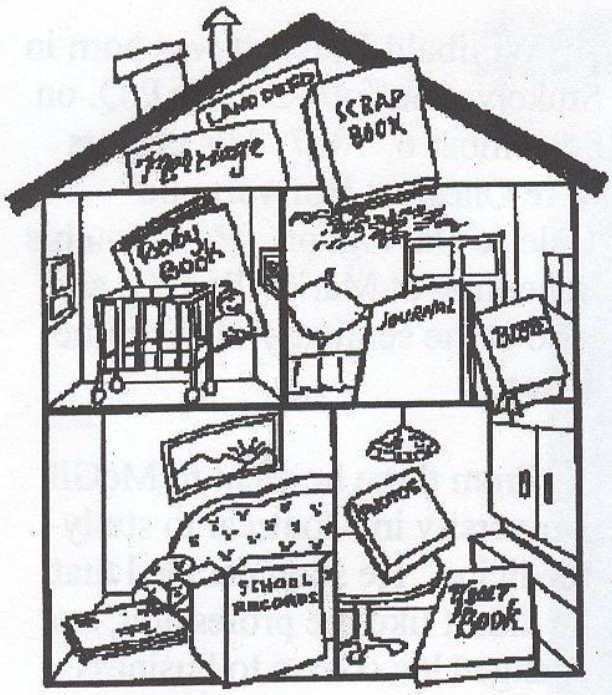
The Marine Museum At Fall River, Ma.



Above is the Fall River Line steamer, ***Puritan***. This 13 ft. 9 in. builders scale model was constructed by Gilbert Taylor, in 1888. The museum has a fine display of Fall River Line artifacts from the 1847 to 1937 period. The splendor of these "floating palaces", the ***Priscilla, Puritan, Providence,*** and ***Plymouth*** are brought to life through memorabilia that ranges from the Priscilla's Grand Chandelier to a steamwhistle, china, chairs, paintings and uniforms of her captain and first mate.

FAMILY & HOME INFORMATION SOURCES CHECKLIST

Use this checklist as a guide to information you might find in your home or the home of a relative



Sources of information about....

- **Birth**
  - Baby book
  - Adoption Record
- **Marriage**
  - Wedding Announcement
  - Wedding Book/Album
  - Anniversary Announcement/Album
- **Divorce**
  - Divorces papers
- **Death**
  - Obituary
  - Funeral Book
  - Will
  - Memorial Cards
- **School**
  - Report Cards
  - Honor Roll
  - Awards
  - Graduation Diploma
  - Transcripts
  - Yearbooks
  - Projects
- **Religious Activities**
  - Blessings
  - Baptismal Records
  - Christening Records
  - Confirmation Records
  - Ordination Records
  - Ministerial Records
- **Every Day Life**
  - Journal
  - Diary
  - Biography
  - Letters
  - Photographs
  - Autograph Albums
  - Publication/newspaper clippings (personal)
  - Scrapbook
- **Employment**
  - Social Security Card
  - ApprenticeshipRec
  - Citations
  - Achievement Awards
  - Disability Records
  - Pension Records
  - Membership Records
  - Income Tax Records
  - Union Records
  - Severance Records
  - Retirement Records
- **Military Service**
  - Selective Service Records
  - Pension Records
  - National Guard Service Records
  - Citations
  - Disability Records
  - Service Medals
  - Ribbons
  - Discharge Records
  - Sword
  - Firearms
  - Uniforms
- **Land & Property Ownership**
  - Deeds
  - Land Grants
  - Water Rights
  - Mortgage
  - Leases
  - Tax Notices
  - Abstract of Title
  - Estate Records
  - Financial Records
- **Civil & Legal**
  - Bonds
  - Summons
  - Guardian Papers
  - Contracts
  - Bounty Awards
- **Family**
  - Bible
  - Lineage
  - Genealogies
  - Histories
  - Bulletins/newsletters
  - Coat of Arms
- **Health**
  - Hospital records
  - Medical records
  - Immunization Records
  - X-rays
  - Insurance Papers
  - Vaccination records
- **Household Items**
  - Engraved Items
  - Dishes
  - Silverware
  - Stitched Samplers
  - Tapestries
  - Quilts
  - Needlework
- **Licenses**
  - Business
  - Occupation
  - Professional
  - Hunting/Fishing
  - Firearms
  - Motor Vehicle
- **Citizen Papers**
  - Naturalization Papers
  - Alien Registration
  - Deportation Papers
  - Passport
  - Visa

Willibald Boisvert
Eminent Franco-American of Biddeford, Maine
By Camille Bolduc

Willibald Boisvert was born in Stukely, Shefford County P.Q. on September 6, 1867. His parents were Onesime Boisvert and Celeste Da Vignon. He began his schooling at Marieville P.Q. and also at the seminary of the same place.

From there he went to McGill University in Montreal to study medicine. He soon decided that he didn't like the profession, and changed his course to business. He studied under the best private professors in Montreal. He was well educated in the French language, and was considered one of the brightest among the French residents of Biddeford, where he had established himself in 1900.

Willibald's first job in Biddeford was that of a clerk in the Smith Dry Good Company Store on the corner of Main and Franklin Streets. Shortly after, he accepted employment from the J.R. Libby Company, which was then located in the Sweetser Block on Main Street. In 1904, he acquired the undertaking and furniture business of the late Onesime Nadeau in the St. John's block.

Willibald Boisvert was a member of the St. Jean Baptiste Society. He was considered a leader, and was always in demand for advice. He was well versed in parliamentary law, and was elected and then

reelected President of the Society for an unprecedented five terms. This had never been done before.

Willibald was also President of the Circle Frontenac, a member of Union St. Joseph, and of the Institute. He was always very interested in the welfare of the city. He was active in politics of Biddeford, specifically in his last few years.

In November 1886, Mr. Boisvert returned to his native land for a few days, and on the 16th of the month married Alphonsine Roy in Montreal. The Boisverts became the parents of eight children. Five of them were still living at the time of his death: Ulrica, known as Sister Delores – attached to the convent in Dover, New Hampshire; Denise of Biddeford; Charles-Elie who lived in New Orleans; Rodolphe and Jeannette both of Biddeford.

At his passing, Willbald left behind two brothers, Napoleon and Norbert, of St-Jean-Iberville P.Q.; two sisters, Mrs. L.A. Girard of Biddeford; and Miss Annie Boisvert of Montreal. Willbald died at a very early age, on Thursday, January 18, 1912. He was only 44 years old, when he died at his home after a long illness. After a few days of untold agony, he passed on, most likely from a brain tumor.

On Sunday afternoon, the 21st, members of the St.-Jean Baptiste Society, Union St-Joseph, and Cercle Frontenac turned out in large numbers at the home of the deceased. The members of Painchaud's Band first marched to the Boisvert home. After viewing Mr. Boisvert, resting in a handsome casket, surrounded by many beautiful floral tributes, including a beautiful cross from John F. Emond, the undertaker.

At 12:55, the funeral procession left the Boisvert residence en route to St. Joseph Church. First in line was Painchaud's Band, then the members of the various societies, followed by a long line of carriages containing the mourners. As the funeral cortege approached the church,

the bell chimes of the tower tolled, and continued until all the mourners were seated.

The service was very impressive. Since it was a Sunday, the funeral service was allowed. On Monday a requiem high mass was celebrated. The body was then taken from the church, moved to the hearse that was waiting at the door. Headed by Painchaud's Band and escorted by the Society members, the procession proceeded to St. Joseph's cemetery on West Street. With members of the Societies acting as pallbearers, Willbald Boisvert was laid to rest.

Direct Line of Willibald Boisvert

Willibald Boisvert Alphonsine Roy	M: November 16, 1886 Montreal P.Q.
Onesime Boisvert Celeste Da Vignon	M: January 29, 1861 Stukely, Shefford County
Thomas Boisvert Marguerite Sevigny	M: November 8, 1824 St-Cesaire, Rouville County
Jean-Baptiste Boisvert Marguerite Janel	M: January 30, 1786 Baie du Febvre, Yamaska County
Etienne Boisvert Françoise Choret	M: June 2, 1749 Ste-Croix, Lotbiniere County
Etienne Denevers dit Boisvert Anne Picher	M: April 13, 1720 Laneuville contract (Ste-Croix)
Etienne Denevers Jeanne Lemay	M: Around 1688 Lotbiniere (Lotbiniere County)
Etienne Denevers Anne Hayot	M: October 28, 1659 Quebec
Etienne Denevers Agnes Luosbisic	of Espinay, Ancestral Province of Champagne, France

Étienne Denevert dit Bretigny (c.1627-1678)

Son of Étienne Denevers and Agnes Luosbicse of Espinay in Champagne, he contracted marriage (contract missing) before the notary, Godet, on Tuesday 1 October 1652, with Anne Hayot. She was baptized on Thursday 26 July 1640. Anne was the daughter of Thomas Hayot and of Jeanne Boucher. Étienne and Anne were married on Monday 28 October 1652. Of their union came five children.

Étienne was in New France by 1649, since he became godfather in Trois-Rivières on 15 January 1650. In their marriage contract, Étienne's future in-laws promised to lodge and feed the newlyweds for one year, and in addition give them 800 livres. Étienne and Anne were in Sillery, where on the 14 of May 1654, Étienne associated himself with his father-in-law and Jacques Leber dit Larose to make a voyage to Acadia to sell merchandise. He agreed to share expenses and profits.

On the 20th of September 1624, he bought from Julien Quintin a piece of land of 2 arpents frontage by 20 arpents deep in Saint-François-Xavierat the cost of 250 livres. The Jesuits conceded to Étienne on 10 October 1660, another piece of land, consisting of three arpents of frontage in this same seigneurie. On 12 July 1661, with several other habitants of Sillery, Étienne signed a transaction through private agreement with the Jesuits. .Jean Guyon surveyed his land on 15 November 1662. In the census of 1667, Étienne he had been continually living at this location. He also owned 4 horned beasts and 12 arpents of valuable land.

On 7 July of the same year, Jean Routhier owed him the sum of 200 livres. Étienne sold to this same Routhier, on the following 17 July, for the price of 700 livres, the land and house he had purchased from Julien Quentin in 1654. He owed on 29 January 1669, 116 livres and 11 sols for merchandise to Charles Aubert de la Chesnaye. He transferred this money to Aubert, from 200 livres given to him by Routhier for money owed to him. On the first of June 1670, he transferred to Jean Grignon de la Rochelle, the sum of 80 livres, again owed to him by Routhier. He presented himself to the Provost of Quebec on the following 24th of November against his father-in-law, Thomas Hayot. Hayot was found guilty, and ordered to turn over 119 livres to Étienne as an inheritance from the late Jeanne Boucher, Étienne's mother-in-law. On the 7th of December he called for Jean Migneron to leave the residence acquired from Thomas Hayot.

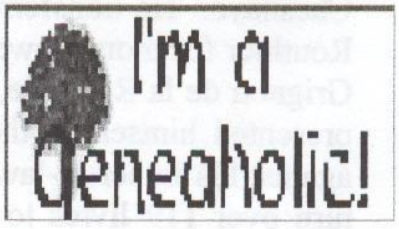
Étienne discharged the debt of 700 livres against Jean Routhier on 12 January 1671. He surrendered all claims to his father's inheritance on 1 May 1671. Claude de Bermen, who was guardian to the minor children of Jean de Lauzon, conceded to Étienne on the 8th of October 1671, a piece of land of two arpents of frontage by forty arpents deep in Lauzon. Through an understanding, Étienne settled all the debts of the rents for this land for 14 livres on 4 June 1674.

He then settled in Lauzon. On 8 October 1675, Étienne rented to Denis Jean, for a period of 6 years, his land in Saint-François-Xavier de Sillery in exchange for thirty minots of wheat and a thousand dried eels. The following 21st of October, Étienne bought from his brother-in-law three quarters of an arpent of land next door to his residence in Sillery, at the price of 90 livres, and then sold it for 200 livres to Denis Jean on 6 August 1676..

On 13 July 1676 the Sisters of Charity rented to Étienne their fishery of Platon de Saint-Croix for five years at 60 livres per year. As long as he was the guardian of Jean-Baptiste and François Pain, Étienne promised, on 7 December 1677, to pay 300 livres to Pierre Masse who gave up all claims to the inheritance of his wife, and of the goods of Marin Pain. As guardian of Jean-Baptiste Pain, Étienne on the 27th day of June 1678, authorized Michel Desorcis, for a sum of 120 livres, to work on the land of his young protégée in Dombourg,.

It was not long after that Étienne died, since his wife, Anne Hayot, contracted to marry Léonard Debord on the following 7th of December. Anne proceeded to have the notary, Duquet, inventory Étienne's goods on the 12th of April 1679.

Genealogy
Genealogy begins as an interest,
Becomes a hobby;
Continues as an avocation,
Takes over as an obsession,
And in its last stages,
Is an incurable disease.
--Author Unknown



Growing Up In Canada

By Camille Bolduc

When I was ten years of age and my brother Andre eleven, we read how we could make spruce beer, which was a well known tart soft drink in Quebec at the time. One day we went to our favorite play ground on the side of a brook bordered by evergreen. We lit a fire and boiled the evergreen branches, adding sugar and other ingredients. We cooked it for some time and then decided it was time to taste. We found it awful! Sometime after that experience we realized that we had boiled cedar branches instead of spruce.

When I was very young I remember seeing my mother pouring milk into a saucer and putting it on the floor for the cat to enjoy. A minute or two later I saw my kid sister crawl to the saucer, push the cat away and start lapping the milk herself.

It was during the fall months about two years later, that same cat became very sick and aggressive, giving my father no other alternative but to put him away. He went into the back yard with the cat and a revolver and ended the cats life right there, but not before the animal scratched him deeply on the cheek and forehead. He left the dead animal in the snow and went back to the house so that my mother could treat the wounds. The following day my brother and I decided that the cat was cold and should be taken care of. We brought him in the garage and dropped him in a large tub on the work bench in which my father had stored the alcohol from the cars radiator, as the road could not be used by an automobile during the winter season. My dad had warned us previously not to put our hands in the liquid as it would burn them very painfully, thus our thoughts were to warm up the cat. Relating that experience to my brother a few years ago, I was wondering what was the reaction of my dad in the spring when he found the dead cat. My brother did not remember being my accomplice in the cat story but he recalled the reaction of "Pater>" (Father in Latin)

On Andre's twenty-fifth wedding anniversary, I was requested to make a speech because not only was I his brother but his friend as well. I remember telling the audience that Andre and I were very privileged at the time of our youth. We had a pool in our back yard, nothing elaborate, just a plain large metal tub that mother filled with water from the faucet and sat both of us in the tub. In the beginning the water was quite cold but in no time at all we were very comfortable as Andre always had trouble to control his bladder!

I started school a month after my fifth birthday. Years ago at a family reunion consisting of all adults, I narrated the ritual that our mother performed each morning as she got us ready for school. She first made sure we went to the toilet, that we had our mittens, then she would blow the nose of my brother Roger, next have Andre blow his nose, and finally I blew my nose into the mucus left by my brothers. Of course it was meant to be a joke but to this day I regret mentioning it as mother who normally had a good sense of humor simply did not take it well at all and reacted vocally and sharply.

When I was ten and Andre eleven years of age, our twenty-four year old sister, had a diploma in music and decided that she was going to teach us to play the piano. In the beginning she made us aware of the keynote, then a short piece of music in a book which we had to practice ½ hour everyday. In less than three days, I decided that I hated that occupation and tried to think of a way that I could get out of it. Then I came up with an easy solution. I just wrenched out the

page of the music book that Andre and I were supposed to practice from, and flushed it down the toilet. My reasoning was that either Andre or I could have done the deed, but we would both deny it, so who was the guilty one? There were no more lessons for either one of us for which we both rejoiced.

I remember my father telling us that if we could put a little bit of salt under the tail of a bird, we could catch him. How many times we tried but the bird always flew away before being taken prisoner.

Skating was a healthy sport that we enjoyed as long as we did not over do it. When Andre was about thirteen years of age he skated down the river which was like a mirror at that time. He and his friend went all the way down to the next town which was about ten miles, then they had to come back home again. Andre did not quite make it home but collapsed on the porch of a family about one mile from our home. The family knew who Andre was so they called our home. Andre was so burned out that he couldn't talk or raise an arm or a leg. My parents sent a taxi to bring him home and my father carried Andre to his bed where my mother undressed him and let him sleep. My brother woke in the morning with no trace of his escapade.

There was a huge dam on a brook about 1/4 mile from home where my brothers and I went swimming, morning, afternoon and night all summer long. None of us were elegant swimmers but we did enjoy the water tremendously. That dam was exactly 32 feet deep and often Andre let himself sink way down to the bottom and came back to the surface with a handful of mud to prove it. I tried often but couldn't go deeper than ten feet and came back to the surface just like a wooden log.

During the summer months there was a ritual whereby the last one in the water was called "Poule Mouillee." (Wet hen) or the equivalent of a rotten egg. My brother Roger was always the "Poule Mouillee" as he was slow to undress. I was always the first in the water. One day Roger and Andre went to the dam where both of them had their bathing suits on and were teasing me that this time I would be the "Poule Mouillee." I kept walking and squawking about the unfairness of the situation then when close enough I just dove in the water from the high bank, with all my clothes on, shirt, shoes, trousers and even my Mickey Mouse watch. As it turned out, Roger was still the "Poule Mouillee."

Years ago Roger was visiting me with his family of four kids and we went to Old Orchard Beach. My nieces and nephews enjoyed the day along with my own kids. My brother and I were sitting on a blanket and watching the kids play in the water. We were remembering the life of our youth and the title of "Poule Mouillee." All of a sudden Roger stood up and walked a few paces towards the ocean stating that this time I would be the "Poule Mouillee." I looked at him, advising him to take a few more steps then asking him if he had enough of an advantage in beating me, and getting all wet before me. He acknowledged that it was so. I got up and ran after him and he not thinking of the waves, tried to advance up to his knees before throwing himself in the water. The second I reached the waters edge I threw myself on my belly and the wave covered me immediately so my brother was still the "Poule Mouillee." We were both kids again!

I was about six years old when my father told my brother and I that there were tracks of hare in the yard and if we were to install a brass wire collar we could most likely catch some of them. Of course not knowing how to do it my dad was very cooperative and did show us where the good spots would be. Almost every morning we were very pleased and proud to bring in the

house a rabbit and my father said how happy he was that we would have rabbit meat for the next meal. Of course it was always the same frozen rabbit that we found, but we did not realize this until much later in life.

When we boys were very nasty, my mother would put us in a full size cellar for a short period of time, which was very frightening and we made all sorts of promises to get out of there. One Fall when I was five or six years old, my brother and I caught a neighbors hen in our garden and we put her in the cellar through the outside door and then forgot about it. We were in bed at night when my father decided to start a fire in the furnace and when he came back up stairs from the cellar, he said to my mother, "Tell me, Marie Louise, how come there is a hen in the cellar?" I don't remember if there was any question about it the following day but it was that episode that I learned my mothers name. We kids and even our dad, always called her "Maman" (mama)

The following summer, my father drove the family, nine kids and our parents in the 1929 Buick to a town about thirty miles from home, to visit a farmer of his acquaintance where wild raspberries could be picked. The three younger boys were more interested in visiting the barns and looked at all those strange animals, horses, pigs, sheep, cows etc. Entering in the large stall where they kept the calves I never noticed the wet dung on the floor and I landed on my back in it. My mother washed me the best way she could but imagine the smell that my family had to endure in the car on the way back home.

CASCADE LODGE & CABINS

Submitted by: Jim Leary of Saco, taken Abt. 1930, Located on Route 1, Saco, ME.

The following has appeared in the student newspaper VOX POPULI at the Cégep Andre-Laurendeau (Montréal) in March of 1995.

These are real compound names that have been or are being used in Québec.

These names or the following is not translatable. One needs a knowledge of the French language to understand the hilarious combination or play on words.

For your pleasure. Submitted by Gilles E Auger #728

20- Labelle-Binette. Qu'y soit beau ou non y va s'faire niaiser.
19- Lavoie-Ferré. Toujours le train-train quotidien.
18- Desjardins-Fleury. Profession: Jardinier.
17- Dupont-Davignon. Danse t'il tout en rond ?
16- Boileau-Desfossés. Pas ben ben hygiénique.
15- Jetté-Lapierre. Que celui qui n'a jamais péché...
14- Morand-Voyer. Y'é souvent malade de boisson.
13- Tétreault-Cauchon. C'est pour ça qu'aucune fille ne veut sortir avec.
12- Lalumière-Dufour. Elle est toujours dans des endroits HOT et est facile à allumer.
11- Sanschagrins-D'amours. Tout va bien dans sa vie de couple.
10- Legros-Rathé. C't'un hostie d'loser !
9- Laporte-Barré. Il oublie souvent ses clés.
8- Lebeau-Fyfe. Pourquoi est-ce qu'à chaque fois que je rencontre un beau gars, y'est aux hommes ?
7- Legrand-Brulé. Pyromane victime d'un accident de travail.
6- Beausoleil-Brillant. Y'est bright !
5- Leboeuf-Hachey. Y'a d'l'avenir dans l'McDo.
4- Hétu-Guay. Non, chu straight !
3- Viens-Sansregrets. Il trompe sa blonde sans remords.
2- Lemoyne-Allaire. Un exibitionniste.
1- Parent-Dostie. Mets-en, pour nous faire hériter de noms composés aussi idiots.

Auclair

When I retired in October, 1999 I needed something productive to do and began work on my own family genealogy. I mentioned this to my husband's niece who told me that she was curious about her own family history. So, having finished work on my own family, I began to work on the Auclair genealogy once again, which had been started by my husband's cousin in 1984. He died in 1998. My niece had told me about the Auclair Association in Quebec that has a website, so I looked at their website and contacted them for additional information on the Auclair families. I purchased their Male Repertoire booklet for the period 1696-1950. They invited my husband and me to their annual meeting in June of that year, so I entered all of the data from their Repertoire into my database and took a printed copy for them to use. I was very surprised to find that they did not have a database and they were not interested in the female descendants. They were only interested in finding the lost and unidentified male Auclair's because so many had left Canada to live and work in the United States and they had lost contact with most of them. They realized that there were probably thousands of Auclair's that they were not aware of and they asked me if I would be the liaison between them and the Auclair's in the United States. So that was really the beginning of a very big project.

About two years ago, I also was able to convince them that they should be interested in every Auclair and not only the male Auclair's who married because the females and the males who did not marry were also a part of the family. They agreed. As a result, my Auclair database began with about 5,000 people in it and I I have over 27,400 individuals in it today. After I consented to be the liaison, I got on the Internet and began to offer help to any Auclair or descendant of an Auclair who was looking for their roots. I never envisioned that the name Auclair could be spelled so many different ways (Auclair, AuClaire, EauClaire, O'Clair, O'Clare, O'Claire, Ouclair and Louclair to name a few). And, then there was the "dit" name of Leclerc. Some of the Auclair's changed their name to Leclerc in the 18th and 19th centuries. When the families came down from Canada, due to the language barrier, the name took on various spellings due to the fact that many were illiterate and the census takers and other public officials spelled the name as it was pronounced. The O'Clair's here in Maine are part of the Auclair family. My husband likes to say that they thought they were Irish. One family in Wisconsin was spelled as O'Clair in the 1860 federal census, but one of the descendants later felt that the name was spelled incorrectly and that it should probably be spelled as EauClaire, like the city of EauClaire, WI. And, when one Leclerc married a woman in upstate New Hampshire who was not French, she was sure that the name was spelled incorrectly and so she and her husband changed to name to Leclere. In fact, among her husband's siblings, the name is spelled as Leclerc, Leclere and Leclaire. There is even one Auclair branch that is not really Auclair at all. Joseph Theriault's mother married Achille Auclair. He kept the name Theriault until after he and his wife began their family but, from what I understand, he was called "bull" and therefore changed his name to Auclair.

But, after awhile, it became apparent that the Auclair database was getting to be very large and it might be a good idea to publish a book on the Auclair Genealogy and

Family History. The Auclair Association in Canada is very excited about this, although it will probably be another two to four years before it is ready for publication. Nevertheless, I now correspond with members of the family from at least 20 states and from almost every province in Canada and enjoyed helping countless Auclairs to find their roots when they hit a brick wall. In fact, one of them was the EauClaire family from Wisconsin. They had been trying to find their connection for a few years. Finally, one of them found an old family bible and in that bible it had the names of their first ancestor who had come down from Canada. The husband's name was Isaac and the wife's name was Marceline Lamoine. We finally made the connection by checking the "dit" names. Lamoine was a misspelling of Lemoine, Lemoine was a "dit" name for Guyon and Guyon was a "dit" name for Yon. I did have an Isaac Auclair and a Marcelline Yon in my database and from there I got help in Canada to find the children they had before they came to the United States. The names of the children matched except for Hubert, who was listed as Robert on the federal census. I have since found Robert's death record and confirmed the date of birth and parent's names. Of all of the children of Isaac Auclair and Marceline Yon, all of them spell their name as O'Clair with the exception of that one family. I have since made contact with every branch of that family with the exception of Mary, the daughter. For the descendants of the Theriault family whose ancestor changed his name to Auclair, a special section of the book will be devoted to this family so that their descendants can find their roots, at least as far back as Joseph Theriault, the one who was responsible for the name change.

I have found that generally if I can get the family back to an ancestor in Canada that I can get them back to France. To date, there is only one family who was traced back to Canada whose ancestors I could not trace back beyond that and that is because there is no record of their ancestor's marriage. Usually, the children's godparents are relatives and I have sometimes been able to make the connection in that way even if I don't find the marriage, but for this particular family, there was no Auclair who a godparent to any of the children. If the husband's name had been unusual, it would also have been a help, but in this case his name was Joseph. Since beginning my research on the Auclair family, in addition to corresponding with people from all over the United States and Canada, I now have purchased a microfilm reader and printer and conduct research on the Auclair family in my own home from microfilms that I purchase. I also am doing a certain amount of research on the Hamel and Blanchet families because they were my grandparents.

Genealogy is a great history lesson. In fact, it is better than reading a history book because it relates to your own family. When I publish the book on the Auclair Genealogy and Family History it will have some stories about some of the ancestors. Like any family, the Auclair family has the good and the bad. We have scientists, artists, farmers, laborers, accountants, lawyers, judges and we also have criminals. Our French-Canadian ancestors have fought in every war since the beginning of the Civil War and they have traveled throughout the world. One of our EauClaire's was in China at the time of the Tianenmen Square riots and another was fishing in a boat in Long Island Sound when a passenger

plane crashed into a residential area only a few weeks after 9-11. But, I believe that tracing the family roots will become more difficult as the years pass because there are so many children whose parents never marry and unless there is someone who makes an effort to record those children into the family tree their descendants may hit a brick wall when they try to trace their family roots in later years. The time to work on the family genealogy and history is now while some of the older members of the family are still alive who remember names, dates and stories. It is very important to capture it while you can.

Nancy Auclair, member, modested@adelphia.net

Rules and Regulations

By Geiger, 1872

Office employees will daily sweep the floors, dust the furniture, shelves, and showcases.

Each day fill lamps, clean chimneys, and trim wicks. Wash the windows once a week.

Each clerk will bring in a bucket of water and a scuttle of coal for the day's business.

Make your pens carefully. You may whittle nibs to your individual taste.

This office will open at 7 a.m. and close at 8 p. m. daily except on the Sabbath, on which day it will remain closed.

Men employees will be given an evening off each week for courting purposes, or two evenings a week if they go regularly to church.

Every employee should lay aside from each pay a goodly sum of his earnings for his benefits during his declining, so that he will not become a burden upon the charity of his betters.

Any employee who smokes Spanish cigars, uses liquor in any form, gets shaved at a barber shop, or frequents pool or public halls will give a good reason to suspect his worth, intentions, integrity and honesty.

The employee who has performed his labor faithfully and without faults for a period of five years in my service and who has been thrifty and attentive to his religious duties and is looked upon by his fellow men as a substantial and law-abiding citizen will be given an increase of five cents per day, providing a just return of profits from the business permits it.

And you thought the rules of today's workplaces were tough!

70e Anniversaire de la Croix du Chemin

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Photo submitted by Catherine Pouliot Trent - crt@mpdu.com

70e Anniversaire de la Croix du Chemin
(70th Anniversary of the Cross of the Road).
"La Feuille d'Erable, jeudi, 10 Sept. 1970".

Taken in the parish of Plessisville, Canada, on Mr. Maurice Bibeau's farm.
Article written in french, translated somewhat simply for explanation,
by: Jane Rossignol

Mr. Maurice Bibeau said a few words on the occasion of the 70th anniversary and paid homage to Mr. Rosaire Pouliot, "l'auteur de la croix" (responsible erecting cross) & his brothers Mr. Elzear & Arthur. He also said that this celebration comes at the same time as his passing on the farm to his son Marc Bibeau. "J'ai fait mon devoir et je souhaite bonne chance a celui qui me remplacera sur ce sol benit." (" I have done my duty of keeping this cross and wish good luck to who takes my place on this holy land.") Many masses have been celebrated at this site, & on this day the Rev. Pere Trepanier c.s.c. officiated the celebration. Rev. Trepanier explained the history of this cross; that Mr. Rosaire Pouliot, being a carpenter, had built and erected this cross on his farm in Aug. 1900 as a great gesture of faith and thankfulness of many great harvests just as his ancestors "the pioneers de la Nouvelle France" had done. "La croix, c'est un sign du Chretien, c'est le chemin qui nous mene a la gloire" (the cross is a sign of a good christian and the road the way to glory).

The genealogy of the Pouliot family as well as the date of erection of the cross is engraved at the base. Mr. Maurice Bibeau inherited the ancestral land at 23yrs. His children are: Lucette, Real, Marc & Jules.

Persons attending this ceremony : Mr. & Mrs. Quirion de Thetford, Mr. & Mrs. Ernest Pouliot de Portland, Me., Mr. & Mrs. Onevil Poisson de Amesbury, MA., Mme Laura Rheault de Lowell, Ma., Mr. & Mrs. Bernard Pouliot de Montreal, Mr. & Mrs. Emile Bibeau de Montreal, Mr. & Mrs. Fernand Jacques de Montreal, Mr.& Mrs. Laurent Isabelle de Monteal, Mr. & Mrs. Gerard Marchand de Sherbrook, Miss Diane Pouliot de Montreal , Mr. & Mrs. Aruele Brassard de Plessisville.

1 Michel Pouliot
. +Jacqueline Laurens
..... 2 Jean Pouliot 1602 -
..... +Jeanne Josse-Joseph 1606 -
..... 3 Charles Pouliot 1628 - 1699
..... +Francoise LeMeunier 1653 - 1702/03
..... 4 [1] Charles Pouliot 1668 -
..... +Marie Chabot - 1703
..... 5 Marie-Francoise Pouliot 1691 -
..... 5 Marie Pouillot/Pouliot 1692/93 -
..... 5 Jeanne Pouliot 1695 -
..... 5 Marie-Madeleine Pouliot 1697 -
..... 5 Charles Pouliot 1699 -
..... 5 Francois Pouliot 1701 -
..... 5 Andre Pouliot 1702/03 -
..... *2nd Wife of [1] Charles Pouliot:
..... +Genevieve Crepeau 1684 -
..... 5 Genevieve Pouliot 1704 -
..... 5 Marguerite Angelique Pouliot 1706 -
..... 5 Innocent Pouliot 1709 -
..... 5 Marguerite Pouliot 1711/12 -
..... 5 Jean Pouliot 1715 -
..... 5 Marie-Josephe Pouliot 1717/18 -
..... 5 Nicolas Pouliot 1720 -
..... 5 Charles Pouliot 1722 -
..... 5 [14] 15 Pierre-Francois Pouliot 1709 -
..... +Marie-Anne Audet 1712 -
..... 6 [13] 31Francois Pouliot
..... 7 [15] Philippe Pouliot
..... +[3] Genevieve Roberge
..... 8 [4] Jean-Baptiste Pouliot 1830 - 1894
..... +[5] Celine Moreau - 1916
HE ERECTED THE CROSS ..... 9 [2] Joseph-Rosaire Pouliot 255 1876 - 1949
..... +[6] 256 Aurore Amada Bergeron - 1910
..... *2nd Wife of [2] Joseph-Rosaire Pouliot 255:
..... +[7] Georgette Landry - 1956
..... 9 [8] Elzear Pouliot
..... 9 [9] Arthur Pouliot
..... 9 [10] Belzemire Pouliot
..... 9 [11] Lucias Pouliot
..... 9 [12] Elizabeth Pouliot
..... +[16] 32Marie-Louise Cabot
..... 7 [17] Phillipe Pouillot/Pouliot

THE ROMAN CATHOLIC DIOSECES OF PORTLAND, MAINE 1853 TO 2003: ITS HISTORIC ORIGINS AND THE ROLE OF MAINE FRANCOS IN ITS GROWTH AND LONG-TERM STABILITY

By Frederick J. Soucy
2nd Vice-President,
Franco-American Genealogical Society of York County, Maine

This July of 2003 marks the 150th(sesquicentenial) anniversary of the founding of the Roman Catholic Dioceses of Portland, Maine. It was the existance of this important Roman Catholic institution that made possible the founding of the now-familiar ``French'' Catholic Parishes throughout central and southern Maine, all during the same 40 to 50 year time period following the American Civil War. And yet, the 150th anniversary of the Dioceses seems to be relatively obscure or even forgotten about within the Maine Franco community.

In the following pages, I will attempt to relate the story of the events that led to the creation of the Portland Dioceses, and briefly relate to you the vital role that the Maine Franco community has played in the growth of, and the lasting success and stabilization of, the Roman Catholic Dioceses of Portland, Me., and the modern Roman Catholic Church of Maine in general.

PART I: THE CATHOLIC CHURCH IN MAINE, 1784 to 1848

(A) *The First French-Catholic Presence in Maine, 1604 to 1759*

To begin, I will briefly review the initial presence of the Roman Catholic Church in Maine, which occurred during the existance of the New France colony in Quebec and French Acadia in the Maritimes. Most of us are already familiar with this subject, so I will be brief.

As we all know, the story of the Catholic Church in Maine begins in 1604-1605 at the Sieur de Monts/Champlain colony on St. Croix Island. 2 priests were part of the original colony, with Father Nicholas Aubray being credited as performing the first Mass on the island. However, as most of us know, the colony was moved after the winter across the Bay of Fundy to the area known as Port Royal. For the next 150 years, the presence of the French within modern Maine consisted primarily of Catholic Missionary missions among the native Abenakis.

I will now list these missions, most of which most Francos are more than familiar with: the failed Jesuit Mission Colony on Mount Desert Island during the summer of 1613; the Capuchin and Jesuit missions at Norwidgewock on the Kennebec River in the Skowhegan area; the Jesuit Mission among the Penobscots at Old Town; the Jesuit mission among the Passamaquoddies in the Eastport/Calais region; and the mission/fort at Pentagoet(modern-day Castine), the only one of these that came close to being a true colony, especially during the residence of the 1st Baron de St. Castin.

Unfortunately, there is no direct connection between these early French Catholic Indian missions and the modern Catholic Church in Maine. Following the surrender of the New France colony to the English in 1760, the French missionary priests fled their missions and returned

to France. These French priests really did not have any choice. In addition to preaching the Catholic Faith among the native Abenakis, these priests also encouraged their Abenaki converts to attack the ``heretical'' English settlements during the 4 English vs. France wars from 1689 to 1760. These English ``heretics'' were not known to forgive and forget such acts, the best example being the 1724 Massachusetts expedition that killed Jesuit Father Sebastien Rale at his mission at Norwidgewock.

B). *Early Foundation of the Modern Catholic Church in Maine: 1784 to 1796*

The story of the modern Catholic Church in Maine actually begins after the establishment of the United States as an independent country. Among the 13 original colonies that became the 1st 13 states, only Maryland openly welcomed Roman Catholics. During the early years of the USA under the Articles of Confederation, there was only 1 Catholic Dioceses, the Diocese of Baltimore under the guidance of Bishop John Carroll.

In 1784, Maine's 2 remaining Abenaki tribes, the Penobscots and the Passamaquoddies, still retaining loyalty to their Catholic Faith, sent a request to Bishop Carroll in Baltimore, asking for another ``black robe,'' having ben without one for 25 years. Included with this wriiten request was the original crucifix of Jesuit Father Sebastien Rale. Bishop Carroll was able to send St. Sulpician Father Francis Ciquad, who was able to service the spiritual needs of the 350 Penobscots and the 150 Passamaquoddies for the next 10 years.

Re-establishing former Indian Missions alone would not lead to the establishment of a thriving Catholic Church. The true roots of the modern Roman Catholic Church in Maine, and in fact, the entire 6 state New England Region, originated in Boston. During the late 1780's and early 1790's, refugees from the French Revolution were the first Bostonians to celebrate a Catholic Mass legally in the capital of Puritanism. In August 1792, Father Carroll sent the newly-arrived French Revolution refugee Father Francis Matignon to Boston to service this tiny group of Catholics as Vicar-General of New England. Through Father Matignon's efforts over the next 4 years, the number of Catholics celebrating Mass in Boston grew to nearly 500 people.

C).*Bishop/Reverend Jean Louis Lefebvre de Cheverus: the true Founding Father of the Modern Catholic Church in Maine*

It would be another French Revolution refugee priest who would eventually lay the successful foundation for the modern Roman Catholic Church in Maine. Father Jean Louis Lefebvre de Cheverus (1-28-1768 to 7-19-1836), the future Bishop of Montauban and Cardinal Archbishop of Bordeaux, arrived in Boston on October 3, 1796, assigned to serve his former teacher, Father Matignon. Father Cheverus aided Matignon in the construction of the first legal Catholic Church ediface in the 6 state New England Region, the Church(now Cathedral) of the Holy Cross in Boston.

In July 1797, Father Cheverus made the first of his soon-to-be annual 3 months missionary visits to the Penobscots in Old Town and the Passamaquoddies at Pleasant Point. Father Cheverus would make these regular 3 months visits for the next 7 years. During his 1798 visit to Maine, Father Cheverus was made aware of a tiny group of Irish Catholic immigrants who had settled on the coast in the Damariscotta/Newcastle area. On his return to Boston, Father Cheverus made sure to visit these 7 Irish immigrant families, and would do so for the next 6 years. The year 1804 found Father Cheverus halting his annual 3 months visits to Maine, sending Rev. James Romagne in his place. Earlier, in 1801, Father Cheverus was acquitted in Massachusetts courts, twice, of charges of illegally performing 2 Catholic Marriage ceremonies in Damariscotta, Maine(Maine was still part of Massachusetts at this time). Apparently, in Massachusetts, tolerance of Catholicism only applied to baptisms and conversions.

On April 8, 1808, Pope Pius VII in Rome created a new Catholic Diocese of Boston, one of the first 4 original subdivisions, to service all New England Catholics. Father Cheverus was named the first Bishop of New England, although there was a 2 year delay before this promotion could be implemented. During that 2 year interim, Father Cheverus, on July 17, 1808, dedicated the first true Roman Catholic Parish Church in Maine, which was also the first built by English-speaking Catholics in Maine, and the second Catholic Church built in New England, Saint Patrick, in Damariscotta.

As Bishop of New England, Father Cheverus held the first Catholic Mass in the city of Portland, during the spring of 1822, for a small group of 22 Catholics. That same June of 1822, Bishop Cheverus aided Reverend Denis Ryan in the foundation of St. Denis Parish in Whitefield, northeast of Augusta. Of course, as Bishop, Cheverus' duties required him to spend more time all over New England, so his personal visits to Maine became far less frequent.

In 1823, Bishop Cheverus was recalled to France by the restored Bourbon Monarch King Louis XVIII, to become Bishop of Montauban. The sole reminder of Bishop Cheverus' efforts in Maine on behalf of the Roman Catholic Church in Maine is the City of Portland's Catholic Boys High School, named Cheverus High School in his honor.

D) 2nd Bishop of New England: Bishop Benedict Fenwick (1825-1846)

Maine's modern Roman Catholic Church continued its slow infancy growth during the Bishophoric of Benedict Fenwick, the 2nd Bishop of New England. When Bishop Fenwick replaced Bishop Cheverus, there were only 8 Catholic Churches in New England, of which 4 were in Maine: St Patrick in Damariscotta, St. Denis in Whitefield, and the 2 Indian Missions. In 1826, Bishop Fenwick sent Dominican Father Charles Ffrench(sic) to the Eastport area to erect a new parish church for the small Irish immigrant community and the Pleasant Point Passamaquoddies. In 1827, Fenwick made his first Episcopal visitation to Maine, visiting all 5 Catholic parishes, and also celebrating the first Catholic Mass held in Saco.

On August 11, 1833, Bishop Fenwick, with the assistance of Father Ffrench, dedicated the first true Catholic Parish Church in Portland, Saint Dominic's. In July 1834, Bishop Fenwick founded the Irish Catholic Colony of Benedicta in Aroostook County, and it was this colony that introduced the potato to the Aroostook area. In 1835, Fenwick

dedicated St. Joseph Parish in Eastport, the same parish he had sent Father Ffrench to organize 9 years before. On August 4, 1838, Fenwick dedicated a parish in Gardiner, but this parish did not last long. On November 10, 1838, Fenwick dedicated St Michael's Parish in Bangor. By Bishop Fenwick's death on August 11, 1846, the infant modern Roman Catholic Church in Maine had taken solid root.

E) *The Madawaska/St. John River Valley*

In actuality, there was 1 more Catholic Church parish within the current boundaries of the State of Maine during Bishop Fenwick's tenure. In 1838, French Quebecois and French Acadian settlers along the west bank of the St. John River dedicated St. Bruno's Parish, located in current-day Van Buren. At this time, this section of Maine was still part of Canada, and this new St. Bruno Parish was part of the Diocese of Quebec. Thus, this first Franco Parish played no role in the early foundation of the Roman Catholic Diocese of Portland.

Even after the 1842 Webster-Ashburton Treaty, which gave most of the current area of Aroostook County to Maine, St Bruno's Parish was still not included in the Diocese of Boston. From 1842 to 1870, St. Bruno's was part of the Diocese of St. John's, New Brunswick, as was its fellow Franco Parish in Aroostook County, Ste. Luce in Upper French--ville. In 1870, both of these Franco Parishes in Aroostook County were finally attached to the Diocese of Portland.

II) THE FIRST FRANCOS IN CENTRAL MAINE, AND THE NEW ROMAN CATHOLIC DIOCESE OF PORTLAND, MAINE

A) *French-Canadian Immigrants in Waterville and Old Town, 1835 to 1853*

Most studies dealing with the French-Canadian Immigration Wave into Maine for the most part emphasize the post-Civil War wave, which did account for at least 90 to 95% of Maine's Francos outside of Aroostook County. In doing so, the true pioneering French-Canadian Immigrants to Maine proper have been ignored. During the time period between 1835 to 1850, approximately 1000 French-Canadians from Quebec found their way south into Maine, settling in the Waterville and Old Town areas. These mere 1000 Francos ended up organizing the 2 oldest Franco ``national'' Catholic Parishes in the State of Maine outside of Aroostook County. These two early Franco parishes would also be the first Franco parishes to be under the jurisdiction of the Diocese of Portland.

French Quebecois from Beauce started settling in the Waterville area around 1835, coming down from Quebec by way of the ``Old Canada Road.'' The pioneers in this effort was the family of Jean-Bte. Mathieu and his wife Sarah Dostie(my gr.-gr.-gr.-great grandparents). By 1850, around 350 French Quebecois from Beauce were calling Waterville home.

The Old Town area attracted the remainder of those early pioneering French Quebecois Immigrants, drawn by employment opportunities offered by the area's water-powered sawmills. These Old Town sawmills provided much of the lumber which was shipped around the country through the port of Bangor, 10 miles to the south. As a result, Bangor was the nation's leading lumber export port during that time period. This fact was also the reason why enough Irish immigrants came to Bangor for jobs, and were able to establish their own Catholic parish, St. Michael's.

B) *Father John Bapst*

1000 Quebecois in Maine could not do without their Catholic Faith for an extended period. In Waterville, St. George de Beauce's Father Moise Fortier made annual visits. In Old Town, the newly-arrived French Quebecois could either travel to St. Michael's in Bangor, or visit Indian Island, just across the Penobscot River, when the Penobscot Tribe had one of their missionary priests visiting. It was the most famous of these missionary priests that ended up creating new French ``National'' parishes in Waterville and Old Town.

Swiss-born Jesuit Father John Bapst(1815-1887) was originally assigned to act as the Jesuit's missionary among the Penobscot Nation, the first Jesuit presence in Maine since the late 1750's. During his 2 years of missionary service, political intrigue within the Penobscots and the non-co-operation by the Maine Legislature in regards to an owed stipend, forced Father Bapst to find supplemental substinance by serving the pastoral needs of Old Town's white Catholics, the majority of whom were the newly-arrived French Quebecois immigrants. These early efforts on Father John Bapst's part proved to be the early foundation of the St. Joseph Parish in Old Town, whose start is generally dated around 1852. Father Bapst also made annual missionary visits to Waterville, where once again, his pastoral efforts were the foundation of the St. Francois de Sales Parish(the parish's early designation was St. John's).

In 1850, the political intrigue among the Penobscots caused Father John Bapst's reassignment, becoming a missionary priest serving all of Maine's Catholics from Waterville to Eastport. Over the next 8 years, (1850-1858) the continued pastoral efforts of Father Bapst and his assistant priests strengthened the embryonic parishes in Waterville and Old Town to the point of receiving official recognition status from the Diocese of Portland, including permanently assigned parish priests. He and his assistants also planted the embryonic roots of 3 additional parishes in the region. Father Bapst himself ended up as a symbol of dedication to the Roman Catholic Faith, as the victim of a vicious Anti--Catholic hate crime in the town of Ellsworth during October 1854. He recovered from that ordeal, and ended up being named the first president of Boston College. Today, Bangor Catholics honor the memory of Father John Bapst,S.J., by the name of the city's Catholic High School, John Bapst High School.

C) *Creation of the Roman Catholic Diocese of Portland, 1853*

The person who made it possible for Maine Catholics to celebrate the sesquicentenial of the Portland Diocese was New England's third Bishop, Rev. John Fitzpatrick. Between 1846 and 1853, Fitzpatrick made 7 separate visits to northern New England, 5 to Maine and New Hampshire, and 2 to Vermont. The facts gathered on these visits convinced Bishop Fitzpatrick that there were enough Catholics in these areas to warrant the creation of 2 additional sub-unit dioceses within the Boston Diocese (Boston would not achieve archdiocese status until 1875). Burlington would be the diocese for Vermont Catholics, and Portland for Maine and New Hampshire Catholics. Pope Pius IX in Rome officially confirmed the creation of the new Roman Catholic Diocese of Portland, Me. on July 29, 1853. At this time, there were 13 parishes within the new Diocese, and only 3 of these were in New Hampshire.

The embryonic development of the modern Catholic Church in the state of New Hampshire was quite similiar to that in Maine, but with some subtle differences. Although New Hampshire did have Abenaki tribes under Catholic influence, it did not have the resident French priests. In addition, all of the native tribes had fled New Hampshire for Quebec before 1720. Thus, in New Hampshire, the very first members of the modern Catholic Church were Irish immigrants and American converts. They were generally centered in Portsmouth, Dover, Claremont, Concord, and Manchester. There were some Francos who made their way to the Manchester area before 1850, but their small numbers paled in comparison to those in Waterville and Old Town.

At this juncture, it is safe to say that when the Diocese of Portland was created, its voice was overwhelmingly English and Irish, the exception being those 800 to 1000 French-Canadians in Waterville and Old Town. However, in the future, that fact would be dramatically altered, and the primary catalyst for this change would French-Canadian Quebecois immigrants, flocking to mill cities in both Maine and New Hampshire in the post-Civil War era. In fact, their numbers alone in New Hampshire would allow the creation of a separate Dioceses in the State of New Hampshire without adversely affecting the Dioceses of Portland.

III) THE ROMAN CATHOLIC DIOCESES OF PORTLAND AND MAINE FRANCOS: RAPID GROWTH AND STABILIZATION-1853 to PRESENT DAY

A) Effects of the Post-Civil War(1865-1920) French-Canadian Immigration Wave

During the 40 to 50 year period between the American Civil War and the end of World War I, a massive wave of French-Canadian Immigrants from Quebec made their way south to the mill centers of Maine and New Hampshire, providing the labor backbone for the majority of the mills. In New Hampshire, they transformed areas of cities and towns such as Berlin, Franklin, Laconia, Concord, Manchester, Nashua, Rochester, Somersworth, Dover, and Claremont into ``Little Canadas.'' In Maine, similiar transformations occurred in Augusta, Brunswick, Westbrook, our own Biddeford/Saco/Sanford, and increased previous presences in Old Town and Waterville.

Note that Aroostook County is not included in these listings. True, it had its share of immigration from Canada, but not in such a dramatic fashion as in those towns and cities further to the south. The St. John River Valley between Fort Kent and Van Buren had been Franco since the 1790's, and much of its immigration numbers resulted from people moving across the river. For those towns and cities further to the south in Central and Southern Maine, with the exception of Waterville and Old Town, there had been no previous connection or exposure to any French Canadian immigrants.

Their arrival in Maine and New Hampshire also dramatically affected the the Roman Catholic Diocese of Portland. With thousands of loyal Catholics anxious for the pastoral needs to be met, the Diocese was able to organize many more Catholic parishes in a far shorter time frame than before. A small example: by 1865, there were only 17 parishes in the Maine area of the Diocese, developed over 60 years. In the next 19 years, 15 parishes were added to the Diocese. 9 of those could be seen as majority Franco.

But all was not smooth in the organization of these new majority ``Franco'' parishes. The majority of the church hierarchy within the Diocese of Portland were Irish, and they brought with them a conviction that any new Catholic parishes be organized and open to all Catholics, not restricted to one particular ethnic group. This viewpoint was in sharp contrast to the newly arrived Francos. Having come from Quebec where all the parishes were entirely French, the new arrivals fervently hoped to recreate their familiar French Language parishes in their new home. The record clearly indicates that the Church Hierarchy lost this battle. That record is, of course, on our bookshelves, the published parish repetoires of all the familiar Franco parishes, all with history of French Language usage.

At the same time as the Francos were coming to Maine and New Hamp--shire, the immigration of other Catholics dwindled to a trickle. This makes it clear that the driving factor in the growth of the Diocese of Portland in the post-Civil War years were the French Canadian Immigrants from Quebec, and no one else. In addition, by 1870, all of Aroostook County was included in the Diocese of Portland, and nearly 100% of the County's Catholics were French Canadian. As it turned out, the Diocese would not see respectable numbers of non-French Canadian Catholics as new immigrants to Maine until the years following World War I. By then, the immigration wave from Quebec would finally be reduced to a trickle.

The best illustration of the strength and vitality brought to the Diocese of Portland by the Francos was the fact that the Archdiocese in Boston was able to create a separate Diocese in Manchester, NH without adversely affecting the existing Diocese of Portland. Without the newly arrived Francos, there would never have been a Diocese of Manchester.

B) Francos and the Growth of the Diocese of Portland: By the Numbers

The best way to illustrate the true impact Maine's Francos had on the growth of the Diocese of Portland is to list the addition of new parishes to the Diocese of Portland by decades, from 1870 to 1920, the usually accepted cutoff date for mass immigration from Quebec. During the 1870's, 9 new parishes were added to the Diocese of Portland, of which 7 were primarily Franco ``national'' parishes: Fort Kent's St. Louis; Biddeford's St. Joseph; Lewiston's St. Peter and Paul; St. David in Madawaska; St. Hyacinthe in Westbrook; and St Jean Baptiste in Brunswick. In the 1880s, 13 new parishes were added to the Diocese. Of these, 8 were Franco or partially Franco: Holy Rosary in Caribou; Ste. Anne in Lisbon; Notre Dame de Lourdes in Skowhegan; St. Augustine in Augusta; St. Michael in South Berwick; St. Patrick in Lewiston. Just in this 20 year period alone, Maine's Francos accounted for 68% of the new parishes added to the Diocese of Portland within Maine.

This trend continued for the next 20 years. During the 1890s, 20 new parishes were added to the Diocese. Of these, 12 were considered to be Franco or partially Franco, including: Notre Dame of Springvale; St. Ignatius of Sanford; Ste. Mary of Presque Isle; and St. Andre of Biddeford. By 1900, the Diocese of Portland estimated that there were 100,000 registered Catholics in Maine, and that at least 50% of these were Francos. At this time, Francos were still responsible for the very existance of more than 60% of the new parishes added to the Diocese.

During the first 10 years of the 1900s, 13 new parishes were added to the Diocese. Of these, 7 were primarily Franco or partially Franco, including: St. Louis of Auburn; Ste. Famille of Daigle; Ste. Mary of Lewiston; and St. Athanse and St. John of Rumford. During the 1910s, 12 parishes were added to the Diocese, of which 4 were partially Franco, including: Notre Dame of Waterville and Most Holy Trinity of Saco. By the end of 1919, there had been 67 parishes added to the Diocese of Portland since 1865, of which 38 were primarily Franco ``national'' or partially Franco, accounting for 56% of the new parishes. These numbers are a clear indication that the primary catalysts in the addition of new parishes to the Diocese of Portland were the Francos. In addition, the very location of these Franco ``national'' parishes was another clear indication of Franco responsibility for the new parishes. In many of these mill towns and cities, Francos were the only Catholics residing in these areas, and therefor, without the Francos, there would have been no Catholic parishes in these areas until much later on.

C) Maine Francos and the Diocese of Portland: The Post-Immigration Wave Years, 1920 - Present Day

In the post World War One years, most researchers agree that the immigration wave from Quebec to Maine essentially slowed to a trickle. The 1920s proved to be the last decade in which Francos were primarily responsible for parish creation. 25 parishes were added to the Diocese during these years, of which 10 were primarily or partially Franco. From this point on, the Francos primary role was to keep their parishes vital and thriving, essentially through their large birthrate.

It was during these same years that Maine finally saw the arrival of European Catholic immigrants, who ultimately were able to organize new parishes in smaller towns that had not seen Francos as residents. The acceptance of Francos within the Maine community had made Roman Catholicism accepted and respected within the state. The best evidence indicates that the last major anti-Catholic effort within Maine, the 1920s version of the Ku Klux Klan, was directed primarily against the Catholic newcomers and not the long-residing Francos.

However, the numbers of these new Catholic immigrants paled in comparison to those generated by the arrival of French Canadians from Quebec some 50 to 60 years earlier. During the 1930s and 1940s, only 8 new parishes were added to the Diocese, 3 of which were Franco, the last truly ``Franco'' parishes to join the Diocese: Holy Family in Sanford, St. Gerard in Grand Isle, and St John in St. John Plantation. Of these 8 new parishes, only 2 were added during the 1940s. No new parishes were formed during the 1950s, 4 in the 1960s, and the last parish to be organized joined the Diocese in 1975.

In 1952, state records indicated that there were 228,934 registered Roman Catholics in Maine, 60.8% of all registered churchgoers in the state, which at the time was listed as 376,427 individuals. Maine's population at that time was listed as 913,774, which meant that Maine's Roman Catholics alone accounted for 25% of the state's population. The majority of these Roman Catholics continued to be Francos. In 1963, the number of registered Roman Catholics in Maine was listed as 275,500, and with a state population of 969,265, Maine's Roman Catholics accounted for 28% of the State's population, with Francos continuing to account for the majority of the state's Catholic population.

D. The Diocese of Portland Today

In the current year of 2003, The Diocese of Portland states that it acknowledges the numbers of registered Catholics in Maine to be 234,000. The Diocese recognizes 136 parishes and 51 missions. Despite the decrease of 40,000 in 40 years, Roman Catholicism remains the #1 church in Maine, in terms of numbers of churchgoers.(In actuality, there are more Protestants than Catholics in Maine, but there is no 1 single Protestant Church) Francos continue to be the majority ethnic group among Maine Catholics, and in fact, it is their devotion and dedication to their Catholic faith that has brought Maine the reputation as one of the most rigidly Catholic leaning states within the 6 state New England region(Best example: the role the Diocese played in the debate over Gay Rights issues).

What can not be avoided is the distict possibility of continued decline of the numbers of registered Roman Catholics. The best records indicate that the Diocese has only lost 1 parish (Lille in Aroostook County during the late 1970s) and formed combined parishes in Rumford, Old Town, and Waterville, all for the usual reasons: lack of priests and an ever decreasing elderly population due to continued reduction of family sizes. However, despite the threat of ever increasing closure of parishes, the role that Maine's Franco community played in the growth and stablization of the Diocese of Portland cannot be ignored, and will always have a permanent place in Maine's religious history. From a cultural standpoint, the Maine Franco community represents one of those rare instances where 1 ethnic group bears primary responsibility for the growth and stabilization of a non-native established church.

E.) Conclusion

I hope I have been able to enlighten our readers over these last pages. Dedication to the Roman Catholic faith has been one of the major bedrock principles of Maine's Franco community over the last 150 years. The very reason why there was an established Roman Catholic Hierarchy in place when our great-grandparents came to Maine from Quebec has not been widely publicized, a curious ommission on the part of previous writers dealing with Maine Franco history. Additionally, the true impact that the Maine Franco community has had on the Diocese of Portland has not been widely publicized nor truly recognized. I hope that my efforts to bring these subjects to the surface may be just the beginning, and that other researchers will follow. We shall see.

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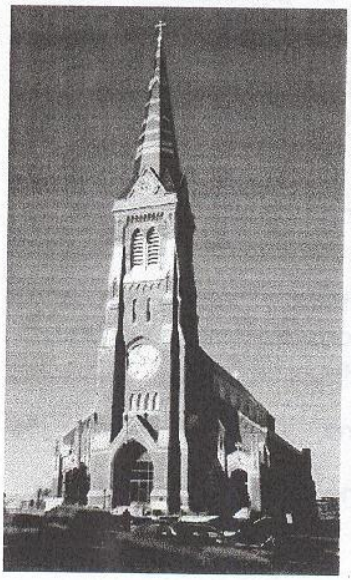
AUTHOR'S POSTSCRIPT:

Since the completion of my article, it was announced that sometime this fall, a new history of the Diocese of Portland was due to be put on sale. The Full Title:

``THE CATHOLIC CHURCH IN THE LAND OF THE HOLY CROSS, A HISTORY OF THE DIOCESE OF PORTLAND, MAINE''
authored by Vincent A. Lapomarda

This is going to be the 3rd Diocesian History published since 1853. It won't be just a history of the Diocese, but also a history of the entire Catholic presence in Maine since 1604.



St. Joseph's Church
Biddeford, Maine

Cathedral of the Immaculate Conception
Portland, Maine

THE MODERN ROMAN CATHOLIC CHURCH IN MAINE:

CHRONOLOGICAL ORDER OF PARISH FOUNDINGS, 1801 TO 1920

(The Franco Parishes will be boldfaced)

1801: Newcastle/Damariscotta--St. Patrick's, (Irish)
1818: North Whitefield--St. Dennis,(Irish)
1828: Machias--Holy Name,(Irish)
1830: Portland--St. Dominic,(Irish and converts)
1832: Bangor--St. Michael(until 1853)St. John, (Irish)
1834: Augusta--St. Mary's (Irish and converts)
Benedicta--St. Benedict,(Irish)
1838: Van Buren--St. Bruno,(French-Canadian), *not part of USA until 1842, not part of Diocese of Portland until 1870*
1839: Houlton--St. Mary of the Virgin,(Irish?),*not part of USA until 1842*
1842: Fort Fairfield--St. Denis,(Irish?,French-Canadian?), *not part of Diocese of Portland until 1870*
1843: Upper Frenchville--Ste. Luce,(French-Canadian/Acadian), *not part of Diocese of Portland until 1870*
1851: Waterville--St. John,(French-Canadian), until 1874
St. Francois De Sales, 1874-
1853: Old Town--St. Joseph,(French-Canadian),*until merger in 1992, no resident priest until 1862*

--------ROMAN CATHOLIC DIOCESE OF PORTLAND CREATED, JULY 1853------

1856: Portland--Immaculate Conception,(Irish and converts)
1857: Lewiston--St. John,(Irish and converts)
Rockland--St. Bernard, (Irish and converts)
1858: Biddeford--Ste. Mary, (Irish and converts)
1862: Ellsworth--St. Joseph,(Irish),*mission of Bangor 1853 to 1862*
1863: Gardiner--St. Gerard, (Irish and converts)
1864: Calais--Immaculate Conception,(Irish, Amerindian)

-----START OF 1ST MASS WAVE OF FRENCH-CANADIAN EMMIGRATION --------

1870: Biddeford--St. Joseph, (French-Canadian)
Lewiston--St. Peter and Paul, (French-Canadian)
1871: Madawaska--St. David, (French-Canadian)
1872: Bangor--St. Mary, (Irish, converts, French-Canadian?)
Fort Kent--St. Louis, (French-Canadian)
Lisbon Falls--Holy Family, (Irish, French-Canadian)
1874: Westbrook--St. Hyacinthe, (French-Canadian)
1877: Brunswick--St. John the Baptist(French-Canadian)
1878: Yarmouth--Sacred Heart, (Irish, converts)
1880: Eastport--St. Joseph, (Irish, AmerIndian)
1881: Caribou--Holy Rosary, (French-Canadian)
Skowhegan--Notre Dame des Lourdes, (French-Canadian)
1883: Bar Harbor--St. Juliee, (Irish, converts)
Dexter--St. Ann, (Irish, French-Canadian?)

---- 1884: NEW HAMPSHIRE GIVEN ITS OWN DIOCESE OF MANCHESTER------

1885: Farmington--St. Joseph
Lisbon--Ste. Anne (French-Canadian)
1886: Augusta--St. Augustine,(French-Canadian)
South Berwick--St. Michael,)French-Canadian)
1887: Lewiston--St. Patrick, (Irish?, French-Canadian?)
1888: Orono--St. Mary of the Assumption,(Irish,Franco,) *mission of Old Town, 1862-1888*

1889: Richmond--St. Ambroise
Ste. Agatha--Ste. Agetha, (French-Canadian)
1890: Bucksport--St. Vincent of Paul
Springvale--Notre Dame, (French-Canadian)
1891: Belfast--St. Francis of Assissi
Fairfield--Immaculate Heart of Mary, (French-Canadian)
St. Francis--St. Charles, (French-Canadian)
1892: Eagle Lake--St. Mary, (French-Canadian)
Sanford--St. Ignatius, (French-Canadian)
1893: Jackman--St. Anthony, (French-Canadian)
1894: Jay--Ste. Rose de Lima, (French-Canadian)
Pittsfield--Ste. Agnes, (partially Franco?)
1895: Presque Isle--St. Mary, (French-Canadian)
Wallagrass--St. Joseph, (French-Canadian)
1896: Brewer--St. Theresa, (partially Franco?)
Caribou--Holy Rosary, (French-Canadian)
North Vassalboro--St. Bridgett,
mission of Waterville 1851-1896
Portland--Sacred Heart,
1898: Dover-Foxcroft--St. Thomas, (partially Franco?)
1899: Biddeford--St. Andre, (French-Canadian)
Hallowell--Sacred Heart,(partially Franco?)
Millinocket--St. Martin of Thomas, (French-Canadian)
1902: Ashland--St. Mark, (partially Franco)
Auburn--St. Louis, (French-Canadian)
Lincoln--St. Mary of Lourdes, (partially Franco?)
Rumford--St. Athanse, (French-Canadian),
merged with St. John in 1970
1905: Rumford--St. John, (French-Canadian),
merged with St. Athanse in 1970
Woodland--St. James the Greater
1906: Daigle--Ste. Famille(Holy Family) (French-Canadian)
1907: Perry/Pleasant Point--St. Ann, (Passamaquoddy Tribe)
longtime Indian mission
East Millinocket--St. Peter, (French-Canadian)
Lewiston--St. Mary, (French-Canadian)
Madison--St. Sebastien, (French-Canadian)
1909: Kennebukport--St. Martha
Portland--St. Joseph
1910: Waterville--Notre Dame, (French-Canadian)
Winthrop--St. Francis Xavier
1911: Portland--St. Peter
South Portland--Holy Cross
1912: Greenville--Holy Family,
mission of Old Town until 1912
1914: Norway--St. Catherine of Siena
1915: Lubec--Sacred Heart
Portland--St. Louis
1916: Kittery--St. Raphael
Saco--Most Holy Trinity(Partially Franco)
1919: Limestone--St. Louis, (partially Franco?)

SOURCE: Catholic Directory, Catholic Diocese of Portland,

FRANCO-AMERICAN AND FRENCH-CANADIAN MAJOR LEAGUE BASEBALL PLAYERS

Part 3: 1996 to 2003

By Frederick J. Soucy

For this edition of ``The Bulletin,'' I am pleased to present to you the third installment of my discussion on Franco-American and French-Canadian major league baseball players. What will be covered will be those players currently on major league rosters, some with major league experience but spending the 2003 season in the minors, and 2 prospects with high expectations of major league success.

As of September 1, 2003, there are 4 Franco heritage players on major league rosters, and 3 in the minor leagues but expected to see some major league action during the last month of the 2003 season. As an avid reader of many baseball publications, these 7 players are very unique in their ethnic background as compared to their fellow major league players.

The first player to be discussed is also the oldest in terms of years of major league service. St. Andre, New Brunswick's ***Rheal Paul Cormier*** (4-23-1967) stands as the only native Francophone French-Acadian major player. Growing up in poor in a tiny village (250 people) near Cap-Pele in the Moncton, NB area, Rheal and his brother played baseball because it was less expensive than hockey. Success in the Moncton amateur leagues allowed Rheal to attend the Community College of Rhode Island, where in his 2 seasons at the school, 1987 and 1988, Rheal, a left-handed pitcher, earned Junior College All-American status. His performance in Rhode Island also got him selected to the 1987 Canadian Pan-American games Baseball Team and the 1988 Canadian Olympic Baseball team.

Rheal has been quoted as saying that it was in Rhode Island where he was forced to become fluent in English, which, as events later showed, became very important to his professional future, as he was the 6th Round Amateur Draft Pick of the St. Louis Cardinals in June 1988. Rheal spent the 1989 and 1990 seasons in the Cardinals' minor league system. He made his major league debut on August 15, 1991, and over the next 3 1/2 seasons, Rheal was 24 and 23 in 87 games and 61 starts over 436 innings with a 4.39 ERA.

In April 1995, Rheal was traded to the Boston Red Sox, and in that 1995 season, Rheal appeared in 48 games, including 12 starts, and was 7-5 with a 4.07 ERA over 115 innings. I had the pleasure of hearing Rheal's father speaking in the Fenway Park leftfield stands just before Rheal's 1st start in Fenway Park that season. He used a wonderful French-Acadian accented English to describe how the whole family made the 8 hour drive from Moncton to witness Rheal's first start.

In 1996, Rheal was the key player traded to the Montreal Expos in the Wil Cordero deal, and his ethnic heritage was one of the key reasons the Expos insisted on Rheal's inclusion in the trade. In 33 games, including 27 starts, with the Expos, Rheal was 7-10 in 159 2/3 innings with a 4.17 ERA. In doing so, Rheal became the 3rd native Francophone Canadian to pitch for the Expos. In 1997, Rheal suffered a torn elbow ligament injury, requiring elbow ligament replacement surgery(better known as ``Tommy John Surgery'') The surgery and rehab prevented Rheal from pitching in 1997 and 1998.

In the 1999 and 2000 seasons, Rheal successfully returned to the major leagues, pitching once again for the Boston Red Sox, this time as a left-handed short relief specialist. Rheal was 5-3 in 128 games in 133 innings. Since the 2001 season, Rheal has been a valuable member of the Philadelphia Phillies bullpen. Although Rheal spends the winter offseason in a home on Florida's East Coast, Rheal and his wife Lucienne LeBlanc plan to move their family back home to St Andre once Rheal's major league career ends.

The second of our current Franco ballplayers has been one of the biggest pitching stories over the 2002 and the current 2003 seasons. Montreal native Eric Serge Gagne (1-7-1976-) followed a similar path to the major leagues from Canada as previously accomplished by fellow Francophone Canadian Rheal Cormier. Success as a righthanded pitcher in the Montreal area amateur leagues brought Eric to the attention of the Los Angeles Dodgers, but Eric decided to attend an American college first.

In later interviews, Eric admitted he chose to attend Seminole Junior College in Oklahoma only because a friend was also s student there. Like most non-English speaking francophone Canadians, Eric had to undergo a crash course in English while at Seminole, having heard no English spoken in Montreal's Francophone East End. Until he was able to grasp English, Eric was required to tape record all of his classes at Seminole and translate them after class. Another very unusual aspect of Eric's crash course in English was that he mastered a southern US-tinged ``Okie'' accent, not exactly the type of English accent one could expect to hear spoken in Canada. Eric spent 1 year at Seminole Junior College and signed with the Los Angeles Dodgers as an undrafted free agent.

Eric spent his first professional baseball season of 1996 in the Dodgers minor leagues. The following year, 1997, he tore his right elbow ligament and underwent ``Tommy John'' surgery, just like his fellow Francophone Rheal Cormier. He was unable to pitch for the next 2 seasons, 1997 and 1998, while rehabbing.

Eric returned to pitching in 1999, and ended up becoming the AA Texas League's Pitcher of the Year, as the key righthanded starting pitcher for the Dodgers' AA team, the San Antonio Missions. This performance returned Eric to the top of the Dodger's prospect list, and earned him a callup to the Dodgers' major league roster. Eric made his major league debut on 9-7-1999, pitching 6 scoreless innings as the starting pitcher that game. During the following 2000 and 2001 seasons, Eric was moving back and forth between the Dodgers and their AAA team. In those 2 seasons, Eric appeared in 53 games with the Dodgers, including 43 starts, with a 10-13 record. About the only city where Eric generated any press was in his hometown of Montreal, who always trumpeted Eric's return home with the Dodgers to play the Expos.

During the 2002 Spring Training camp in Florida, Dodger coaches converted Eric into a short reliever/closer, and as a result, Eric became one of the notable unexpected success stories of the 2002 season. Eric appeared in 77 games, with a 4-1 record, in 82 1/3 innings, and recorded 52 saves, becoming the 8th pitcher in major league history to record 50 or more saves in a single season. He ended up finishing second in the NL in saves, and earned a spot on the midseason NL All-Star Team.

Eric's 2003 season appears to be surpassing his 2002 efforts. As of September 1, Eric has appeared in 66 games, with a 2-3 record with an ERA of 1.43 over 69 innings. More importantly, he leads the NL in saves with 46, all consecutive without one failure, a new major league record. About the only negative in Eric's 2003 season was the fact he was the losing pitcher in the 2003 ALL-Star Game in Chicago. Many baseball experts are touting Eric as a major contender for the 2003 NL Cy Young Award, given to the best pitcher in the league.

It is pretty clear that Eric Gagne's pitching performances in the 2002 and 2003 seasons are the best individual single season pitching performances ever achieved by a French Canadian major league pitcher. Barring injury, most baseball experts expect Eric will continue to produce the same performance for years to come.

Our next Franco major league baseball player has not lived up to the promise expected of him. Greenfield, Mass. native Peter Francis Bergeron(11-9-1977-), a lefthanded hitting outfielder, originally a draft pick of the Los Angeles Dodgers, was traded to the Montreal Expos during the 1999 season, where it was expected his Franco ethnic heritage could make him a fan favorite in Francophone Montreal.

Peter's initial major league service occurred during September 1999, when in 18 games, Peter hit .244 with 11 hits. The Expos felt his major league potential was ready to be utilized, and during the 2000 season, Peter became the first Expos rookie to be the starting centerfielder on opening day. In 148 games with the Expos that year, Peter hit .245, with 177 hits, 80 runs scored, 5 Hrs, 31 RBIs, and 11 stolen bases. The Expos were hopeful that Peter's hitting would improve, but unfortunately, that was not the case.

In the 2001 season, Peter hit .244 with 90 hits in 100 games, but, omniously for Peter, he was also sent back down to the AAA minor league team on occasion. In 2002, Peter did not make the opening day 25 man roster, and spent most of the 2002 season in AAA Ottawa. An August callup saw Peter hit a lowly .157 in 31 games. In the current 2003 season, Peter once again has spent the entire season in the AAA minors, hitting for high average. Peter's major league future with the Montreal Expos is definitely in question.

Our 4th Franco ballplayer found himself in the same situation as Peter Bergeron at the start of the current 2003 season, with an unpected demotion to the AAA minors. Manhassett, NY native Jason Marquis (8-21-1978-), a righthanded pitcher, was at one time seen as the top young pitching prospect for the Atlanta Braves. Jason saw his first major league action in the 2000 season, when he appeared in 15 games for the Braves in a late-season callup, finishing 1-0 in 23 innimgs. In the 2001 season, Jason made the Braves Opening Day 25 man roster, and finished 5-6 in 38 games, including 15 starts, over 129 1/3 innings, with an encouraging ERA of 3.48.

Based on Jason's encouraging 2001 performance, the Braves made Jason their regular #4 starting pitcher for the 2002 season. But, alas, Jason showed unexpected inconsistency, finishing 8-9 in 22 starts over 114 innings, with a disappointingly high 5.04 ERA. In Braves' eyes, Jason had regressed, failing to learn from mistakes. This spring of 2003, Jason's failings continued, and he has spent the large part of this season in the AAA minors. In 2 callups during this season, Jason has appeared in 14 games, with a high 5.97 ERA in 28 2/3 innings. Jason's future with the Braves is questionable.

Our 5th Franco major league ballplayer was another unexpected surprise to emerge during the 2002 season. Jayson Paul Durocher, (8-18-1974-)born in Hartford, Ct., but raised in Scottsdale, AZ., was a 9 year veteran minor league righthanded relief pitcher. He had pitched in the minor league systems of the Montreal Expos, San Diego Padres, and the Milwaukee Brewers. Halfway during the 2002 season, Jayson, pitching for the AAA Indianapolis Indians, was called up to the majors by the Milwaukee Brewers. After 268 minor league relief appearances and a record of 37-36, Jayson was finally in the majors.

Jayson made his major league debut for the Brewers on 6-11-2002. Jayson appeared in 38 games, all in short relief, and had a record of 1-1 in 48 innings, with a low 1.88 ERA. Jayson ended up finishing 6th in the National League for the lowest % of walks and hits allowed per 9 innings. Jayson was expected to provide a valuable role in the Brewers bullpen for the 2003 season, but he spent most of the first 2 months on the disabled list. He returned to the Brewers to pitch in the month of June, only to go back on the disabled list with a case of tendinitis in his right pitching shoulder. A final note about Jaaon: his grandfather and Leo ``The Lip'' Durocher were 1st cousins.

Our 6th Franco ballplayer, Aaron Kenneth Myette, (9-26-1977-), a native of New Westminster, British Columbia, has never produced the numbers expected of him. A righthanded pitcher, Aaron was drafted by the Chicago White Sox out of Central Arizona Junior College. In 1999 and 2000, Aaron made his first major league appearances, pitching in 6 games, including 3 starts, for the White Sox, going 0-2 in 18 1/3 innings with an ERA of 6.32. Traded to the Texas Rangers, Aaron made 34 appearances for the Rangers in 2001 and 2002, including 27 starts, with a record of 6-10, with an ERA of 8.50 in 129 innings. During the current season of 2003, Aaron is pitching in the AAA minors for the Cleveland Indians' AAA team in Buffalo.

2 additional Francos have seen their first major league service during the current 2003 season. New Westminster, BC native Justin Ernest Morneau (5-15-1981-), a lefthanded hitting 1B/DH/OF, had been seen as the Minnesota Twins' top hitting prospect since the 2001 season. Justin was called up to the Twins on 6-11-2003, and in 31 games, he hit .227 in 88 Abs, with 3 Hrs and 13 RBIs. Justin went back to AAA Rochester to get more playing time, but Twins officials expect Justin to only get better, with a distinct possibility of becoming a regular for the Twins in 2004.

Metaire, La. native Chad Gaudin,(1983-), is truly one of the 2003 seasons biggest surprises, going from Single A minors to the major leagues in less than 4 months, and only 2 years of professional baseball experience. Chad was a 34th round draft pick of the Tampa Bay Devil Rays in 2001. After dominating the Single A California League for Bakersfield, and 2 overwhelming performances for the AA Orlando Rays, Chad was called up to the majors by the Devil Rays. It is not clear at this time whether Chad will remain in the majors or be returned to the minors for more experience.

There are also 2 French Canadians playing in the minors who are expected to see some major league service in the next 2 years. Quebec City native Maxim St. Pierre,(4-17-1980-), a righthanded hitting catcher, is currently playing for the Detroit Tigers AA team in Erie, Pa., and was voted as one of the top catchers in the 2002 Arizona Fall League.

Hull, Quebec native Pierre-Luc ``Pete'' LaForrest,(1-27-1978-) is viewed as the top catching prospect in the Tampa Bay Devil Rays system. Like his fellow Francophones, Pete never spoke a word of English until 1997 while he was attending Montebello Junior College in Kansas. Pete was all over the newspapers this past spring, but not for his baseball exploits. For 6 years, 1997 to 2002, Pete was able to play in the minors under a student visa, which should have been revoked after Pete left Montebello Jr. College. Pete was stuck in Quebec for most of the early spring of 2003, waiting for a work visa which would allow him to continue playing in the minors.

That necessary work visa arrived in May. Pete played for the AA Orlando Rays from 5-5 to 6-8-03, and the lefthanded hitter played in 21 games, hiting .250, with 3 Hrs and 15 RBIs. Since 6-9-03, Pete has played for the AAA Durham Bulls, hitting .270 in 61 games, with 14 Hrs and 38 RBIs, and scoring 40 runs. A September callup to the Devil Rays had yet to occur. If not this 2003 season, then most likely the 2004 season, Pete LaForrest will be in the majors.

When I first developed the idea of articles on French-Canadian and Franco-American major league baseball players, I hastily focused on the most obvious players, and by doing so, I ignored several other Franco players. Before closing this final article, I am going to acknowledge these other players I inadvertantly missed.

Ausable, Michigan native Jacques ``Jack'' Frank Fournier,(1892-1973), had a long productive 16 year career as a lefthanded hitting OF/1B. He played for the Chicago White Sox, the New York Yankees, the St. Louis Cardinals, the Brooklyn Dodgers, and the Boston Braves. He played in 1530 games, had 1631 hits, and a career batting average of .313. He led the AL in slugging percentage in 1915 at .491, led the NL in Hrs in 1924 with 27, and led the NL in walks in 1925 with 86.

St. Johnsbury, VT. native Jean-Bte. Joseph Octave ``Chauncey'' Dubuc(1888-1958) had an 8 season career as a righthanded pitcher, between 1908 and 1918. Pitching for the Cincinnati Reds, the Detroit Tigers, and the Boston Red Sox, he had a career record of 80-71 in 220 games, and appeared in 1 World Series game with the Red Sox in 1918. Brighton, Mass. native Emile Arthur Roy(1907- /)pitched in 1 game for the 1933 Philadelphia Athletics. A righthanded pitcher, he started and lost the game, pitching 2 1/3 innings and allowing 6 earned runs.

Waynesboro, Miss. native Claude William Passeau(1909-2003) was one of the most dependable righthanded starting pitchers of the late 1930s and 1940s. From 1937 to 1947, Claude was one of the key starting pitchers for the Chicago Cubs, with a record of 139-107 in 292 games, including 234 starts. Claude was 1-0 in 3 games for the Cubs in the 1945 World Series against the Detroit Tigers. For his career, Claude was 177-162 in 446 games, and was a member of 3 NL All Star Teams.

St. Jean de Matha, Que. native Augustin Joseph ``Gus'' Dugas, (1907- ?) was a lefthanded hitting OF/1B/PH with 4 seasons of service with the Pittsburg Pirates, the Philadelphia Phillies, and the Washington Senators. Playing in 1930, 1932, 1933, and 1936, ``Gus'' hit .206 in 125 games.

New Orleans, La. native Raoul ``Rod'' Martial Dedeaux (1915- ), a righthanded hitting shortstop, played in 2 games for the 1935 Brooklyn Dodgers, with 1 hit in 4 Abs. ``Rod'' Dedeaux is a familiar name in American baseball because of his post-playing career. From the 1940s well into the 1980s, Rod was the head baseball coach at the University of Southern California, and was responsible for turning the Trojan baseball program into perennial NCAA National Baseball Championship contenders, especially in the 1960s and 1970s. Many of Rod's players ended up as prominent major league players.

Natick, RI native Wilfrid Henry ``Lefty'' Lefebvre (1915-) had a 36 game, spread through 4 seasons, career as a lefthanded pitcher. In 1938 and 1939, he pitched in 8 games for the Boston Red Sox. In 1943 and 1944, he pitched in 31 games for the Washington Seanators. Montreal native Paul Leo Emile Calvert(1917-)had an 8 season career as a righthanded pitcher, as a member of the Cleveland Indians, the Washington Senators, and the Detroit Tigers. His career record was 7-20 in 89 games, in over 253 innings pitched. Edmunston, NB native Tyron ``Ty'' Byron LaForest(1917-1947) played one season, 1945, with the Boston Red Sox. A righthanded hitting IF/OF utility player, Ty hit .250 in 52 games, with 2 Hrs and 18 RBIs.

Montreal native Jean Pierre Roy(1920-) was a righthanded pitcher who appeared in 3 games with the 1946 Brooklyn Dodgers. Levis, Que. native George Henri Maranda(1932-) had a 2 season career as a righthanded pitcher, playing for the 1960 San Fransisco Giants and the 1962 Minnesota Twins. George was 2-7 in 49 games. Verdun, Que. native Ronald Jacques Piche(1935-) was a friendly rival of Claude Raymond, but only piched in the majors from 1960 to 1966. Pitching for the Milwaukee Braves, the California Angels, and the St. Louis Cardinals, Ron was 10-16 in 134 games, with a career ERA of 4.19.

Hattiesburg, Miss. native Robert ``Bob'' Daniel Didier(2-16-1949-) was a switchhitting catcher. From 1969 to 1972, he played for the Atlanta Braves. As the primary starting catcher during his rookie season of 1969, he had the misfortune of trying to catch Phil Niekro and his difficult knuckleball. Bob finished his career in 1974 with the Boston Red Sox, appearing in 5 games. Despite his French name, Bob may not be of Franco origin. The same may be true of Kansas City Missouri native Robert Eugene Dernier (1-5-1957-). Bob had a 10 season career as a righthanded hitting OF from 1980 to 1989, playing for the Philadelphia Phillies and the Chicago Cubs. Playing in 904 games, Bob had a career average of .255 with 634 hits. Bob appeared in 1 game in the 1980 World Series for the Phillies.

Pensacola, Fla. native Kevin Andrew Saucier(8-9-1956-) had a 5 season career from 1978 to 1982 as a lefthanded relief pitcher with the Philadelphia Phillies and the Detroit Tigers. He was 15-11 in 139 games, and appeared in 1 game in the 1980 World Series. Norwich, Ct. native Roger LaFrancois(1954-) was a lefthanded hitting 3rd string catcher for the 1982 Boston Red Sox. He was the last of the opening day roster players in the entire major league to see action. He had a cult-like fan following in the Fenway Park stands that one season. He got the chance to play in 8 games that season, and got 4 hits in 10 Abs in his only season of major league service.

LaChine, Que. native Derek Alfred Aucoin(1970-), a righthanded pitcher, appeared in 2 games for the 1996 Montreal Expos, 0-1 in 2 2/3 innings. By doing so, Derek became the 4th native Francophone Canadian to pitch for the Montreal Expos. The final player to be discussed may be the most intriguing. New Jersey native Leon Allen ``Goose'' Goslin (1900-1971)was a lefthanded hitting outfielder for the Washington Senators, St. Louis Browns, and Detroit Tigers., from 1921 to 1936. In 2287 games, ``Goose'' had 2735 hits and a career average of .316. He also played in 5 World Series, with a .287 average in 32 games. He is considered one of the top alltime greats to play for the Washington Senators and was elected to the Baseball Hall of Fame in 1968. But is he truly a Franco with Quebec Family roots? ``Goslin'' is one of the accepted variations of ``Gosselin,'' but it will take further research in order to determine if we can add the name of a 3rd Hall of Fame baseball player to the roster of French North American major league baseball players.

And with that, I am able to conclude this series of articles on a still obscure and underpublicized aspect of French North American culture. I hope you have enjoyed these articles over the last 4 years.

PRIMARY AND SECONDARY SOURCES

``The Baseball Encyclopedia,'' 8th Edition, 1990, MacMillan, NY
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``Boston Sunday Globe'', April 2, 2000, Page F4
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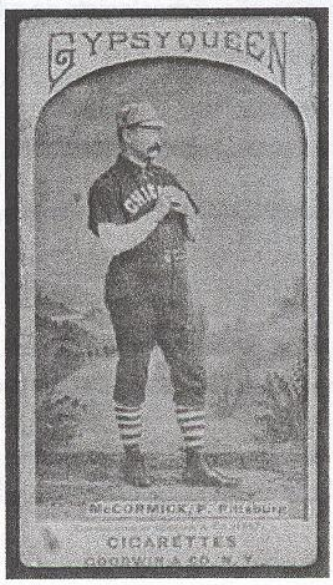
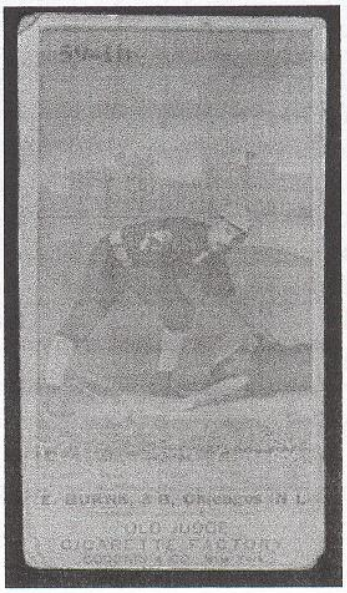
``Baseball Canada'' Website: www.baseball.ca/baseballcanadanews
Additional Websites:
CBS.Sportsline.COM/MLB/playerspage
www.topprospectalert.com
Sports.ESPN.GO.com/playersprofile





Genealogical Query

M. et Mme Ferdinand Gagnié (Mary Cyr), de Victoriaville, qui ont célébré dernièrement leur 65e anniversaire de mariage. Les jubilaires commandent 5 générations vivantes.

I need your help.
I am a descendant of **Alfred GAGNE,**

Alfred GAGNE married Jan. 15, 1894
Desilda/Azilda BELLEVANCE
Ste. Helene de Chester, Arthabaska Co. Quebec.

Alfred's birth record: b. March 29, 1872, Claremont, New Hampshire, listfather as **Ferdinand Gagne** (b. April 25, 1849, St. Bernard)
His mother as **Mary/Marie Cyr.** There is no other information on Marie.
Their other children were born at Ste. Helen de Chester.

A newspaper article, possibly from Montreal? "La Press" dated August 1935, states that Ferdinand & Mary Cyr from Victoriaville had recently celebrated their 65th Wedding Anniversary.
They both died in Victoriaville in 1939.
Looking for a Wedding date and locationas well as any other information or clue. Would be forever thankful.

Stella Gagne Roberts , member

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Cousins marrying cousins: VERY tangled roots!
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Everyone has a photographic memory. Some don't have film.
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Family history: a quilt work of lives

*** FRENCH ACCENTS ON A PC ***

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ALT + 160 = á.....ALT + 0193 = Á
ALT + 131 = â.....ALT + 0194 = Â
ALT + 132 = ä.....ALT + 0196 = Ä
ALT + 135 = ç.....ALT + 0199 = Ç
ALT + 130 = é.....ALT + 0201 = É
ALT + 138 = è.....ALT + 0200 = È
ALT + 136 = ê.....ALT + 0202 = Ê
ALT + 137 = ë.....ALT + 0203 = Ë
ALT + 139 = ï.....ALT + 0207 = Ï
ALT + 140 = î.....ALT + 0206 = Î
ALT + 141 = ì.....ALT + 0204 = Ì
ALT + 161 = í.....ALT + 0205 = Í
ALT + 149 = ò.....ALT + 0210 = Ò
ALT + 162 = ó.....ALT + 0211 = Ô
ALT + 147 = ô.....ALT + 0212 = Ô
ALT + 148 = ö.....ALT + 0214 = Ö
ALT + 151 = ù.....ALT + 0217 = Ù
ALT + 163 = ú.....ALT + 0218 = Ú
ALT + 150 = û.....ALT + 0219 = Û
ALT + 129 = ü.....ALT + 0220 = Ü

Compiled by Lucile Collette Morgan

DROUIN MYSTERY NUMBERS

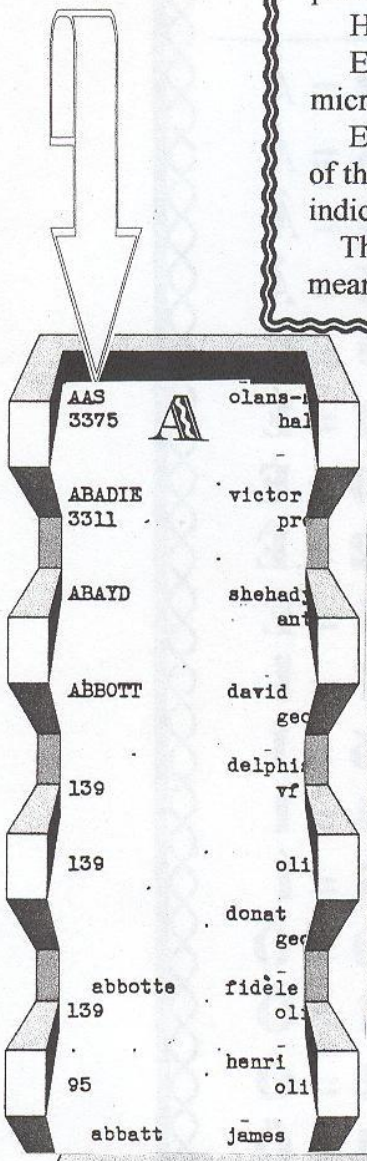
I have been mystified by the various numbers that appear in Drouin (the books and the microfilms). Finally, I wrote to Denis Beauregard who is associated with the Drouin Institute, an author in genealogy, a speaker at genealogy conferences and winner of the Percy-Foy prize from the SGFC. He quickly responded to my query and gave permission for his response to be published.

He states that there are two types of numbers.

Example A shows numbers that indicate which mobile unit made the microfilm during the 1940's.

Example B shows numbers used by the Drouin Institute to indicate a page of the family genealogy that was sold to an individual. A (4-1) notation indicates 4th generation page 1.

There's no more room for speculation about the mystery codes and their meanings.

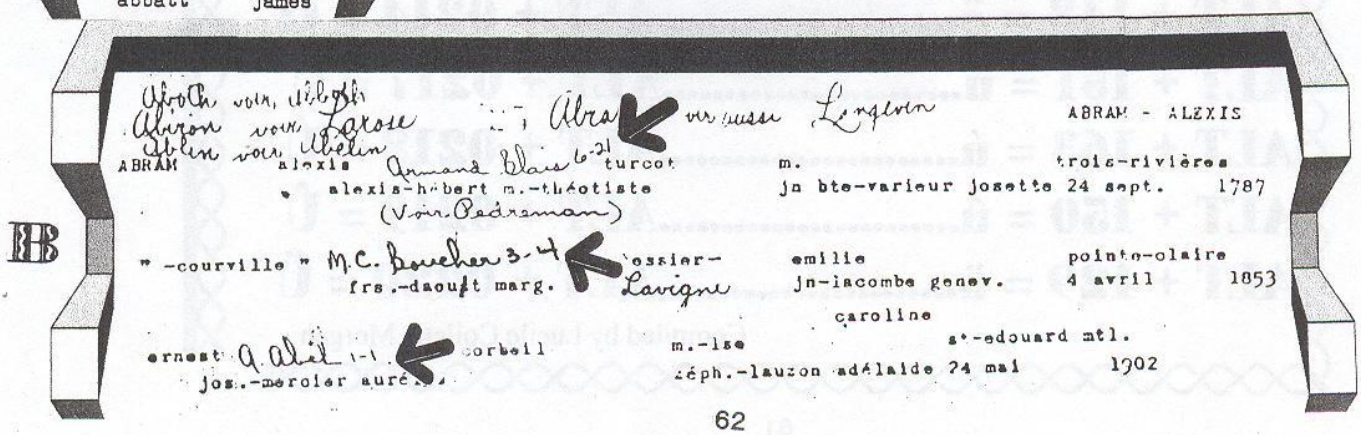


From: "Denis Beauregard" <20k02@genealogie.com>
To: "Lucille Morgan" <lmor@xpressamerica.net>
Sent: Thursday, June 05, 2003 9:13 AM
Subject: Re: Drouin Bleu

Il y a 2 sortes de références.

Dans certains cas, c'est le numéro du microfilm. Format: 0123 ou 0123A (la lettre est le numéro du laboratoire mobile qui faisait le microfilmage vers 1940).

Dans d'autres cas, c'est la page dans la généalogie familiale qui a été vendue à un client. Il doit y avoir le nom du probant près de la note. 4-1, c'est la 4e génération, page 1 ou individu 1 (il faudrait vérifier en regardant les notes quand elles sont sur un individu connu).



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Sherbrooke, Paroisse Immaculé Conception,début à1992 B.S.
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" " Ste.Jeanne D'Arc 1921-1992 B.S. & N.D. du Rosaire 1942-1992 B.M.S.
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" " Baldwin Mills 1875-1992,
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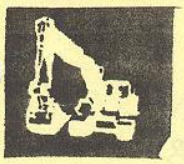

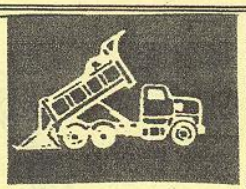

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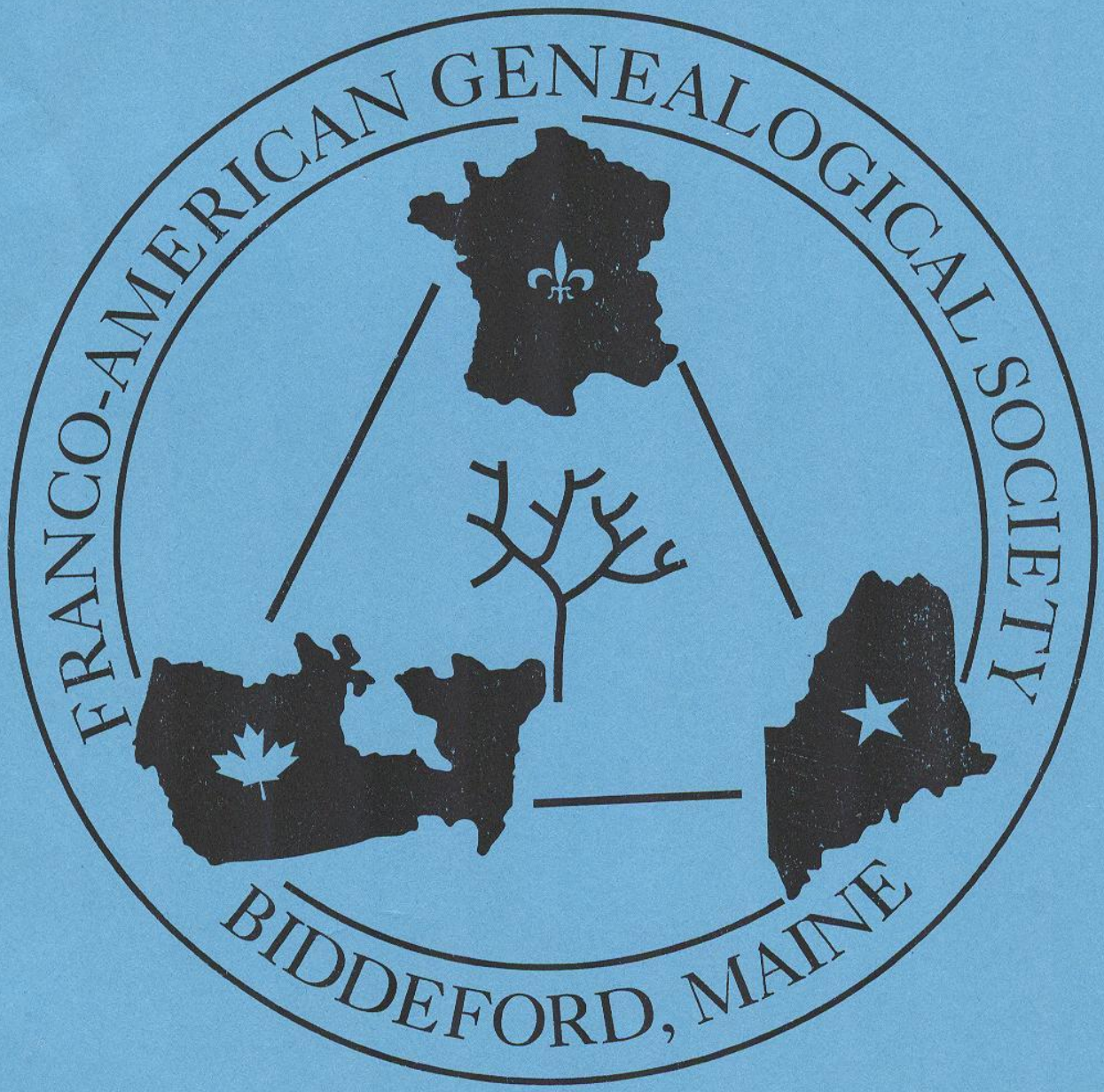

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Franco-American Heritage

21st volume

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THANK YOU TO ALL VOLUNTEERS

VOLUNTEERS NEEDED!!!!!

I would like to extend an INVITATION-
to all our members
to share a little of your genealogy, your knowledge, your time, and your talents
with all the other members of our Society.

Our Society is made up of a Board of Directors, a great resource Library, monthly research workshops and many members throughout the United States and Canada. It's a great genealogical society and I would like to see it continue. In order for this to happen, we need more participation from our great membership.

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- **Yearly Bulletin** -a bulletin for the membership and by the membership
  (sharing of material of interest for every member)
  (collection & assembly of bulletin, editing & publishing)
  (Finding and securing ADS, Advertising committee)
- **Research Books to publish** (Researching, and editing, publishing)
- **Coats-of-Arms** (Researching and art work)
- **Monthly research workshops** (volunteers to assist new members, & help others)
- **Fund raiser projects** (volunteering)

Let's remember our major "goal" in our Society:
to study, to share and to preserve our rich heritage by assisting members in discovering their ancestors and the daily events that shaped their and our lives!

Contact us, we need your help!
Jane Rossignol, jrrosi@maine.rr.com, 163 Branch Rd, Wells, Maine 04090

10 Reasons to Join or to Participate in a local Genealogical Society.

1. You're no longer alone.

You can discover the network of local genealogists so you don't have to work alone. Sharing your passion with other like individuals.

2. Learn new research skills.

The guest speakers, workshops, bulletins, & conferences can teach many new skills.

3. Learn how to evaluate genealogical software.

Find out first hand what others are using.

4. Learn how to transcribe old documents.

Improving your skills in reading old handwritings

5. Learn from other members.

Socializing and Sharing

6. Appreciating other local societies.

You may find other society volunteers are researching info you need & vice versa.

7. Learn to use different record types.

Gain experience in different areas of research.

8. Learn Leadership skills.

Volunteer in different positions within a society to be given the opportunity to participate in the leadership of the organization

9. You may not find a cousin, but someone else did.

Running across odd connections, comparing notes, and sharing resources

10. Developing lifelong friendships.

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Kathleen W. Hinckley, CGRS professional genealogist and private investigator, executive Secretary for the Association of Professional Genealogists.

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Marriage Dispensations

by: Jane Rossignol #339 WELLS.

Marriage and the family are the foundation of civilization and the basic building block of human society. Although so basic, marriage is constantly affected by changes in civil society as well as by theological development.

While theological principles and sacramental practices should be clear and constant, the human factor demands that the Church pay attention to special circumstances, which have impact on the general observance of the law. This the Church does, in part, through dispensations and permissions.

In the Roman Catholic Church, a bishop usually the head of a dioceses. The local parish priest requests a dispensation from the bishop, who in turns asks for all personal family information of the parties involved. Then, it is he who makes the decision and gives permission to grant a dispensation.

It is important to explain what dispensations are, since many people confuse dispensations with annulments.

Definitions:

- Dispensation: A dispensation is an act of excusing from the observance of a law, which is granted by legitimate authority when there are special circumstances to justify non-observances of the law in a particular case. Dispensations in general are addressed in "*Book 1, General Norms, Accounting and Ecclesiastical Processes*".
- Permission: permission is an authorization of an action.

Consanguinity

Relationships, through either blood (consanguinity) or marriage (affinity) were recorded, and marriage dispensations were granted, by "degree". A first-degree relationship would indicate siblings; a second-degree relationship would indicate first cousins; third degree meant second cousins; and fourth degree indicated third cousins. Relationships more distant than third cousins (fourth degree) were not recorded in the marriage records. You can think of it this way: brothers and sisters were one degree, or one generation, away from the common ancestor; first cousins were two generations away from the common ancestor; etc.

Naturally, marriages to the first degree were never permitted, by either civil or canon law. Removals could also be recorded, so that a marriage to a second cousin once removed would receive a dispensation of the "third to fourth" or "third and fourth" degree. If a couple was related as second cousin only once, the dispensation might be recorded as "third degree", "third degree simple", or "third degree pure". If they were related as second cousin twice (through two separate lines), the dispensation might be recorded as "third degree double" or "third degree on one side and third degree on the other side", etc. Dispensations of affinity were treated in the same manner as dispensations of consanguinity. Effectively, once you were married, your wife's blood relatives would be considered to have the same relationship to you as if they were actually blood relatives to you as well. So, if a widowed man decided to marry his late wife's first cousin, the couple would receive a dispensation to the second degree. Theonly difference is that it would be a dispensation of affinity rather than a dispensation of consanguinity (unless, of course, a true blood relationship also existed, and that would be noted as well). The priests were supposed to record all relationships of the fourth degree and closer - so, a couple who were related in four different ways should have received four different dispensations. Unfortunately, this was not always done. As well, priests used slightly different terminology in their records - it might take some practice to figure out exactly what each priest meant. The best thing to do is to trace out some dispensations, where the lineages are known from other sources, to determine that particular priest's terminology and accuracy. The accuracy depended on two things: the priest's desire to get it both right and complete; and the couple's accuracy in recalling and reciting their own lineages (garbage in- garbage out!). Like anything else in genealogy, one must never take anything for granted.

Unfortunately, not all of the priests actually made the effort to determine whether or not a couple

was related. So, some couples who should have received dispensations didn't. This is very unfortunate since marriage dispensations can prove to be very useful to genealogists in tracing and sorting out their family trees. Where gaps exist in the records, the dispensations might be the only manner of tracing certain families. This is especially true for the Acadian families, since large gaps in the records exist from the time of the expulsion. It is also helpful for immigrant families, as we might not have any indication of connections between families after they arrived in North America. But, the dispensations might show that these otherwise un-related families did indeed have some blood connections back in the Old World.

Age of Majority

This is another subject usually noted in the Catholic marriage records that can help to provide some insight into our ancestors, either helping to confirm other sources or giving some clues where the information can not otherwise be found. The accuracy depended both on the priest and the person giving him the information. Again, it might take some practice working through a few to determine the exact definition and accuracy for each priest.

In general, the age of majority for females was 18, and that for males was 21. Where one or both was under the age of majority, the priest required the permission of the parents before performing the marriage ceremony. Over the age of majority, no permission other than that of the bride and groom was required.

Many (although not all) of the Catholic marriage records do note whether or not both the bride and groom had reached the age of majority. This might be written as "son/daughter of (not of) age", "major (or minor) son/daughter", or, in the case of French records "fils (or fille) majeur(e)/mineur(e)". Obviously, we can use this notation to get a rough estimate of a person's age. If a woman was married in 1818 and she was under the age of majority (under 18), she had to have been born c. 1800 or later. Conversely, if she was over the age of majority, she had to have been born c. 1800 or earlier.

When the marriage records are complete and accurate, they can provide a lot more useful information than just names and dates. Along with the dispensations (giving clues into lineage and relationships) and the ages of majority (giving clues to age), they often include: the names of parents, place of residence and/or place of origin, occupation, and, in some instances, the relationship of the marriage witnesses to the bride and groom. Unfortunately, researchers all too often overlook these supplementary facts. Or, where a researcher only has access to transcripts of the records, it might be well worth the effort to view the original documents, to see what information may have been excluded from the transcripts/extracts.

Information collected from an article written by:
Dan MacDonald - brikwall@nbnet.nb.ca

The following page is a copy of a certified dispensation of my grandparents from the year 1923. This copy is the translated version. I am very lucky to also have the orginial document written in french, signed by family members and sealed by the " Horace Boulay, ptre-cure" of St. Mathieu parish, Dixville, Canada. Jane Rossignol

1 382220

Seal

St. Mathieu
Sherbrooke
Canada

Page 90

Pare

&

Audet

On the fifteenth of May, 1923 after the publication of one bann of marriage at the parochial mass of St. Hermengilde of Bedford, dispensation of the two other banns having been granted by Bishop of the diocese in favor of Joseph Pare, farmer, major son of Michael Pare and of Lea Mousette all of St Hermengilde of Barfordon the one part and of Marie Aldea Audet alias Lapointe, minor daughter of Octave Audet, alias Lapointe and of Aurore Caouette, farmer of this parish on the second part. We, priest, undersigned having found no objections to the said marriage, having known of the blood relationship and dispensation from parentage to the second and thirddegree existing between the two persons mentioned, from the Bishop of this diocese, and with the consent of the parents of the minor parties, did receive their mutual consent of marriage and did give them the nuptial benediction in the presence of Octave Audet, father of the bride and of Noe Pare, brother of the groom and of other witnesses undersigned, did with us have the lecture made of this contract.

Signed Florida Jalbert
Octave Audet
Aldea Audet
Joseph Pare

Horace Boulay, ~~Priest~~

True copy in accordance with the Register of the Parish of St Mathieu for the year 1923 given on the 7th day of September, 1940 by Onesime Lanouette, Priest

Certified to be a true and faithful translation of the French certificate exhibited to me today, May 23, 1941

Notary Public

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Direct Line Of Francois Belanger

By: Emile Belanger Member # 606 Sanford, Maine

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Francois Belanger Marie Guyon	M: July, 12, 1637 Notre Dame, Quebec
Charles Belanger Barbe Cloutier	M: November 21, 1663 Chateau Richer, P.Q.
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Stanislas Belanger Desanges Roy	M: June 19, 1893 St. Raphael, P.Q.
Stanislas Belanger Marie Anna Guillemette	M: April 23, 1923 Stoke Centre, Richmond, P.Q.

----------Emile Belanger----------

Marie Anna Guillement Stanisla Belanger	M: April 23, 1923 Stoke Center, Richmond, PQ
Theodore Guillemette Georgianna Roy	M: May 10, 1897 St. Edward de Frompton, PQ
Pierre Guillemette Henriette Marcoux	M: September 24, 1861 St. Raphaell, PQ
Pierre Guillemette Marie Roy	M:February 4, 1834 St. Gervais, PQ
Michel Guillemette Basilisse Isabelle	M: February 25, 1811 St. Vallier, PQ
Francois Guillemette Marie-Rose Bissonnette	M: February 8, 1779 St. Vallier, PQ
Jean-Bpt Guillemette Marguerite Fredet	M: May 3, 1751 St. Vallier, PQ
Jean Guillemette Marie-Anne Blais	M: October 7, 1695 Chambalon, PQ
Nicolas Guillemette Marie Selle	M: October 17, 1667 Notre Dame Quebec
Nicolas Guillemette Jeanne Saute	Aisne, Ile de France

Traditions d'Icite: Life in Maine's Saint John Valley

By Juliana L'Heureux
Juliana@mainewriter.com, website: www.MaineWriter.com

Maine's Acadians living in the St. John Valley are known by their special history.
Theirs is a strong identity born from roots firmly planted in their family, religion and the land they settled in the Saint John Valley of Northern Maine. Some new publications finally draw attention to the rich French Acadian culture evident in Maine's Saint John Valley. About a six hour drive from Portland, a trip to the Saint John Valley is well worth the time, (there's hardly any traffic, after all). Although tourists won't find glitzy theme parks or world class museums, the curious traveler will discover a special place where colonial French language and customs live on in North America.
French heritage in the Saint John Valley is evident in small places like Saint Agatha, St. David, Van Buren and Lille because of the widespread use of French as a primary language. Nevertheless, widespread cultural awareness outside "The Valley" was a fairly well hidden asset. In recent decades, a sort of cultural freeze seemed to hang over The Valley as many young people left their homes after high school graduation to find jobs in Southern Maine.

At last, there's finally a way to learn about Maine's Acadian culture in The Saint John Valley through a series of impressive bi-lingual printed historic materials, assembled in a professional portfolio for distribution for educational purposes. This hoopla about educational materials probably sounds incredulous in our information age when almost anything is researched in minutes on the Internet. But, in the Saint John Valley, where French is still the primary language, most of the history is oral. Family histories are documented through genealogies, rather than in journals or biographies. Formal documentation of the Acadian history and culture was a patchwork quilt of bi-lingual reminiscences.

"Traditions d'icite: The traditions of Maine's Saint John Valley", features stories about residents of The Valley who are carrying on the folk art traditions of their French ancestors. For example, one article features "la famille Bouchard". Like many families in The Valley, the Bouchards were potato growers for many generations. When times were tough, however, during the early 1980s, they began to market the sale of buckwheat pancake mix taken from an old family recipe for ployes. "C'est les ploys qui nous ont sauve la ferme", claim the Bouchard's. (Ployes helped save the family farm).
Acadian thriftiness is highlighted in a story about how the Acadians learned to recycle old cloths into colorful rugs, and other resourceful arts and crafts.
Bertha Voisine from Fort Kent is highlighted for her creative hand made braided rugs. She likes to sing family songs while she braids her rugs. Some of her songs are part of a tradition that traces its way back to colonial France. Likewise, Nicole LeBrun-LaPointe is a weaver from Madawaska, who talks about making woven blankets from cotton rag strips.

The Maine Acadian Heritage Council received a grant in 1998 to conduct a cultural inventory of the St. John Valley. "Traditions d'icite" was an outgrowth of this project. Additionally, the grant helped fund a St. John Valley Cultural Directory and "Maine Acadian Heritage", a monthly newsletter packed full of cultural tidbits published by the Council. It's a terrific source of information about activities like The Maine Historic Preservation Commission's survey of historic farms in Northern Aroostook County, being conducted by Don Cyr. There's another story about the restoration efforts going on in Frenchville to preserve the oldest buckwheat gristmill in Maine. For more information, contact the Council at 728-6826 in Madawaska or on line at maineacadian@ncil.net.

Saco's Fire of September 15, 1908

On the morning of September 15, 1908 the largest and most spectacular fire that the city of Saco has ever experienced 31 buildings were wiped out, 12,000,000 feet of lumber was destroyed and 15 acres of land was scorched. About 40 families were rendered homeless, and a financial loss estimated at over $400,000 (now days it would be in the millions)
The area that burned was commonly known as the Saco Flats. It covered Irving Street, Market Street to the Somesville Bridge, and some houses on Lincoln Street.
Only a few small houses next to the bridge remained untouched. Most of the buildings were tenement buildings. At the end of Irving Street were a lumber yard and the Crossman Box Shop.

It is supposed that someone smoking in the lumber yard caused the fire, without thinking threw down a live match, which landed in the shavings and sawdust which completely covered the lumber yard. The weather had been dry for days and it was just about midnight when the small fire got started. The watchman at the Crossman Box Shop discovered it. He rushed to the factory whistle and turned in blast after blast with the intention of arousing everybody. Several minutes later the Saco fire department was called. Those who first arrived said the fire was burning moderately in the end of two board piles.

But it was a long run to the scene for the department and considerable time had been lost in getting in the alarm. When they arrived the fire had spread to four lumber piles, not far from the box shop. The fire department laid their hoses down and turned the water on, but found the pressure poor. In the meantime the blaze was spreading very fast and things looked serious. Fire Chief Chellis at once knew that a fire in such a location was sure to give the firemen a tremendous hard time. At that point he knew he had to turn in a second alarm. The fire had jumped from 2 piles of lumber to four then eight then sixteen. The flames spreading in every direction. An alarm to Biddeford was sounded.

It was less than an hour after the fire had started that the lumber company of George Crossman and the Diamond Match Company nearer the river was one mass of flames. The heat and the flames forced the fire fighters steadily back.
Messages were sent to Portland, Dover, Portsmouth, Sanford, Kennebunk and Old Orchard. Portland could not respond till after 3:30 AM because the Portland Fire Department had a fire of their own to deal with.

By that time the lumber in that section of the Flats had been largely turned to ashes. The fire then took its course to the southwest. In that direction were lots of dwellings, some small singles family houses and other large tenement houses with as many as four families in each. They were located on Market Street, which runs down to the bridge, and on Irving Street which runs from Market Street to the river bank.

While the Biddeford firemen were endeavoring to assist Saco, they received a number of calls from Biddeford.
The wind was blowing the sparks at a great rate towards the Saco River and towards Biddeford.

Sparks was falling on roofs on Elm Street, on St. Mary's Street, on Cutts Street, on the roof of a house at Smith's corner and reports were coming in from other parts of Biddeford close to the area. .When the firemen got back to Biddeford, they found that their help was not needed. People living in the houses had their ladders out and were hosing down the buildings themselves.

In the Flats it only took a small spark to set a house afire and in almost no time it was completely ruined. Family after family was forced from their home with hardly time enough to escape to safety and no time to save any of their possessions.
A large majority of the residents on the Flats lost about everything they had. It is considered remarkable that Saco could have a fire of such proportions and have no one injured in connection with it.

Early that morning Walter J. Gilpatric brought sandwiches and coffee to the fireman. Mr. Gilpatric received great praises for his thoughtfulness.

The number of families made homeless by the fire was about 50. City Missionary Hannah Curtis of Saco was early on the grounds being taken to the scene by Judge Deering in his automobile. She made a rapid but careful canvass of the burned out families and found them in actual need of immediate assistance. All families were taken in by friends and relatives.

Following is an estimate of the losses suffered by various property owners in the burned district and the amount of insurance some had.

Diamond Match company loss $150,000.00 and insured.
Crossman and Sons loss $100,000.00 and insured for $70,000.00
Lucy Precour 1 house on Irving value at $2,000.00, partially insured.
Durgin brothers 3 houses on Irving value at about $6,000.00 insurance about $3,000.00
Miss Cleophas Mondor 1 two- tenement house and barn value at $2,000.00 probably not insured
Joseph b. Severance 3 two- tenement houses, one bake shop, one barn value about $ 6,000.00 fully insured
Narcisse Fountain 1 two-tenement house value $2,000.00 insured
Hiram Dolby 1 two-tenement house on Irving value $1,500.00 insurance $600.00
Amede Landry one ice house and one barn value $800.00 no insurance
Joel and Samuel T. Bean 4 houses on Market 3 houses on Irving all valued $8,000.00 insurance $4,000.00
JCDeering 1 house on Market valued at $3,000.00 insurance $1,600.00
Cyprien Cote 1 house on Lincoln St. valued $1,000.00 partially insured
Samuel T. Bean 1 house Market St. valued $500.00 insurance $200.00
James Sweetser house and barn valued $900.00 not insured
Horace Smith 240 Lincoln Street valued $2,000.00 and house and stable in rear value $500.00 no insurance
Albert Cote one store, one house and ice house valued $4,000.00 fully insured
Rishworth Jordan 178 Lincoln valued $1,200.00 insurance $800.00
E.and E.G. Wallace one house valued $4,000.00 insurance amount unknown
Louis Perry 2 houses valued at about $4,000.00 insurance $2,000.00

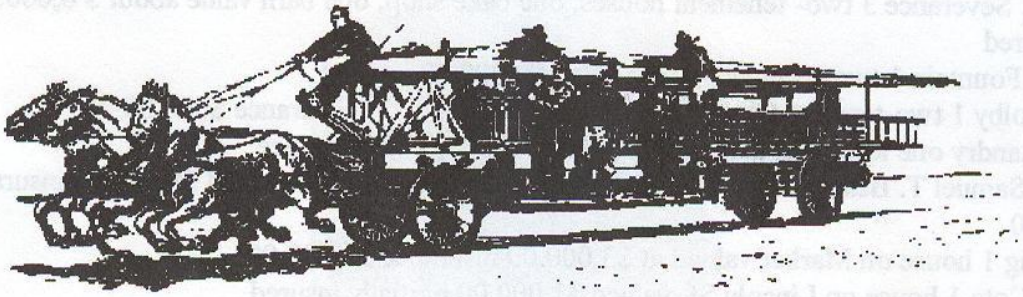
Joseph Cabana 3 houses valued at about $10,000.00 no insurance
Some of the property was owned by persons not living there, but as landlords
A good majority of the people had no furniture insurance.
About 80 men were put out of work because of the Box Shop and Lumber Yard having burnt to the ground.

Excerpt taken from Biddeford Daily Journal

Our local cities, Biddeford, Saco, and Old Orchard Beach have at one time or another been through many major fires.
Some that comes to mind is the Hooper Street Fire in Biddeford, two hotels in Biddeford where one man lost his life, the Grafton Lumber Company which was situated in the old Saco-Lowell building And of course the many fires that has plagued Old Orchard Beach.

The reason I was interested in the fire of 1908 is because my parents bought a house on Irving Street in 1950 and I bought the house next door in 1958. I never knew about this horrible fire till one day while doing research I came across this story and it caught my curiosity.

Rachel Bernier



La Gourgane

There was a family story about about one of my relatives who went from the US to visit relatives in the Lac St. Jean area of Québec. When he arrived there he announced that he would dearly love to have soup made of gourgane! He basically wanted to show he was still 'one of them'. Word spreads fast in small communities and they ALL got busy making the soup. Everywhere he went they offered him that soup "to please him". In no time at all he began to feel quite compromised intestinally. And as the story goes he never ever wanted another bowl of that soup.

They recounted that story many a time but no one could tell me exactly what a gourgane was. They said it was flat and sort of like a bean. It wasn't a lentil, it wasn't a lima bean, what was it?

On one of my trips to Québec City, I was looking at local recipe books and found nothing. The clerk in the store asked if she could help and I told her my story. She knew what a gourgane was and found it in a dictionary. But it still wasn't clear, I needed an English or Latin name. At home I have a Petit Larousse and a Micro Robert and its definition wasn't there.

Recently on Canadian television they featured a grower of gourgane in Lac St. Jean in the town of Hébertville. Amazing! That's the town my ancestor was instrumental in settling and where the famous soup was consumed. This particular farmer grew 3 kinds of this legume (green, white and brown) and said that the locals favored the brown original one. It was sounding more familiar when it showed them removing them from the pod and then removing an outer shell from each gourgane.

Now I had the proper spelling for the name of the bean. With that I was able to get information on the internet. From "saveurs.sympatico.ca" I found out that its Latin name is 'Vicia Faba' or 'Faba Vulgaris'. In English that translates to the common name of Broad Bean or Fava Bean.

My first thought was what was an Italian bean doing in Lac St. Jean? It turns out that it was grown in Normandy where it was called gourgane and that Fava Beans and Lentils are the most ancient of legumes and can be traced back to prehistory and they originated in the Near East. Its short growing time of about 60 days made it suitable to the cold climates of Northern Québec. Further, on an "école du monde" site, it states that of the 9 crops first grown in the Americas, the gourgane was one of them.

It is now most popular in Lac St. Jean and Charlevoix areas. I found many versions of the soup. Lac St. Jean seems to favor it cooked with lard or pork bones and carrots, onions and celery. Charlevoix seems to favor a cream of gourgane soup with the same vegetables. They are eaten fresh and dried and the skin or shell is removed to lessen the bitter taste. Lately they have even made a flour out of them.

The long elusive identity of the gourgane turns out to be a crop well known to the first settlers of the New World, a true genealogical provision.

Lucile C. Morgan

Acadian History - 1605–1713

by Doris Provencher Faucher

In 1605, Captain General Pierre du Gast Sieur De Monts led a crew of about 120 explorers and traders to *le Nouveau Monde* to establish *Port-Royal* in *Acadie*, North America's oldest permanent European settlement north of the Gulf of Mexico. They accomplished this a full fifteen years before the Pilgrims landed at Plymouth Rock, and three years before De Monts' associate, Samuel de Champlain built his trading post at Québec.

Their goals were to populate, cultivate and fortify the area, carry on trade and convert to Christianity the indigenous people who lived in that forested wilderness. More Frenchmen died in this effort than survived. They were poorly clothed and prepared for the Acadian winters which were longer and much colder than in France; their initial food provisions of salted meat and ship's biscuits lacked the vitamin C they needed to avoid scurvy. They lived in tiny, close quarters that were quickly built and easier to heat, but in which respiratory and gastrointestinal infections quickly spread among the occupants. The badly needed arrivals of fresh provisions and additional men from France were unpredictable; French politics often caused delays, and North Atlantic storms often sank the small European sailing vessels they used in their initial attempts to reach *le Nouveau Monde.*

The earliest population consisted of indentured servants and soldiers employed by the trading companies. Then fishermen began to settle in *Acadie* year-round. Many settlers came from Normandy and Brittany, but French linguists now suspect that most of them came from southwestern France.

The *Acadiens* reclaimed the marshlands from the huge tides of the Bay of Fundy. The earth and wattle dikes and sluice gates they built to accomplish this major endeavor resembled those on the tidal flats near the French port of La Rochelle which trapped seawater for evaporation into solar salt. In *Acadie,* rain and melting snow leached the salt away from the land protected by these dikes, thus producing a rich farmland that was passed down through several generations.

The *Acadiens* were mostly industrious, independent and self-reliant *habitants* who grew their own food, made their own clothes, built their own houses and barns to meet their own needs. And they traded their surplus for whatever they couldn't provide for themselves. Thus they learned early on to manage without outside help.

They were also a people destined to be caught between two warring European colonial powers—much like the natives of the area with whom they often traded but who were neither their allies nor their enemies because they did not compete against each other over the possession of the land. Both peoples would eventually suffer the same fate of displacement by a force greater than their own.

L'Acadie occupied the territorial buffer between the North American French and English colonies and was especially prized by both European powers for its fishing grounds and its access to the Saint Lawrence River. It could be easily accessed by New England fishing fleets, making it an easy target for New England retaliation following *Canadien*-Abenaki raids, or to rein in the French privateers who preyed on English ships in the offshore waters (as did English privateers who preyed on French vessels).

In 1613, the French noblewoman who underwrote the early colony's expenses decided to withdraw her support. A ship arrived at *Port-Royal* to collect all of the settlement's stores and provisions, even the church ornaments given by the queen, and took aboard the nascent colony's two Jesuit missionaries before setting sail in search of a new colonial project.

That same year, Virginia colonial officials decided to rid themselves of the French presence along the entire Atlantic coast.. They directed Samuel Argall to sack and burn all French settlements starting with *Port-Royal*. The *Acadiens* barely survived the winter of 1613-14 with the help of the local Micmacs.

In 1621, James I of England granted a tract of Acadian land to Sir William Alexander of Scotland who was to establish the first Scottish settlement in North America. Since the document was written in Latin, the colony was referred to as *Nova Scotia*. Alexander established a first settlement in 1629 that lasted four years before its settlers sailed back home.

The English captured *Port-Royal* in 1654 and claimed control over all of *Acadie* until 1667 when they officially ceded it back to France under the Treaty of Breda. However, there was still a dispute over just what territory was involved. Thomas Temple, an Englishman who had received a land grant in Nova Scotia from Charles Cromwell in 1656, would not give it up. The negotiations went back and forth for another two years before England's King Charles II finally sent a direct order to Temple to immediately relinquish title to the land. Temple finally complied by signing it over to French Acadia's first royal governor on July 7, 1670. Only then could French settlement efforts begin in earnest. The first immigrant families and their children spread out to settle other areas of *Acadie*, particularly in *Beaubassin* and *Grand-Pré*.

The attacks continued and increased in their intensity. New England merchants financed a fleet of seven ships with 78 cannon, provided a force of 736 men, and placed it under the command of Sir William Phips of Boston. When they reached *Port-Royal* in 1690, the English found a partially completed fort with 22 pieces of unmounted cannon, and a garrison of 58 soldiers. The French negotiated terms of surrender that were favorable to them but these were not honored. The New Englanders remained twelve days during which time they pillaged the

community, looted the fort and warehouse, seized the cannon and destroyed the fort. Then Phips called the *Acadien* habitants together and ordered them to take an oath of allegiance to William and Mary of England, which most of the settlers did; those who refused lost all of their property. He took captive two priests, the French governor, and the 58 soldiers, then organized a provisional government by personally selecting *Acadiens* as members of the governing council. His troops freely looted and desecrated the church while he personally seized the money, silverware, and personal effects of the French governor before sailing home to Boston.

Captain Alden had already taken possession of Baron Saint-Castin's post at *Pentagouet*; now Phips ordered him to seize *La Hève*, *Chedabouctou* and other stations on the southeastern coast of *Acadie*. Phips proceeded to destroy the French settlements at the head of the Bay of Fundy: *Grand Pré*, *Beaubassin*, and *Cobequid*. Shortly after his fleet arrived triumphantly in Boston at the end of May, he enthusiastically agreed to lead a New England naval thrust against *Québec*.

Soon after the 1704 Canadian-Abenaki destruction of Deerfield, the killing of 43 English settlers and the capture of 54 others, Colonel Benjamin Church raided *Pentagouet*, *Pigiguit*, *Passamaquoddy*, *Grand-Pré*, *Cobequid* and *Beaubassin*. His 700 men pillaged and destroyed the *Acadien* houses, crops, and churches and took 120 captives to Boston.

In late spring of 1707, Colonel John March sailed from Boston with 20 ships and a New England force of over 1,000 militia volunteers and 450 sailors to capture *Port-Royal* in Acadia. They were repelled, sailed to Casco Bay to pick up a few more ships and an additional 600 men, then returned for a second attempt on *Port-Royal*. They were pushed back again and returned to Boston in mid-August.

Although the two sieges were unsuccessful, they successfully destroyed properties and crops, thus jeopardizing the population's winter survival. France did not send badly needed provisions to its colony because it was already suffering severe losses in its European war.

Acadian Governor Subercase managed to recruit the help of French privateers from Saint-Domingue who provided badly-needed provisions, cloth and ammunition to *Port-Royal* to see the *Acadiens* through the coming winter. Subercase expected continuing attacks from the English, so he pleaded again for assistance from the French Minister of Marine who replied that the king would abandon *Acadie* if it continued to be such a burden.

In the spring of 1710, British Queen Anne appointed Commander Francis Nicholson and his assistant Samuel Vetch to lead another New England campaign to recover Nova Scotia for the British crown. Lacking major English reinforcements, they left England with 500 English marines and a large naval flotilla. After having picked up provincial troops and supplies in Boston, they

arrived off *Port-Royal* in October to set up their siege upon the fort's garrison with 3400 Englishmen and a squadron of British ships. Following a week-long assault by naval artillery and English troops, Subercase surrendered the fort, his 258 officers and men, and the *Acadien* population residing within *la banlieue* (a three-mile radius surrounding the walls of *Port-Royal*).

Nicholson triumphantly renamed this sheltered port Annapolis Royal in honor of his queen and claimed English control over all of *Acadie*. According to the surrender agreement, English ships were to deliver all French troops and privateers to La Rochelle. The habitants were guaranteed freedom to remain on their farms with all of their belongings for a maximum period of two years, after which time they must swear loyalty to the British Queen.

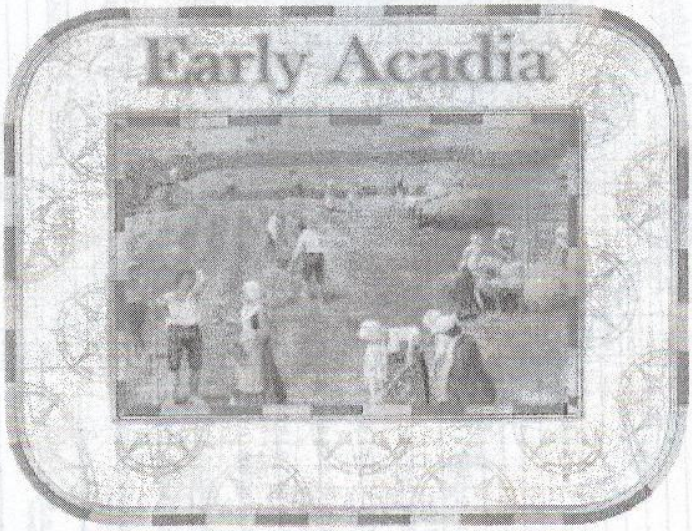
Nicholson left Samuel Vetch in command of Annapolis Royal and sailed back to England with his troops. A few weeks later, Vetch wrote to London that England must send a naval force to deport the entire French-Acadian population, otherwise, there could never be peace in Nova Scotia.

With so many invasions, so many changes of command, and the historic French and British neglect of provisioning and populating the colony, the *Acadiens* became a self-sufficient people who never developed an allegiance to either home country.

When the Treaty of Utrecht permanently ceded *Acadie* to Britain in 1713, its French settlers refused to take the oath of allegiance to the British Crown. They insisted that they be allowed to remain neutral.

Their population naturally increased over the years from 400 people in 1671 to 13,000 in 1750 and their settlements continued to grow until 1755.

Doris is the author of a series of historical novels which depicts the evolution of the French presence in North America. Information about her first two books is available on the Internet at: http://home.maine.rr.com/artenayp/



BOISLARD Family

2

FAMILY GROUP NO. 2 **Husband's Full Name** Camille Boislard (Gamelise

This information Obtained From:

	Day Month Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info. on
Birth	1875	Nashua,	New Hamshire		
Chr'nd					
Marr.	21/6/1898	St. Norbert	Canada		
Death	5/2/1966	St. Norbert	Canada		
Burial	8/2/1966	St. Norbert	Canada		

Camille & Melina Had (6) other children that died all boys.

Places of Residence Nashua, St. Norbert, Biddeford, Me.

Occupation Farmer Church Affiliation Catholic Military Rec.

Other wives, if any. No. (1) (2) etc. Make separate sheet for each marr. M. Angers May 12, 1896@ St. Norbert***

His Father Onesime Boislard Mother's Maiden Name Lavigne Vita

Wife's Full Maiden Name Melina Houle

	Day Month Year	City, Town or Place	County or Province, etc	State or Country	Add. Info. or
Birth	1874				
Chr'nd					
Death	30/11/1951	Biddeford,	Me.		
Burial		St. Joseph Cementary	Biddeford		

Compiler Joe Heroux

Address

City, State

Date

Places of Residence St. Norbert, St. Fortunat, Biddeford

Occupation Housewife Church Affiliation Catholic Military Rec.

Other husbands, if any. No. (1) (2) etc. Make separate sheet for each marr.

Her Father Amedee Houle Mother's Maiden Name Adeline Lavigne

Sex	Children's Names in Full (Arrange in order of birth)	Children's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info. on C
M	1 Emile Boislard	Birth	23/6/1899	St. Norbert,	Canada		
	Full Name of Spouse Andrea Labbe	Marr.	15/11/1920	New Bedford,	Massachusetts		
		Death	27/4/1982	Biddeford,	Maine		
		Burial		St. Joseph Cementery			
M	2 Eugene Boislard	Birth	24/5/1900	St. Norbert	Canada		
	Full Name of Spouse Corona Rondeau	Marr.	1924	NotraDame Church	Saco,	Me	
		Death	5/10/1967	Biddeford	Maine		
		Burial		St. Joseph Cemetery	Bidd.	Me.	
M	3 "Henry" Honore Boislard	Birth	21/8/1901	St. Norbert	Canada		
	Full Name of Spouse Leona Neveu	Marr.	10/25/1926	Marcelien,	Saskathewan	Canada	
		Death	22/8/1974	Trail,	British	Columbia	
		Burial					
M	4 Joseph Boislard	Birth	25/8/1902	St. Norbert	Canada		
	Full Name of Spouse Alice Campdon	Marr.		New Britain,	Connecticut		
		Death	22/6/1981				
		Burial					
M	5 Ovila Boislard	Birth	8/9/1903	St. Norbert	Canada		
	Full Name of Spouse Irene Gauvreau	Marr.	23/11/1931	St. Norbert,	Canada		
		Death	19/2/1987	Arthabaska			
		Burial		St. Norbert			
M	6 Wilfred Boislard	Birth	25/12/1905	St. Norbert,	Canada		
	Full Name of Spouse	Marr.					
		Death	25/12/1932				
		Burial		St. Norbert,	Canada		
M	7 Lucien Boislard	Birth	20/6/1907	St. Norbert	Canada		
	Full Name of Spouse Laura Gauvreau	Marr.	6/2/1933	St. Norbert			
		Death	20/5/2000	Biddeford,	Maine		
		Burial	23/5/2000	St. Joseph	Cemetery Biddeford,	Me	
M	8 Albert Boislard	Birth	11/11/1910	St. Norbert			
	Full Name of Spouse Lydia Bissonette	Marr.	1936				
		Death	21/4/1994	Victoriaville			
		Burial					
F	9 Orise Boislard	Birth	1912	St. Norbert			
	Full Name of Spouse Alfred Lavalle	Marr.	8/8/1938	St. Norbert			
		Death	16/12/1991	St. Valaire			
		Burial					
10		Birth					

3

FAMILY GROUP NO. 3 **Husband's Full Name** Onesime Boilard

This information Obtained From:

	Day Month Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info. on Husb
Birth	1852				
Chr'nd					
Marr.	29/6/1872	St. Louis de Gonzague	Nashua	N.H	
Death	4/8/1918	Victoriaville,	Canada		
Burial					

Children not in order of birth.

Places of Residence Nashua N.H., Victoriaville

Occupation Farmer Church Affiliation Catholic Military Rec.

Other wives, if any. No. (1) (2) etc. Make separate sheet for each marr. Olive Bourgeouis 1-7-1915@St. RosaireArth

His Father Isidore Boilard Mother's Maiden Name Flavie Labreque

Wife's Full Maiden Name Vitaline Nadeau

	Day Month Year	City, Town or Place	County or Province, etc	State or Country	Add. Info. on Wif
Birth	1850				
Chr'nd					
Death	10/6/1913	St. Norbert			
Burial					

Compiler

Address

City, State

Date

Places of Residence Nashua N.H., St. Norbert

Occupation Farm/Homemaker Church Affiliation Catholic Military Rec.

Other husbands, if any. No. (1) (2) etc. Make separate sheet for each marr. Cleophas Beaudet

Her Father Antoine Nadeau Mother's Maiden Name Genivieve Boilard

Sex	Children's Names in Full (Arrange in order of birth)	Children's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info. on Child
M	1 Arthur	Birth	19/5/1889				
	Full Name of Spouse Marie Chouinard	Marr.	14/11/1911	St. Norbert			
		Death	4/11/1960	Asbestos,	Arthabaska		
		Burial					
M	2 Camille-Gamelise	Birth	1876	Nashua,	N.H		
	Full Name of Spouse Melina Houle	Marr.	21/6/1898	St. Norbert,	Canada		
		Death	5/2/1966	St. Norbert,	Canada		
		Burial	8/2/1966	St. Norbert			
M	3 Alfred	Birth	1883				
	Full Name of Spouse Armenie Roger	Marr.	7/5/1906	St. Paul de Chester,	Arthabas		
		Death	24/5/1911	Arthabaska			
		Burial					
F	4 Amelia "Eva"	Birth	20/8/1877	St. Norbert			
	Full Name of Spouse Adelard Bisson	Marr.	14/8/1912	Biddeford,	Me		
		Death	1967				
		Burial					
F	5 Marie Loise	Birth	8/5/1886				
	Full Name of Spouse Jos. Chouinard * Henry Beauchesne	Marr.	16/8/1909	St. Norbert*			
		Death					
		Burial					
F	6 Marie Almadine	Birth	17/8/1884				
	Full Name of Spouse Eugene Spenard	Marr.	12/5/1914	St. Norbert			
		Death					
		Burial					
F	7 Marie Eseilia	Birth	6/11/1891				
	Full Name of Spouse	Marr.					
		Death					
		Burial					
M	8 Romuald	Birth	1881				
	Full Name of Spouse Marie Paris	Marr.					
		Death	2/8/1961				
		Burial					
F	9 Rosilda	Birth	1874				
	Full Name of Spouse	Marr.					
		Death	27/5/1897	St. Norbert			

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Family Group Sheet

Husband's Full Name Isidore Boilard Jr. **Chart No.** 4

Husband's Data	Day	Month	Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info. on H
Birth							
Chr'nd							
Marr.	17/2/1846			St.Gervais Bellechase County			
Death							
Burial							

Places of Residence St.Gervais

Occupation | Church Affiliation | Military Rec.

Other wives, if any. No. (1) (2) etc. Make separate sheet for each man.

His Father Isidore Boilard Sr. Mother's Maiden Name Rosalie Beaudoin

Wife's Full Maiden Name Flavie Labreque

Wife's Data	Day	Month	Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info. on
Birth	1823						
Chr'nd							
Death	30/5/1899			St.Norbert,Arthabaska			
Burial							

Places of Residence St.Gervais

Occupation | Church Affiliation | Military Rec.

Other husbands, if any. No. (1) (2) etc. Make separate sheet for each man.

Her Father Francis Labreque Mother's Maiden Name Reine Bacquet

Sex	Children's Names in Full (Arranged in order of birth)	Children's Data	Day	Month	Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info on C
M	1 Isidore the III	Birth							
	Full Name of Spouse: Emerence Morisette	Marr.	1/9/1868			St.Norbert			
		Death							
		Burial							
F	2 Mathilde	Birth							
	Full Name of Spouse: Octave St.Laurent	Marr.	7/11/1881			St.Louisde Gonzague Nashua	N.H		
		Death							
		Burial							
M	3 Onesime	Birth			1852				
	Full Name of Spouse: Vitaline Nadeau	Marr.	29/6/1872			St.Louis Nashua,N.H.			
		Death	4/8/1918			Victoriaville,Can.			
		Burial							
F	4 Marie	Birth							
	Full Name of Spouse: Eusebe Roy	Marr.	21/7/1873			Nashua,N.H. St.Louis			
		Death							
		Burial							
M	5 Joseph	Birth							
	Full Name of Spouse: Marie Charette	Marr.	29/7/1872			Nashua,N.H.			
		Death							
		Burial							
	6	Birth							
	Full Name of Spouse	Marr.							
		Death							
		Burial							
	7	Birth							
	Full Name of Spouse	Marr.							
		Death							
		Burial							
	8	Birth							
	Full Name of Spouse	Marr.							
		Death							

Husband's Full Name

07

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Family Group Sheet

Husband's Full Name Isidore Boilard Sr. **Chart No.** 5

Husband's Data	Day	Month	Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info. on I
Birth							
Chr'nd							
Marr.	10/5/1818			St.Gervais,Bellechase County			
Death							
Burial							

Places of Residence St.Gervais

Occupation | Church Affiliation | Military Rec.

Other wives, if any. No. (1) (2) etc. Make separate sheet for each man.

His Father Claude Boilard Jr. Mother's Maiden Name Elisabeth Elie/Breton

Wife's Full Maiden Name Rosealie Beaudoin

Wife's Data	Day	Month	Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info. on
Birth							
Chr'nd							
Death							
Burial							

Places of Residence St.Gervais

Occupation | Church Affiliation | Military Rec.

Other husbands, if any. No. (1) (2) etc. Make separate sheet for each man.

Her Father J.B. Beaudoin Mother's Maiden Name Lse. Picard

Sex	Children's Names in Full (Arranged in order of birth)	Children's Data	Day	Month	Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info on C
F	1 Ursule	Birth							
	Full Name of Spouse: Louis Ferland	Marr.	12/1/1841			St.Marie Beauce County			
		Death							
		Burial							
F	2 Julie	Birth							
	Full Name of Spouse: Thomas Lamb	Marr.	17/8/1852			St.Gervais,Bellechase Count			
		Death							
		Burial							
F	3 Marceline	Birth							
	Full Name of Spouse: Maxime Lesieur	Marr.	16/11/1846			Notre-Dame Montreal			
		Death							
		Burial							
F	4 Genevieve	Birth	1824						
	Full Name of Spouse: Antoine Nadeau	Marr.	4/10/1842			St.Gervais			
		Death	10/13/1898			St.Norbert			
		Burial							
M	5 Isidore Jr.	Birth							
	Full Name of Spouse: Flavie Labreque	Marr.	17/2/1846			St.Gervais			
		Death							
		Burial							
M	6 Antoine	Birth							
	Full Name of Spouse: Zoe Laliberte	Marr.	24/7/1848			St.Isidore			
		Death							
		Burial							
	7	Birth							
	Full Name of Spouse	Marr.							
		Death							
		Burial							
	8	Birth							
	Full Name of Spouse	Marr.							
		Death							
		Burial							

Compiler | Notes:

Husband's Full Name

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Family Group Sheet

Husband's Full Name Claude Boilard Jr. **Chart No.** 6 6

Husband's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info. on Husbar
Birth					
Chr'nd					
Marr.	23/11/1789	St.Joseph de Lauzon			
Death					
Burial					

Places of Residence

Occupation — Church Affiliation — Military Rec.

Other wives, if any. No. (1) (2) etc. Make separate sheet for each marr. Ursule Boulet 7-31-1815 @ St.Gervais

His Father Claude Boilard S.r — Mother's Maiden Name Francoise Bourret

Wife's Full Maiden Name Elisabeth Breton

Wife's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info. on Wife
Birth					
Chr'nd					
Death					
Burial					

Places of Residence

Occupation — Church Affiliation — Military Rec.

Other husbands, if any. No. (1) (2) etc. Make separate sheet for each marr.

Her Father Ant. Breton — Mother's Maiden Name Elis. Forgues

Sex	Children's Names in Full (Arranged in order of birth)	Children's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info on Children
M	1 Isidore	Birth					
	Full Name of Spouse: Rosalie Beaudoin	Marr.	10/5/1818	St.Gervais, Bellechase			
		Death					
		Burial					
M	2 Antoine	Birth					
	Full Name of Spouse: Judith Roy	Marr.	22/7/1828	St.Gervais			
		Death					
		Burial					
M	3 Joseph	Birth					
	Full Name of Spouse: Marguerite Roy	Marr.	2/3/1835	St.Gervais			
		Death					
		Burial					
F	4 Marguerite	Birth					
	Full Name of Spouse: Joseph Roy	Marr.	15/2/1819	St.Gervais			
		Death					
		Burial					
F	5 Marie	Birth					
	Full Name of Spouse: Joseph Lessard	Marr.	9/10/1827	St.Gervais			
		Death					
		Burial					
	6	Birth					
	Full Name of Spouse	Marr.					
		Death					
		Burial					
	7	Birth					
	Full Name of Spouse	Marr.					
		Death					
		Burial					
	8	Birth					
	Full Name of Spouse	Marr.					
		Death					
		Burial					

Compiler

Husband's Full Name

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Family Group Sheet

7A 1st MARR.

Husband's Full Name Claude Boilard SR. **Chart No.** 7A

Husband's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info. on Husband
Birth	1/11/1698	Quebec County			
Chr'nd	1/12/1698	Quebec			
Marr.	30/9/1738	Beaumont			
Death	21/6/1794				
Burial					

Places of Residence Charlesbourg, Beaumont

Occupation — Church Affiliation — Military Rec.

Other wives, if any. No. (1) (2) etc. Make separate sheet for each marr. #2 Francoise Bourret

His Father Jean Boilard — Mother's Maiden Name Jeanne Marandeau

Wife's Full Maiden Name M.Anne Larrivee

Wife's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info. on Wife
Birth	1707				
Chr'nd					
Death	17/5/1750				
Burial					

Places of Residence Charlesbourg

Occupation — Church Affiliation — Military Rec.

Other husbands, if any. No. (1) (2) etc. Make separate sheet for each marr.

Her Father — Mother's Maiden Name

Sex	Children's Names in Full (Arranged in order of birth)	Children's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info on Children
M	1 Claude #1	Birth	14/8/1740				
	Full Name of Spouse	Marr.					
		Death	2/4/1752				
		Burial					
M	2 Joseph	Birth	9/9/1741				
	Full Name of Spouse	Marr.					
		Death	21/9/1741				
		Burial					
F	3 Marie Anne	Birth	10/8/1742				
	Full Name of Spouse	Marr.					
		Death	31/8/1742				
		Burial					
F	4 Jean-Francoise	Birth	16/6/1744				
	Full Name of Spouse	Marr.					
		Death	1/7/1744				
		Burial					
F	5 Marie Cecile	Birth	23/10/1746				
	Full Name of Spouse	Marr.					
		Death	20/5/1751				
		Burial					
F	6 Marie Therese	Birth	7/6/1748				
	Full Name of Spouse	Marr.					
		Death	26/8/1748				
		Burial					
	7	Birth					
	Full Name of Spouse	Marr.					
		Death					
		Burial					
	8	Birth					
	Full Name of Spouse	Marr.					
		Death					

Husband's Full Name

Family Group Sheet

7B

Husband's Full Name Claude Boilard Sr. **Chart No.** 7B 2nd MARR

Husband's Data	Day	Month	Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info. on Husband
Birth	1	11	1698	Quebec County			
Chr'nd	1	12	1698	Quebec			
Marr.	31	8	1761	Charlesbourg			
Death	21	6	1794	Beaumont			
Burial	21	6	1794	Beaumont			

Places of Residence Beaumont, Charlesbourg

Occupation | Church Affiliation | Military Rec.

Other wives, if any. No. (1) (2) etc. Make separate sheet for each man. #1 Anne Larrivee

His Father | Mother's Maiden Name

Wife's Full Maiden Name Francoise Bourret

Wife's Data	Day	Month	Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info. on Wife
Birth			1748				
Chr'nd							
Death	3	3	1815				
Burial							

Places of Residence Charlesbourg

Occupation | Church Affiliation | Military Rec.

Other husbands, if any. No. (1) (2) etc. Make separate sheet for each marr.

Her Father | Mother's Maiden Name

Sex	Children's Names in Full (Arranged in order of birth)	Children's Data	Day	Month	Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info on Children
F	1 Marguerite	Birth			1766				
	Full Name of Spouse	Marr.	24	1	1785				
	Joseph Bourassa	Death	4	4	1805				
		Burial							
F	2 Marie Charlotte	Birth							
	Full Name of Spouse	Marr.	22	1	1788				
	Francois Begin	Death							
		Burial							
F	3 Marie Joseph	Birth							
	Full Name of Spouse	Marr.	11	1	1796				
	Pierre Valliere	Death							
		Burial							
M	4 Joseph-Emile	Birth							
	Full Name of Spouse	Marr.	7	11	1796	Beaumont			
	Suzanne Girard	Death							
		Burial							
M	5 Claude Jr.	Birth							
	Full Name of Spouse	Marr.	23	11	1789	St.Joseph de Lauzon			
	Elisabeth Breton	Death							
		Burial							
	6	Birth							
	Full Name of Spouse	Marr.							
		Death							
		Burial							
	7	Birth							
	Full Name of Spouse	Marr.							
		Death							
		Burial							
	8	Birth							
	Full Name of Spouse	Marr.							
		Death							

Husband's Full Name

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Family Group Sheet

8

Husband's Full Name Jean Boilard **Chart No** 8

Husband's Data	Day	Month	Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info. on
Birth			1645	Bournezeau,Chantonnay,La Rochesur-Yon,	France		
Chr'nd							
Marr.	19	11	1680	Beaumont,Quebec			
Death	24	4	1737	Beaumont			
Burial	24	4	1737	Beaumont ,St.Etienne	Quebec		

Places of Residence France, Beaumont

Occupation Stone Cutter/Farmer Church Affiliation Catholic Military Rec.

Other wives, if any. No. (1) (2) etc. Make separate sheet for each man.

His Father Mathurin Boilard Mother's Maiden Name Marie Desanges

Wife's Full Maiden Name Jeanne Marandeau

Wife's Data	Day	Month	Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info. on
Birth			1654	La Flotte,I'le de Re,La Rochelle	France		
Chr'nd							
Death	3	6	1734	Beaumont			
Burial	3	6	1734	Beaumont			

Places of Residence Beaumont

Occupation Homemaker/Farmer Church Affiliation Catholic Military Rec.

Other husbands, if any. No. (1) (2) etc. Make separate sheet for each man. Julien Brule Married in 1677 @ Quebec

Her Father Jean Marandeau Mother's Maiden Name Jeanne Cousin

Sex	Children's Names in Full (Arranged in order of birth)	Children's Data	Day	Month	Year	City, Town or Place	County or Province, etc.	State or Country	Add. Info on
M	1 Mathurin	Birth	24	10	1702	Beaumont			
	Full Name of Spouse	Marr.	7	11	1729	St.Laurent			
	Marie Audet	Death	27	2	1755	Beaumont			
		Burial	27	2	1755	Beaumont			
M	2 Claude	Birth	1	11	1698	Quebec			
	Full Name of Spouse	Marr.	31	8	1761	Charlesbourg			
	2nd wife Francoise Bourret	Death	21	6	1794	Beaumont			
		Burial	21	6	1794	Beaumont			
F	3 Jeanne	Birth	14	4	1687				
	Full Name of Spouse	Marr.	15	5	1706	Notre-Dame	Quebec		
	Pierre Leger	Death	24	12	1755	St.Anne,Bout-de-L'Ile			
		Burial	24	12	1755	St.Anne			
M	4 J.B.-Francois Jean-Francois	Birth	28	7	1693				
	Full Name of Spouse	Marr.	4	11	1720				
	2nd wife Genevieve Valliere	Death							
		Burial							
M	5 -Beaurivage_ Francois	Birth							
	Full Name of Spouse	Marr.	28	9	1730	Charlesbourg			
	Barbe Bourret	Death							
		Burial							
	6 Eustache	Birth			1684	Levis			
	Full Name of Spouse	Marr.							
		Death	18	3	1686	Levis			
		Burial							
?	7 Anonyme	Birth	24	4	1686				
	Full Name of Spouse	Marr.							
		Death	24	4	1686				
		Burial							
M	8 Jean Baptiste #1	Birth	5	11	1681	L'Islet			
	Full Name of Spouse	Marr.							
		Death	16	11	1681	L'Islet			
		Burial							

Husband's Full Name

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In loving memory of
Lucien D.Boislard
Husband of
Laura Gauvreau Boislard

Born June 20, 1907
St. Norbert, PQ Canada
Died May 20, 2000
Biddeford, Maine
At the age of 92

#1

Souvenez-vous dans vos prières
de l'âme de

Mr. Camille Boislard

Décédé à St. Norbert, Canada
le 5 févier 1966
à l'âge de 90 ans

R. I. P.

#2-3

A la douce mémoire de

MELINA HOULE
épouse de
CAMILLE BOISLARD
décédée à Beddeford Maine
le 30 novembre 1951
à l'âge de 77 ans.

#2-3

#3

PRIEZ A LA MÉMOIRE DE

ONÉSIME BOISLARD

ÉPOUX DE VITALINE NADEAU

Décédé à Victoriaville, le 4 août 1918, à l'âge de 66 ans.

Maintenant que la mort a fermé ma paupière, que le dernier chant du prêtre s'est fait entendre, que la terre a couvert mon corps, vous tous que j'ai aimés, priez pour moi. Tout ce que je vous demande, mes parents et amis, c'est de vous souvenir de moi devant l'autel du Seigneur.

O Marie, ayez pitié de ceux qui s'aimaient et qui ont été séparés ; ayez pitié de ceux qui pleurent, de ceux qui prient, donnez à tous l'espérance et la paix.

Doux Cœur de Jésus, soyez mon amour.
Doux Cœur de Marie, soyez mon salut.
[300 jours d'ind. chaque]

IMP. L'UNION, ARTHABASKA

#3

PRIEZ POUR LE REPOS DE L'AME DE

VITALINE NADEAU

EPOUSE DE ONESIME BOISLARD

Décédée à St-Norbert d'Arthabaska, le 10 juin 1913, à l'âge de 63 ans et 6 mois.

Ne pleurez pas, je vais à Dieu, je vais vous attendre au Ciel, la famille s'y reformera et les larmes seront séchées.
(St-Ambroise)

Je meurs mais mon amitié ne meurt pas, je vous aimerai au ciel comme je vous aimais sur la terre. BERCHMANS.

Sa vie fut toute de sacrifice et de dévouement, sa mort fut simple et douce, et sa mémoire restera en bénédiction pour ceux qu'elle aimait.

Doux cœur de Jésus, soyez mon amour !
(300 j. ind.)

Doux cœur de Marie, soyez mon salut !
(300 j. ind.)

Jésus Marie Joseph, protégez-moi.

LIBRAIRIE DE "L'UNION," ARTHABASKA.

PICTURES CORRESPOND W/ CHARTS

Emile Boilard #2

BIDDEFORD — Emile Boilard, 82, of 259 Hill St., died Saturday at the Webber Hospital following a lengthy illness.

He was born in St. Nobert, Que., June 22, 1899, son of Gamelise and Emelina Houle Boislard.

He came to Biddeford as a young man, and was employed by the Diamond Match and Diamond International Co. for 40 years, He was a communicant of St. Andre Church.

His wife, Andrea Labbe Boilard, died in 1971.

He is survived by a son, Raymond Boislard of Biddeford; two daughters, Mrs. Emile (Laurette) Lchouillier and Mrs. Raymond (Therese) Dussault, both of Biddeford; three stepdaughters, Pauline Cloutier and Lorraine Lebel, both of Biddeford and Claire Inman of Hollis Center; four brothers, Lucien Boislard of Biddeford, Albert Boislard and Ovila Boislard, both of St. Nobert and Joseph Boislard of New Britain, Conn.; two sisters, Gabrielle Paris and [illegible] Lavalle, both of Victoriaville,

24

A LA DOUCE MEMOIRE DE

Andra Boilard

Epouse de
Emile Boilard

Décédée à Biddeford, Maine
le 7 octobre 1971

A l'âge de 74 ans

Inhumée à Biddeford, Maine

#2

A la douce mémoire de

ROMUALD BOISLARD

époux de feu

MARIE PARIS

décédé le 2 août 1961,

à l'âge de 80 ans et 9 mois.

#3

R. I. P.

A LA DOUCE MEMOIRE DE

MARIE PARIS

EPOUSE DE

ROMUALD BOISLARD

Décédée à Danville, P. Q.

Le 8 février 1948

A l'âge de 68 ans et 1 mois

#3

R. I. P.

En souvenir de

Ovila Boilard #2

époux de Irène Gauvreau

décédé

à l'Hôtel-Dieu d'Arthabaska

le 19 février 1987

à l'âge de 83 ans et 5 mois

Il s'est éteint doucement en paix avec son Dieu, laissant les siens dans une douleur profonde.

Sa droiture, la bonté de son coeur lui gagnaient l'affection de tous ceux qui l'entouraient.

Il emporte les vifs regrets, l'estime et la reconnaissance de tous ceux qui ont bénéficié de sa grande générosité et de son dévouement.

Puisse Dieu qui l'a rappelé à Lui trop tôt, le récompenser du bien qu'il a fait en lui donnant la vie éternelle.

Il laisse à sa famille un nom respecté et honoré, le souvenir d'un mari aimant et dévoué, la mémoire d'un père qu'on peut chérir avec orgueil.

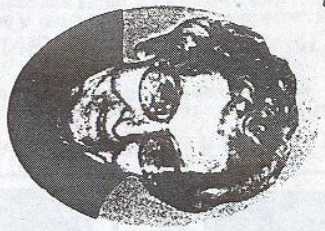
Père, de là-haut, veille sur nous, souvent viens nous bénir.

Miséricordieux Jésus, donnez-lui le repos éternel!

#2

Imprimerie Héon & Nadeau Ltée
Victoriaville, Qué.

#2



En souvenir de

Irène Gauvreau

épouse de feu Ovila Boilard

décédée le 15 mai 1995

à l'âge de 82 ans

PRIEZ A LA DOUCE MEMOIRE DE

FLAVIE LABRECQUE

Décédée à St-Norbert d'Arthabaska, le 30 Mars 1899, à l'âge de 76 ans.

Il m'eût été doux de rester au milieu de vous ; Dieu en a décidé autrement, que sa sainte volonté soit faite. S. J. BERCHMANS.

Heureuse celle qui vit et meurt sous la protection de Marie. S. ALPH. DE LIG.

Celle qui meurt avec une parfaite résignation laisse aux vivants une certitude morale de son salut. S. ALPH. DE LIG.

Nous la possédons encore auprès de nous, car ceux qui retournent au Seigneur ne cessent pas de faire partie de la famille. S. JÉROME.

Notre séparation ne sera pas longue : nous nous reverrons au ciel, et unis ensemble pour ne plus nous séparer. S. LOUIS DE G.

Mon Jésus, miséricorde. (100 j. ind.)
O Bon Jésus, donnez-lui le repos éternel.
Priez pour elle.

#4

PRIEZ A LA DOUCE MEMOIRE DE

ANTOINE NADEAU

Décédé à St-Norbert d'Arthabaska, le 12 Novembre 1893, à l'âge de 81 ans

ET DE SON ÉPOUSE

GENEVIEVE BOISLARD

Décédée à St-Norbert d'Arthabaska, le 13 Octobre 1898, à l'âge de 74 ans.

Consolez-vous avec nous, vous tous qui nous êtes chers. Nous abandonnons une vallée de larmes pour le royaume des cieux.

Chers enfants, souvenez-vous toujours que ceux qui vous furent si chers et qui vous ont tendrement aimés ont quitté la terre pour aller à Dieu. Ne nous oubliez jamais; restez inébranlables dans la foi qui vous ramènera vers nous dans le séjour de la paix.

#305

A LA PIEUSE MÉMOIRE DE

MARIA CHOUINARD

ÉPOUSE D'ARTHUR BOISLARD

Décédée à St-Valère de Bulstrode, le 28 octobre 1919, à l'âge de 29 ans.

L'espoir de se retrouver au ciel, adoucit la peine de la séparation.

O ! comme le cœur se repose doucement dans cette immortelle espérance, comme il se tait dans ses sanglots pour écouter la voix qui lui dit : " Ne vous laissez pas abattre par la douleur, regardez la vie que je commence et non celle que je finis."

Tout ce que je vous demande, mes parents et amis, c'est de vous souvenir de moi devant l'autel du Seigneur.

O Jésus, qui avez tant souffert pour nous, délivrez-moi des peines du purgatoire.

Consolez-vous avec moi, vous tous qui m'êtes si chers ; j'abandonne une vallée de larmes pour le royaume des Cieux.

Doux Cœur de Jésus, soyez mon amour.
Doux Cœur de Marie, soyez mon salut.
(300 jours d'ind. chaque)

IMP. L'UNION, ARTHABASKA

#3

SOUVENEZ-VOUS DANS VOS PRIERES DE

Arthur Boislard

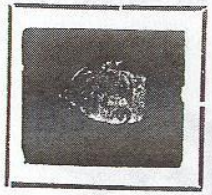
époux en première noce de
feu Marie Chouinard
en seconde noce de feu Rebecca Henri
en troisième noce Léontine Morin
décédé à Asbestos le 4 novembre 1960
à l'âge de 71 ans et 6 mois.

#3

R.I.P.

25

A LA DOUCE MEMOIRE DE



ROSILDA BOISLARD

FILLE DE M. ONÉS. BOISLARD

Décédée à St-Norbert d'Arthabaska, le 27 Mai 1897, à l'âge de 23 ans et 9 mois.

Maintenant que la mort a terme ma pauvre vie, que le dernier chant du prêtre du Seigneur s'est fait entendre, que la terre a couvert mon corps, vous tous qui m'avez aimée, priez pour moi.

Soumise à la volonté de Dieu, elle a vu venir la mort avec calme et le courage que donne la foi.

Je vous consolerai, vous me reverrez, et votre cœur se réjouira, et personne ne vous ravira votre joie.

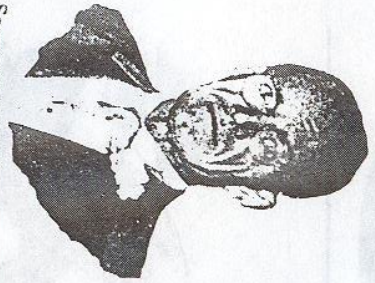
Ne la pleurez plus, car elle vous attend dans l'allégresse.

Doux cœur de Jésus, soyez mon amour. (300 jours d'ind.)
Doux cœur de Marie, soyez mon salut. (300 jours d'ind.)
Mon Jésus, miséricorde. (100 j. ind.)

Adieu ! Au revoir au Ciel !

#3

Souvenez-vous dans vos prières de l'âme de



Eugène P. Boilard

Epoux Bien Aimé
CORONA RONDEAU

Née à St. Norbert PQ. Canada
24 mai 1900

Décédé à Biddeford, Maine
le 5 octobre 1967

à l'âge de 67 ans

#2

03-1906 -10-, 1990 #2

Alice M. Boilard

PLAINVILLE – Alice M. Boilard, 84, formerly of 62 Forestville Ave., died yesterday at New Britain General Hospital. She was the widow of Joseph Boilard.

Born in St. Agatha, Canada, daughter of the late Phillip and Amanda (Bernard) Camden, she lived in Plainville for 42 years. She was a member of Our Lady of Mercy Church and a charter member of St. Anne Society of St. Peter's Church in New Britain.

Surviving are three sons, Marcel and Norman Boilard, both of Plainville, and Paul Boilard of Vernon; two daughters, Carmela McKeon and Ida Michaud, both of Plainville; 19 grandchildren; 16 great-grandchildren; and several nieces and nephews.

The funeral will be held tomorrow at 9 a.m. at Plainville Memorial Funeral Home, 106 West Main St., and at 10 at Our Lady of [illegible]

A LA DOUCE MEMOIRE DE

MARY ALMA SEVIGNY

Epouse de Jacques Gauvreau

Décédée à Springvale, Me.

le 23 juin 1946., à l'âge 55 ans 4 mois et 14 jours.

Lydia Bissonnette

épouse de Albert Boilard
décédée à Hôtel-Dieu d'Arthabaska
le 19 décembre 1991
à l'âge de 73 ans et 4 mois

†

A mon époux que j'aime et à mes enfants:
Gilles, Camille, Robert, Claire, Léo, Jean-Guy, Marcel, Lise, René, Denis ainsi que vos compagnes et compagnons dans la vie et vos enfants.

Ne pleurez pas car je suis maintenant heureuse auprès de Henri, Réal et Réjeanne.
Priez pour nous et ne m'oubliez pas car l'oublie c'est comme si on avait jamais existée.

Je veille sur vous et je vous attends.

#2

Maman

Albert Boilard

époux de feue
LYDIA BISSONNETTE
décédé le 21 avril 1994
à l'âge de 83 ans et 5 mois.

†

À mes enfants que j'aime,
Gilles, Camille, Robert, Claire, Léo, Jean-Guy, Marc
Lise, René, Denis, vos compagnes et compagnons
dans la vie, ainsi que mes petits-enfants
et arrière-petits-enfants.

Ne pleurez pas car je suis maintenant heureux auprès de votre mère, Henri, Réal et Réjeanne.
Priez pour nous et ne nous oubliez pas car l'oublie c'est comme si on avait jamais existés.

Nous veillons sur vous et nous vous attendons.

#2

Papa

Souvenez-vous de
Odile Boilard

épouse de feu
Alfred Lavallée
décédée le 16 décembre 1991
à l'âge de 79 ans

+

#2

Elle était une mère tendre, vaillante et généreuse, l'amour qu'elle portait à sa famille ne nuisait en rien à la charité qu'elle devait à son Dieu.

Ceux qui la virent en passant, la regrettent; ceux qui la connurent, la pleurent: ceux qui l'aimèrent, la regretteront et la pleureront toujours.

Son caractère droit et la bonté de son coeur, lui gagnaient l'affection de tous ceux qui l'entouraient.

Sa mort a laissé dans nos coeurs une plaie profonde.

Souvenez-vous de moi, vous qui êtes mes amis, car la main du Seigneur m'a frappée.

Si vous m'aimez, priez beaucoup et communiez souvent pour moi.

26

A LA DOUCE MEMOIRE DE

REBECCA HENRI

épouse de

ARTHUR BOILARD

Décédée à Asbestos

le 19 mars 1950

A l'âge de 55 ans, 1 mois, 7 jours

#3

R. I. P.

Two Men, Eight Wives

By Camille Bolduc

What do Cyrille Baril and Joseph A. Fournier have in common besides both being born in Canada and buried in Biddeford? It seems that these two individuals were each married four times!

Joseph Baril was born in Gentilly, Nicolet County, Canada on July 20, 1866. He was the son of Felix and Lucie Fournier. His first marriage took place in St-Pierre-les-Bequets on October 18, 1881. Joseph was only fifteen years and nine months when he first wed Lea Pepin. His bride was almost two years older. Lea was born on November 26, 1864 in St-Pierre-les-Bequets. Her parents were Syffroy and Emerance Bedard.

Cyrille had many siblings. The following is a partial listing:

Charles Barome	baptized	3/6/1872	at Gentilly
Joseph	baptized	5/4/1859	at Gentilly
Hector	baptized	1/4/1851	at Gentilly
Zenaide	baptized	1/10/1852	at Gentilly
Fedora	baptized	?	(married to Mr. Pepin)
Desneiges	baptized	8/13/1868	at Gentilly
	married 8/7/1899 to Louis Fortier in Biddeford		
	buried 8/30/1914 St. Joseph Cemetery in Biddeford		

The date of Cyrille's emigration to the U.S. is debatable. In the local paper, dated 1927, Cyrillle's obituary stated that he had been a resident of Biddeford for about forty years. Cyrille and Lea had a daughter named, Dorilda. Her obituary, in the local paper, dated December 16, 1956, informed us that she was born in 1880 in Gentilly. It also said that she lived most of her life in Biddeford. Dorilda married Pierre Perron at St. Joseph Church on October 19,1908.

We also know from her obituary, that Aurea, daughter of Cyrille and his second wife Delphine Brousseau, was born in Gentilly in 1889. She was educated in Canada, and came to Biddeford in 1919.

Cyrille appears in the Biddeford City Directory for the first and last time in the year 1920-21. He was listed as an employee of the Pepperell Manufacturing Company. According to the directory, he lived at 14 Harrison Street. With all the information collected, it is reasonable to think that for most of his life, Cyrille was probably a woodcutter, who traveled often to Canada.

Cyrille's first wife, Lea, died sometime after the birth of Dorilda in 1889. His second wife, Delphine Brousseau, daughter of Onesime and Emelie Lequerre, was born on September 23, 1866 at St-Pierre-les-Bequets. She and Cyrille were married there on March 2, 1896. They were the parents of at least three children.

Marie-Anne married Oscar Brunelle in Gentilly. The aforementioned Aurea, married Arthur Fortier in Biddeford at St. Joseph's on January 3, 1921. Her second marriage was with Arthur Dion on May 29, 1954 at Notre-Dame de Lourdes in Saco, Maine. Aurea was buried on July 24, 1975 in St. Joseph Cemetery in Biddeford, Maine. She and Arthur Porter had several children: Jeannette, Rose, Raymond, Conrad, and Donald.

Delphine Brousseau, Cyrille's second wife, died around 1900. Cyrille's third marriage also took place in Canada. Emelie Demers was born on September 23, 1866 at St-Pierre-les-Bequets. She was the daughter of Pontife and Delvine Paris. Their marriage took place on March 11, 1903 at St-Pierre-les-Bequets.

Their marriage was not a long one, since his fourth marriage took place a little over five years later. A short time after he buried his third wife, Cyrille married again. Wife number four was also born at St-Pierre-les-Bequets on September 18, 1871. She was Alice Lanouette, daughter of Onesime and Hermine Tousignant. Their wedding took place on August 1, 1908 at St. Andre's Church in Biddeford, Maine. Alice died May 21, 1950 in Biddeford, at the age of 78. Her husband, Cyrille died on August 14, 1927 at the age of sixty-two years, one month, and ten days. He is buried in St. Joseph Cemetery in Biddeford, Maine.

Ancestry of Cyrille Baril

Felix Baril Lucie Fournier	Married July 4, 1848 at Gentilly, Nicolet County
Amable Baril Marguerite Pepin	Married January 8, 1822 at Gentilly, Nicolet County
François-Xavier Baril Josepthe Raux dit Alexandre	Married August 20, 1792 at Gentilly, Nicolet County
Antoine Baril Elizabeth Maillot	Married January 8, 1755 at St-Pierre-les-Bequets, Nicolet County
Louis Baril Trottier	Married February 4, 1704 at Bastican County of Anne Charlotte Champlain
Jean Baril Marie Guillet	Married around 1674 at Bastican, County of Champlain

Jean Baril was a native of the Province of Saintonge, France. His parents are unknown.

Joseph A. Fournier

Joseph A Fournier was born in the parish of Ste-Louise, L'Islet County P.Q. He was the son of François Fournier and Marie Belanger. Joseph was a resident of Biddeford for most of his

life. He was a shrewd businessman as well as a civic leader. He married Lea Beaudoin on September 4, 1905 at St. Joseph's Church in Biddeford. Lea was the daughter of Theotime Beaudoin and Emma Paquin.

A long illness took Lea's life twelve years later. She gave birth to six children; only four were still living at the time of her death, the youngest only one month old:

Armanda was born in September 1906 in Biddeford. She married William Thibodaux, at St. Joseph's Church in Biddeford on July 6, 1925. She died here on April 20, 1968.

Marie was a baby when she died. She was buried on May 29, 1909.

Yvette was born on September 9, 1907. She married Telesphore Octeau on June 1, 1925 at St. Joseph in Biddeford.

Marie died at the age of ten.

Laurent was born on November 9, 1911 in Biddeford. His first marriage to Irene Dubois occurred on June 19, 1937 at St. Andre's in Biddeford. His second marriage, also at St. Andre's, took place on August 17, 1976. His bride was Simone Blais (Morissette). Laurent died in Biddeford on November 16, 1988.

Robert-Victor was also born in Biddeford on February 12, 1917. He married Laurette Gobeil at St. Andre's Church in Biddeford on September 1, 1939.

Three years later, on July 6, 1920, Joseph married Blanche Grammond at St. Joseph in Biddeford. Blanche was born in Gentilly, Nicolet County on May 31, 1890. Her parents were Napoleon Grammond and Delima Brunelle. After a long illness, Blanche, aged fifty-seven, died at a local hospital on August 23, 1951. The couple had no children.

A year later, Joseph married again. His wedding to Constance Desilet took place on November 18, 1952 at St. Joseph's Church. Constance, the widow of Alcide Valliere, was born in St. Camille P.Q. on December 27, 1887. She was the daughter of Treffle Desilet and Phelanise Milette. The marriage was short-lived. Constance died as a local hospital, on June 6, 1954, less than two years after the wedding. She was buried at St. Joseph Cemetery in Biddeford, Maine

Two years later, Joseph married for the last time. The ceremony took place at Notre-Dame de Lourdes Church in Saco, Maine on September 4, 1954. His new bride, Berthe Durette, was born at St. Jerome of Matane P.Q. on May 29, 1910. She was the daughter of Cagetan and Arthemise Durette, and the widow of Adelard Chretien. Their marriage lasted twelve years, until Berthe's death in a local hospital on August 12, 1966. She was buried on August 16 at St. Joseph Cemetery in Biddeford.

For a time, Joseph owned a grocery store at Smith Corner, Elm Street. He later founded and operated Biddeford and Saco Paper Company. He ran the Elm Street business for many years, prior to retiring around 1945.

Joseph was one of the founders of the Voltigeur Snowshoe Club in Biddeford. He was an active member of the organization for over twenty-five years. He was also a former President of the American and Canadian Snowshoe Union. In addition, Joseph belonged to the Biddeford and Saco Lodge of Elks, Council Cagnon, Union St-Jean-Baptiste, Notre-Dame de Lourdes Parish, and the Sacred Heart League of Notre-Dame de Lourdes in Saco.

On May 8, 1955, Joseph died in a local hospital. At the time of his death, Joseph was a resident of Saco. His home was located at 345 Main Street.

Ancestry of Joseph A. Fournier

François-Xavier Fournier Marie Blanche Belanger	Married July 2, L'Islet, L'Islet County
Dominique Fournier Julienne Danglade	Married July 24, 1860 L'Islet, L'Islet County
Jacques Fournier Basilisse Methot	Married August 1826 Cap St-Ignace, Montmagny County
Jacques Fournier Marie Anchange Gendreau	Married August 31, 1795 L'Islet, L'Islet County
Alexis Fournier Felicite Bernier	Married November 16, 1767 L'Islet, L'Islet County
Nicolas Fournier Genevieve Langlois	Married January 31, 1719 Michon Contract
Jean Fournier Marie LeRoy	Married around 1687 Quebec
Guillaume Fournier Françoise Hebert	Married November 20, 1651 Quebec

Guillaume Fournier was born around 1619, son of Gille Fournier and Noelle Gagnon of the parish of Coulmer in Normandie. He was buried October 25, 1699 in the church at St.-Thomas of Montmagny in Quebec. His wife, Françoise Hebert was born on January 27, 1638. She was the daughter of Guillaume Hebert and Helene Desportes.

Guillaume Fournier, Ancestor

Our first listing of the ancestor Guillaume Fournier came on 20 November 1651 when he took his marriage vows in the parish church of Québec. Guillaume was the son of Gilles Fournier and Noëlle Gugent of the parish of Coulmer in Normandy. His bride was Françoise Hébert, daughter of the late Guillaume Hébert and of Hélène DesPortes. Françoise was also the granddaughter of Louis Hébert, one of the earliest settlers of New France. She was baptized on 3 November 1638 at Québec, and was thirteen when she married Guillaume.

Two years after their marriage, on 26 November 1653, a son, Gilles, was born. The baby died a month later. A daughter, Marie, was born in 1655, followed by Agathe in 1657, Jacquette in 1659, and Joseph in 1661.

On 15 January 1661, Fournier bought his first piece of land. We do know from existing records, that Guillaume did not know how to write or even sign his name. He was fortunate; because of his wife's inheritance, Guillaume became a seigneur. It was around 1660 that Guillaume began distributing lands. He did not, however fulfill his obligation to pledge faith and homage until 1667.

Many records are in existence today detailing Guillaume's many transactions through the years. These include land sales, lawsuits over land and other inherited property, contracts for sale of lumber, and animals. There are records of at least one hundred times in the official reports of the Provost and the Council where Guillaume brought proceedings against contemporaries and even his wife's family.

It was on the 22nd of February in 1671 that Guillaume finalized his decision to leave the hectic life in Québec for the more serene

area of Rivière du Sud. On that day, he purchased a piece of land from his future son-in-law, Jean Prou. Their new homestead was a piece with three arpents of frontage by forty deep. It was bordered on one side by the Rivière à la Caille. The following August, Couillard, granted the Fourniers a property deed of 140 arpents with a frontage of six arpents.

On 24 September, Guillaume purchased a boat of five to six tons that included cargo space, tackle, and gear. Guillaume would then have the ability to brave the river waters and fish at will. Two years earlier, Jean Talon promised Guillaume some land, and fulfilled that promise on 3 November 1672, by ceding him 30 arpents of frontal land on the river. This last transaction enabled Guillaume to retain his title of seigneur.

Guillaume at about 80 years of age, and his wife, Françoise, listed as 66 years old (in reality only 61), decided to donate a piece of land to their youngest son, Charles, on 2 August 1699. The donation entitled Charles to get the land, livestock, furniture and utensils. For this gift, Charles was required to provide for his parents, food, housing, do their laundry, care for them until their deaths, bury them, and finally to pray for the repose of their souls. Charles' duty to his father lasted a little more than two months. Guillaume passed on 24 October 1699, and was buried at Saint-Thomas de la Pointe à la Caille the following day. Françoise outlived her husband by more than sixteen years. On 16 March, she was laid to rest next to the remains of her husband, Guillaume. François Richard, the missionary who buried her, wrote in the burial act, that she was the wife of "Guillaume Fournier founder of this church". The bodies of Guillaume and Françoise were exhumed in 1771, and moved to the cemetery of Saint-Thomas.

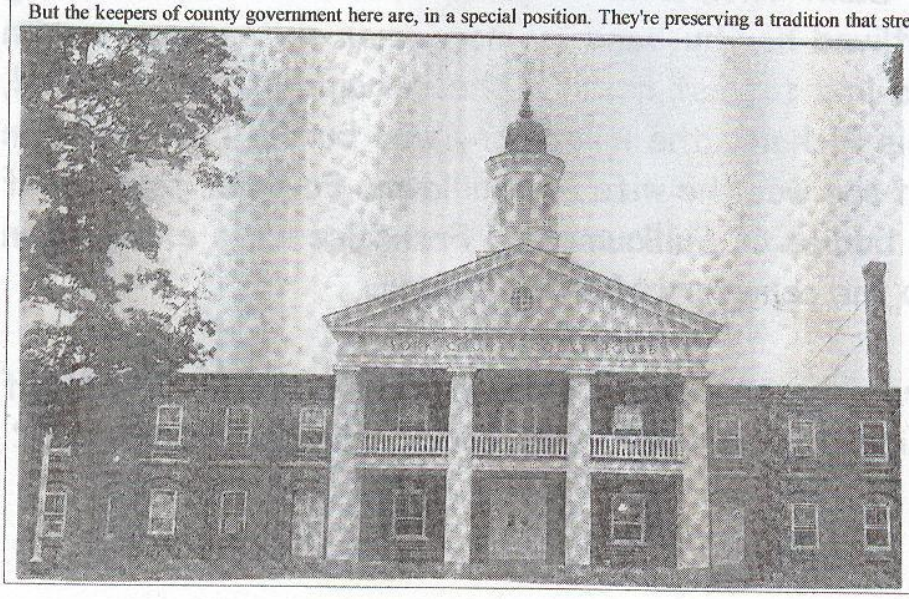
The Fourniers were parents to fifteen children in all. Eleven of them founded families of their own. 1. Gilles - died at one month, 2.

Marie born 5 May 1655 - married Pierre Blanchet on 17 February 1670, 3. Agathe born 9 April 1657 - married 28 September 1671 to Louis Gesseron dit Brulot, 4. Jacquette born on 9 April 1659 - married on 5 June 1653 to Jean Prou, 5. Joseph born on 12 July 1661 - married in 1684 to Barbe Girard, 6. Marie-Madeleine baptized on 17 July 1663 - buried on 8 October 1664, 7. Jean born on 18 March 1665 - married about 1687 to Marie Roy, 8. Simon born 27 April 1667 - married 12 November 1691 to Anne-Catherine Rousseau, 9. Pierre born on 23 April 1669 - married 24 November 1695 Marie Isabel, 10. Françoise born on 30 April 1671 - married on 21 April 1686 to Jacques Boulet, 11. Louis born about 1672 - married on 19 November 1696 to Marie Caron, 12. Louis born on 20 April 1673 - died on 3 November 1674, 13. Madeleine born on 3 August 1675 - married on 2 May 1707 to Pierre Laporte dit Saint-Georges, 14. Charles born on 26 June 1677 - married on 13 July 1699 to Elisabeth-Agnes Bouchard, 15. Anonymous, daughter baptized in February 1679 (Jetté) - Jacques, baptized at Montmagny -24 August 1679 (Tanguay)

York County dates back to 1636

Maine has a tradition of strong local control and weak county government, so residents may go for years without realizing that people are working in Alfred to keep the wheels of the county in motion.
The county commission, which presides over much of the operation, is rarely noticed except at budget time - and not always then.

But the keepers of county government here are, in a special position. They're preserving a tradition that stretches back to the county's founding in 1636, long before the United States ceased to be a set of the British colonies and Maine ceased to be a part of Massachusetts.



York County, in fact, has the oldest continuous records of any county in the United States.

At the lovely old York County Courthouse in Alfred are a framed photograph of President-elect Lincoln, copies of the Declaration of Independence, and papers of such noted authors (and onetime York County residents) as Sarah Orne Jewett and Booth Tarkington.

Today's county government includes the sheriff's department (which operates the York County Jail), emergency management agency, district attorney, county commission, treasurer and registries of deeds and probate. These are offices that deal -quite literally with matters of life death.

Journal Tribune, Sept. 30, 2004

Michaud Ancestry

Pierre Michaud was a Poitevan from Fontenay-le-Comte. For most of his life, Pierre was known by his family name, Michel. Michaud actually means "little Michel." Pierre was the son of Antoine Michel and Marie Train. He was baptized in the Church of Notre-Dame in the Rue Pont-aux-Chevres.

On the 27th of March 1656, Pierre Michaud indentured himself to work in Québec for three years for Jacques Pépin, a merchant and ship's factor of LaRochelle. The Register of Receipts and Expenditures of the Church of Sainte-Anne-du-Petit-Cap of 1661-1662 has the first mention of Pierre Michaud's presence in Canada, for donated labor toward the construction of the second church of Sainte-Anne. Many records of Pierre's dealings exist including sales contracts, notary records, a marriage contract, and even judicial proceedings of a criminal suit brought against another colonist.

Pierre's first record of land ownership occurred in August 1663, when along with a partner, was granted 3 arpents of land in the village of Beaupré. We know that Pierre did manual labor, probably farmed land and tended animals. The census of 1666 and 1667 contain no mention of Pierre's presence. It is possible that during this time he made his living as a coureur de bois or perhaps fought with the Carignan Regiment.

Several land sales and new purchases were recorded over the years. His marriage contract was amended on 2 October 1667; but was never signed. His fiancée was Marie Ancelin, daughter of a thread-mill worker René Ancelin and the late Claire Rousselot. No one knows why Pierre and Marie's marriage celebration was delayed for three years.

The following years find the Michaud's making several moves; but the existing legal records fail to give us details concerning the reasons for each resettlement. Pierre and Marie ensured the legacy of the Michaud clan by bringing ten children into this world.

The children included Pierre baptized 8 March 1672 at Québec; married to Marie-Madeleine Thibodeau in 1697; Jean-Baptiste born 3 January 1674 on Ile-aux-Grues; and married to Marie Vaillancourt in 1697; Marie-Anne born 12 November 1676 on Ile-aux-Grues, married to Pierre Boucher in 1695; Joseph baptized on 27 February 1679 at Québec, married to Catherine Dionne in 1702; Pierre born on Ile-aux-Grues 2 February 1681, and married Marie-Madeleine Cadieux in 1704; Louis born in 1683 or 1684, and married to Claire-Francoise Levasseur in 1708; Elisabeth baptized in Port-Joli 13 November 1685, married Pierre Levasseur in 1703; François was born about 1687, and married Marie Dionne in 1715; Geneviève born 25 November 1690, and died three days after Christmas the same year; Marie-Madeleine baptized 14 February 1692, and married Nicolas Lebel in 1707.

Pierre left this world sometime between 28 May and 15 September 1702. Marie lived in her son, Joseph's, care in Kamouraska until her death in 1729. The map below traces the Michaud family's movements from 1661 to Pierre and Marie's final home in Kamouraska in 1693.

Genealogy Humor

How many Genealogists does it take to screw in a light bulb? Six!

- One to travel to the factory to record the name and age of the bulb.
- One to test to see if the line is still alive.
- One to trace the line back to the pole.
- Two to argue over the name of the original pole where the line started
- And one to screw in the bulb and write a detailed biographical account of the experience.

A MEMORIAL
TO
HONOR OUR BIDDEFORD POLICE & FIREMEN

TO
PAY TRIBUTE
TO THESE OFFICERS
WHO GAVE
THE ULTIMATE SACRIFICE-
THEIR LIVES

Fire Chief Frank Cantara

He became a call man of the Fire department in 1908, and in 1913 Was made second assistant chief. In 1915 he was made first assistant And from 1917 to 1918 was chief. From then until 1928 he was a Call mans and worked in the Saco Lowell foundry. From 1928 until 1935 he was first assistant engineer Under Eugene Ricker, and in 1935 Was made acting chief. And again in 1948 was acting chief when he slid And fell off a roof while fighting a Chimney fire he died of his injuries.

He For forty years chief Cantara served the city of Biddeford, as a dedicated fire fighter, well to be proud of. He is an honor among all who serve us.

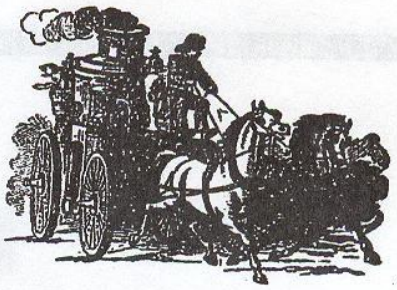


PHOTO FROM
1916-1917

FIRE CHIEF FRANK CANTARA

FRANK CANTARA

FIRST FRANCO FIRE CHIEF
1916-1918 / 1936-1948

Frank Cantara was a life long resident of Biddeford. He was born here, married here and died here. Frank was very proud of his city and ended up being one of its heroes.

He was born October 1, 1880, as Francois, but was known as Frank for most of his lifetime. His parents, Joseph Cantara and Catherine Lamothe, were married on July 5, 1858 at St. Robert, Province of Quebec. They migrated to Biddeford shortly thereafter. Frank was one of seven siblings: Lea, Francois (d. at infancy), Henri, Marie, John B.(possibly Jean-Baptiste),& Joseph; b.1869, also a hero, as a Spanish War Veteran.

As a young boy, Frank attended St. Joseph School. During his teen years, he probably helped at the fish market owned by the family and situated at 263 Main St.. In 1887, Frank's grandfather died, and in 1888, the family lived on Elm Street. By 1892, the fish market had evolved into a grocery store, managed by Frank's brother John B.

In 1900, at age 18, Frank was working in the cloth hall of the Pepperell Textile Co. and living with his mother at 2 Cutts Street. On June 23, 1902 he married Mary E. Laffin at St. Joseph Church & established his own home at 73 Bradbury Street. The couple had seven children: Catherine, Ellen-T., Philomene, Francois, Daniel, Leo & Raymond. This time period finds him switching jobs to become a molder at Saco Lowell Shops.

All this time he must have been interested in the goings on at the fire station. Since the age of 28, in 1908, Frank joined the fire department as a callman. Hence began his successful career through the ranks. He attained the position of Second Assistant Chief in 1913, 1st Assistant Chief in 1915 and the position of Active Chief in 1917. He only served a little over a year when he resigned and went back to the Saco Lowell foundry. He never lost interest in the department and kept his title of callman.

His loyalty to the department was too great and he came back in 1928. He was an assistant chief until 1935, when he was again appointed Chief. This tenure lasted 13 years, when on the morning of February 16, 1948, he fell off a roof fighting a fire in Kennebunkport. He hurt himself so severely that he passed away that afternoon. You have to get the measure of the man, when you consider that he was not only the Chief, but also 67 years old and on an icy roof.

The citizens of Biddeford comprehended the full meaning of what they had just lost, by lining the streets from St. Joseph Church to the fire station. The cortege made a stop in front of the fire station to allow 45 firemen from Biddeford and Saco the opportunity to pay their last respects. The procession then continued to St. Joseph cemetery where the burial took place.

CANTARA GENEALOGY

Vite Cantara-dit-Deslauriers & Marguerite Forpe de Mazaret

Bernardin Cantara-dit-Deslauriers b. 1665 d. 1753 St. Michel-d'Yamaska, soldat de M. du Luth,
& Petronille Danny-dit-Bonin b.1671, m. Oct. 8, 1696 Montreal, P.Q.
(Honere Danny & Dela Perine Lapierre)

Jean-Baptiste Cantara b.1703, d. 1755
& Genevieve Allard b.1712, m. January 15, 1732 St. Francois du Lac, P.Q.
(Jean-Francois Allard & Genevieve Dauphin)

Jean-Baptiste Cantara b. 1733, d. --
& Marie-Jeanne Giguere b. 1750, m. 1770 St. Michel d'Yamaska
(Louis Giguere & Charlotte Sansoucy)

Francois Cantara b.--, d. --,
& Marie-Anne Letendre m. November 4, 1811 St. Michel d'Yamaska
(Joseph Letendre& Genevieve Forcier

Francois Cantara b. --, d. –
& Josette Leblanc b. --, d. --, m. November 3, 1835 St. Micheld'Yamaska
(Francois Leblanc & Josette Gelins)

Joseph Cantara b. --, d. --,
& Catherine Lamothe b. --, d. --, m. July 5, 1858 St. Robert, Richmond, P. Q.
(Francois Lamothe & Julie Forcier)

Francois (Frank) Cantara b. --, d. February 14, 1948
& Mary Laffan b. --, d.--, m. June 23, 1902 St. Joseph Church, Biddeford
(Patrick Laffan & Helen Burn)

FEBRUARY 16, 1948

D, MAINE, MONDAY EVE

Injuries Fatal To Cantara

Fire Chief Falls Off Roof

Suffering a fracture at the base of the skull when he fell from a roof while fighting a chimney fire this morning, Acting Fire Chief Frank Cantara died early this afternoon at the Webber hospital. He was 67.

Cantara was on the roof of the home of Frank Jellerson, Kennebunkport, about 9:30 this morning, when he slipped on some snow and fell to the ground 12

(Continued On Page Two)

Injuries Fatal

(Continued from Page One)

feet away. His head struck the granite steps of the house as he landed.

Assistant Engineer Arthur King and Fireman Oliver Bergeron, who were with Cantara at the time, called an ambulance and he was removed to the hospital.

Frank Cantara

Dr. J. R. Larochelle, attending physician, had reported his condition as poor shortly after one o'clock.

He was the son of Joseph and Catherine (Lamothe) Cantara and attended St. Joseph school. In 1902 he married the former Mary E Laffan in this city. He became a callman at the local department in 1908 and in 1913 was made second assistant chief. In 1915 he was made first assistant and from 1917 and 1918 was chief. From then until 1928 he was a callman and worked in the Saco-Lowell foundry. From 1928 until 1935 he was first assistant engineer under Eugene Ricker, and in 1935 was made Acting Chief.

He leaves his wife, three daughters, Ellen T., Catherine and Philimene; four sons, Francis, Daniel P., Leo and Raymond.

Funeral announcements will be made later.

Deaths

Biddeford Pays Final Tribute To Fire Chief

Streets Lined For Procession

The people of Biddeford paid final respects to Acting Fire Chief Frank Cantara this morning as they packed St. Joseph church during services there and then lined the streets of the business district while a flower-decked fire engine carried his body to St. Joseph cemetery.

Flags throughout the business district, on City hall, and at Central fire station were at halfmast. As the body of the chief, who died early Monday afternoon after he suffered a fracture at the base of the skull when he fell off a roof at a Kennebunkport home, passed by, hundreds of spectators stood in silence.

When the cortege arrived in front of the fire station, 45 firemen from this city and Saco, who had been marching, lined up in front of three engines as the casket-bearing pumper passed by. Bells on the fire vehicles sounded out in a slow, solemn ring.

Rev. Guillaume Lavallee, O. F. M., was the celebrant of a requiem high mass in St. Joseph church assisted by Rev. Robert Lavoie as deacon and Rev. Adrian Casavant as sub-deacon. Singing was by the St. Joseph choir with Miss Rose Anna Rathier at the organ. Father Lavoie officiated at the burial in St. Joseph cemetery.

Bearers were First Assistant Engineer Thomas Farley, Second Assistant Engineer Arthur King, Captain Joseph Boucher, Captain Arthur Desmarais, Captain James Wynne, and Lieutenant Edgar Cote.

Honorary bearers included Chief Arthur Emmons, First Assistant Robert Strickland, and Second Assistant Ernest Roberge of the Saco Fire Department; Deputy Chief Louis Wharff of the Old Orchard Beach Department; John Eldridge and Earl V. Bibber of Kennebunkport; Lawrence Dolby, State Insurance Department inspector; and Timothy Hayes, former assistant chief.

Mayor Louis B. Lausier and

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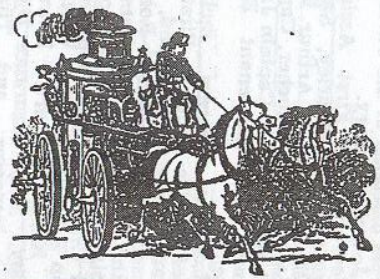
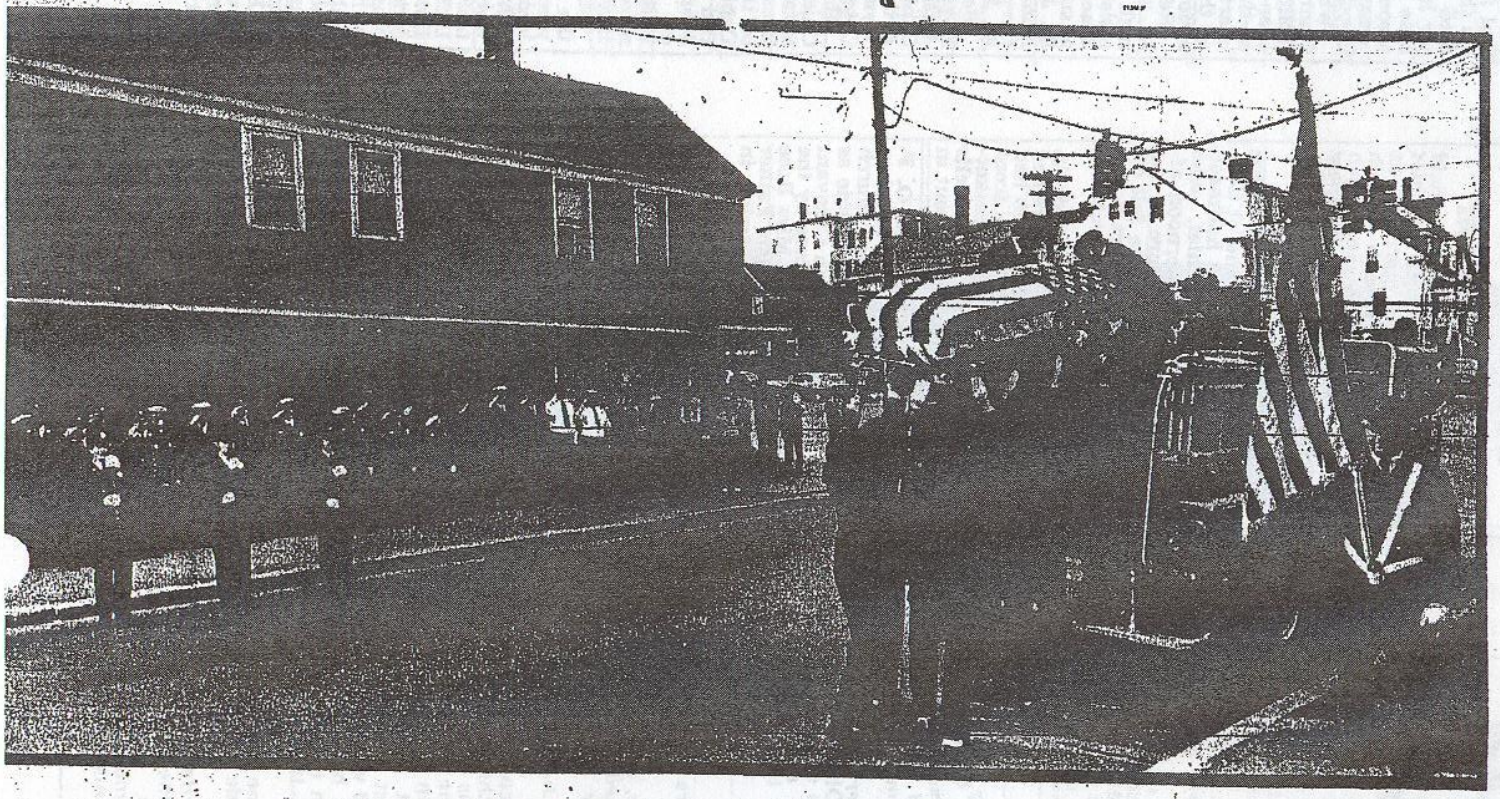
Mayor Louis B. Lausier and the city council attended the services in church as did officials of local industries.

Attending from out-of-town were Mrs. William C. Fearon, Detroit, Mich.; Mr. and Mrs. Daniel Laffan, South Boston, Mass.; Miss Helen Laffan, Taunton, Mass.; Mrs. Anna Wieners, Milton, Mass.; Mrs. Christine Cummings, Milton, Mass.; Charles Laffan, Milton, Mass.; Mrs. Anne McCabe, South Boston, Mass.; and Daniel P. Laffan, South Boston, Mass.

Besides his wife and seven children Chief Cantara leaves a sister, Mrs. Lea Gendron, of this city.

FIRE DEPARTMENT.





Oliver Bergeron Is Saluted By Fire Fighters

MAY 21, 1975

The Third Fire Fighter in Biddeford history to die in the line of duty, Oliver J. Bergeron, Jr., is saluted by fire officials at his funeral this morning. Bergeron, who had served with the department since 1949, died of an apparent heart attack during a Sunday night Hills Beach fire which is still under investigation. Bergeron operated Engine 4 for about 20 years operating the department's newest engine, No. 2, at the time of his death. He was a member of the Biddeford Fire Department's Relief Association, the International Association of Fire Fighters, the Maine State Federation of Fire Fighters and the York County Firemen's Association. Some 100 officials from Maine and New Hampshire, including representatives of the Maine State Federation of Fire Fighters and the International Association of Fire Fighters, attended the funeral. (Photo by Stephen Muskie)

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nalism

MAY 21 1975

O.J. Bergeron Jr.

Oliver J. Bergeron Jr., 52, of 115 Foss St., Biddeford, died unexpectedly Sunday night at the scene of a fire at Hills Beach. He had been a permanent member of the Biddeford Fire Department for the past 27 years.

He was born in Biddeford, May 31, 1922, a son of Oliver and Marie (Chauvette) Bergeron. He was educated in Biddeford schools, was a communicant of St. Andre Church, Biddeford and was a member of the Biddeford Firefighters Relief Association.

Surviving are his widow, Mrs. Theresa (Desrochers) Bergeron; three sons, Leo Bergeron, Ronald Bergeron and Steven Bergeron, all of Biddeford; six brothers, Roland Bergeron of Kennebunk, Biddeford Fire Chief Emile Bergeron, J. Paul Bergeron, Rene Bergeron, Raymond Bergeron and Renald Bergeron, all of Biddeford; five sisters, Mrs. Paul (Germaine) Sicard, Mrs. Renald (Anita) Madore, Mrs. Bernard (Lorraine) Saucier, Mrs. Arthur (Alice) Caron and Mrs. Robert (Rachel) Gagne, all of Biddeford; two grandchildren and several nieces and nephews.

A Mass of Christian Burial will be celebrated Wednesday at 10 a.m. at St. Andre Church. Interment will be in the family lot in St. Joseph Cemetery, Biddeford.

Calling hours are tonight from 7 to 9 and Tuesday from 2 to 4 and 7 to 9 p.m. at Emond and Connor Funeral Home, 72 Hill St., Biddeford.

Bergeron Genealogy (Fireman)

Andre Bergeron b.--- 1643 -d. Feb. 21 1712 at St. Nicolas
se m. July 9, 1673 Contract--------a------- Marguerite Dumets
Andre Bergeron, habitant de la seigeurie de Lauzon, fils de Pierre et de Catherine Marchand, de St-Sourlin-du Bois, eveche de La Rochellese marie en 1673 a Marguerite Dumets (Baptisee 21 octobre 1659) , fille de Jean et de Jeanne Vedye. Jean Dumets etait originaire de St. Jacques de Dieppe. (contrat Rageot, 9 juillet 1673).

Jean Bergeron b. ----1676 d. Jan. 11, 1753 a St. Antoine Tilly
se m. Nov. 9, 1699 at Pte.-aux-Trembles Quebec. ---a---Marguerite Grenon b.--Oct. 29,1681 d. June 2, 1709 a St. Nicolas.
fils de Andre et Marguerite Dumets (Dumay) ----------fille de Jean et de Marie DeLavoye

Jean Bte. Bergeron b. May 7, 1702 d. ---
se m. Feb. 2, 1743 at St. Antoine-Tilly contrat-------a------Anne Choret b. April 15, 1713; d. April 9, 1760
fils de Jean et de Marguerite Grenon----------fille de Pierre et de Angelique Turcot

Alexis Bergeron b. May 8, 1757 a St Antoine-Tilly d.----
se m. Jan. 17,1785 at St.-Croix -------a----------Madeline Chorette
fils de Jean et Anne Choret----------fille de Joseph et Francoise Lambert

Francois Xavier Bergeron b.-----d----
se m. March 5,1821 at St-Croix---------a-------Angelique Laroche
fils de Alexis et Madeline Chorette----------fille de Ragnon et Francoise Durussault

Michel Bergeron b.-----d.--------
se m. Nov. 24,1857 at St.-Flavin Lot. --------a----------Julie Hill
fils de Francois Xavier et Angelique Laroche----------fille de Johnson et M. Kimball

Thomas Bergeron b. Dec. 28,1870-d. August 13,1924 Biddeford Me.
se m. Dec. 26,1893 at St. Joseph Biddeford, Me. ----a----Georgette Petit
fils de Michel et Julie Hill----------fille de Antoine et ------

Oliva Bergeron b. April 1,1895 Biddeford, Me.
se m. Feb. 23,1914 St. Andre Biddeford Me.-------a-----M. Louise Chauvette b. Nov. 22,1894 St. Helene de Chester P. Q.
fils de Thomas et Georgette Petit----------fille de Joseph et Eugenie Dupuis.

Oliva Bergeron b. June 2, 1922 at Biddeford Me. d. May 19,1975 at Biddeford Me.
se m. July 17,1945 at St. Andre Biddeford Me. ----a------ Therese Desrochers b. July 17,1925 at Biddeford
fils de Oliva et M. Louise Chauvette----------fille de Ernest et Delia Gage

He died of a heart attack while fighting a fire at Hills beach Biddeford, he was the third firefighter to die on duty.

A Dedicated Civil Servant

Honor Dutremble started out on the police force as a part-time patrolman, known as a "special" assisting at special functions or temporary replacement. In 1928 he joined the department fulltime on the second shift. He would earn $18.00 working six days a week from 5pm. till 2am.. Although appearing slight of build at 6 feet 2 inches tall and 185 pounds he was considered one of the physically strongest officers and most faithful. In 1930 he arrested three men robbing a jewelry store in the Shaw Block on Main Street. He was highly regarded by nearly everyone he encountered along his route and respected for his judgment. Fondly known as the French speaking policeman who smiled while walking his beat.

HONORE DUTREMBLE

Source Biddeford Journal
April 9, 1932

The Tragedy

His selfless dedication would manifest itself and sadly lead to his tragic death April 8, 1932. While walking from church to work on a Friday afternoon around 4:15 he noticed a vehicle reported stolen the previous evening parked on Kussuth Street. In an attempt to apprehend the stolen vehicle and car thief he was shot twice in the chest and fell off the fleeing car landing in the intersection of South Street. 9 year old Lucien Dutremble leaving the Journal Building with his daily stack of newspaper to deliver arrived at the scene of commotion to find his father lying wounded in the center of the gathering crowd. Lucien would never forget the final moments and the smile his father would beholden to him.

Honore Dutremble
1891 - 1932

The Humble Beginnings

In 1892 Jean Baptist and Adeline Robert Dutremble would leave the Province of Quebec for Biddeford following the wave of thousands of French Canadians in search for the promise of the many available jobs in the textile mills. Along with them they brought 6 month old son Honore, named after the town he was born in St. Honore de Shenley.

Life in Biddeford for immigrant Canadian families was difficult. The lack of housing forced the Dutremble's to live in tenement buildings, provided by the mill companies, on Smith Street. The difficult times forced children to work at a young age and it was in 1900 nine year old Honore began his working career. He would work in the mills for the next 28 years.

A devoted 22 year old Honore would court and eventually marry 17 year old Rose Anna Binnette in 1913. The couple would bring into this world 12 children. The growing size of the family made it difficult to find apartments large enough to accommodate the large group. Working long hours six or seven days a week and with Rose's supplemental part time income the Dutremble's would save enough money to build a two family home at 53 Wentworth Street.

Dutremble and his wife, Rose Anna

Source Biddeford Journal
April 1982

The Franco American Family Ethic

Sacrifice would keep the family strong and provide simple rewards. In the mid 20's honoring a Biddeford mill strike Honore had to work at the Salmon Falls mills to support the family. The great distance required he spend two or three weeks away from home. Christmas was approaching and a somber mood prevailed in the family, dreading Honore may not be able to spend the holiday with them. Late Christmas Eve the sad feelings would quickly change to joy, as one family member described it, when their father came through the door arms filled with gifts.

Honore was religiously committed and soft spoken. He would attend St. Joseph's church almost everyday before going to work and did not allow any swearing in his house. The strongest word he used was "soise" a French slang word. Sunday was a special day when all 14 members would sit for a meal on two benches lining the kitchen table with two chairs at the ends for Honore and Rose Anna and a high chair to her left for the baby.

Thirteen years after their father, Honore Dutremble (insert) was killed, the 11 surviving Dutremble children and their mother, Roseanna, assembled for this family portrait. From left, first row, Pauline, Lucien, Richard, Urbain, Yvette. Back row, Yvonne, Theresa, Irene, Rachel, Lucille and Claire.

Source Biddeford Journal
April 1982

A loving father he never touched his children in discipline. He would gain their respect by embracing and bonding with the youngsters. His enjoyment of the children is best be depicted by his son Lucien, describing the chore of repairing the family shoes. Resoling at a workbench with a set of twins on his knees, some of the girls arguing about getting on his shoulders, not minding he was the focus of the King of the Hill setting.

WEATHER

Biddeford Daily Journal.

BARGAINS IN CLASSIFIED FOR SALE ADS - PAGE 7

PUBLISHED FOR ALL THE PEOPLE OF BIDDEFORD, SACO AND YORK COUNTY

BIDDEFORD, MAINE, SATURDAY EVENING, APRIL 9, 1932

BIDDEFORD OFFICER SHOT DEAD MAKING ARREST; SUSPECT, POLICE SAY, ADMITS FATAL SHOOTING

A Family and Community Come Together

Despite the Depression that gripped the United States and Europe attempts to help the grieving family came in various donations such as food, clothing, money collected at the mills, including a $1000 dollar gift from the Boston Police Department and the City's suspension of property taxes for the next five years. Although the efforts helped, many of the children would have to leave school and go to work to help with the finances. A widowed Rose Anna would now accept the responsibility of being a mother, father, advisor, disciplinarian and worker.

The Descendants

All the children except for one of the twins Paulette, who died in 1936 of pneumonia, would live to marry. There would be 30 grandchildren and numerous great-grandchildren. Descendants of Honore and Rose Anna Dutremble would hold various jobs including nursing, teaching, factory work, accounting, engineering, serving in the military, and participating in the local, county, and state levels of government. Denis Dutremble grandson of Honore, author of the 1982 article about his grandfather, which was a valuable resource for this bibliography, would serve as Mayor of Biddeford and serve in the State Senate.

Sources; The Biddeford Daily Journal, April 9, 1932

McArthur Library facilities

The Journal Tribune, April 8, 9, 1982
(Article title, The Tragic Dutremble Story
Written by Dennis Dutremble)

Additional Dutremble Ancestral History

DO YOU KNOW OF PIERRE DUTREMBLE?

By Camille Bolduc:

Honore's Father

Jean-Baptiste, born at St. Robert sur Richelieu, married Adeline Robert at St. Joseph in Biddeford, January 2, 1888. He had come to the city most likely with his father. He moved back to Canada shortly afterwards to St. Honore, where his brother Joseph lived, but returned to Biddeford at the turn of the century. He may have made other stays in Canada thereafter, byt finally died in Biddeford in 1924. He had three known sons: Joseph, married to Lydia Begin at St. Honore de Shenley on February 13, 1912; Alfred, married Eleonore Doyon at St. Ephrem in Beauce County on February 8, 1916; and *Honore*.

Honore's Two Uncles

Joseph, married Eleonere Nadeau at St. Robert sur Tichelieu on February 1, 1881. We find him living at St. Honore de Shenley in Beauce County before and after the turn of the century. In 1907, he was residing in Biddeford where he died in 1936.

Alfred, born in Canada, probably arrived in Biddeford with his father, as his name appears in the city directory in 1890, 1892, and 1893. He married Marie Nadeau at St. Josephs in Biddeford, Maine on June 24, 1885 and died at Biddeford before 1900.

Grandfather

Basile, born in Canada, married Lucie Lapointe at St. Pierre de Sorel on March 11, 1852. A second marriage occurred on July 31, 1882 to Edwidge Heroux at St. Robert sur Richelieu. Shortly after Basile was found working in Biddeford, Maine as a laborer in the years of 1886, 1888, and 1890 as his name appears in the city directory. He had three sons by his first marriage Joseph, *Jean-Baptiste* and Alfred. He had one daughter by his second marriage; Dalvina, who married Alphonse Belair of Sorel.

Great-grandfather

Pierre, after a few years of research I know quite a bit about the descendents of Pierre Dutremble, but of *Him*, only that he was married to Marie-Louise Laferte, at an unknown location probably in the 1820's. He may have been using the name Desrosiers at the time. His wife Marie-Louise died first, as we find Pierre remarried to Marcelline Dubois at St. Pierre de Sorel as of July 20, 1863. The children from his first marriage can be traced to *Basil*, Jean-Baptiste, and Adele married to Joseph Lucas at St. Robert sur Richelieu on May 20, 1878.

Jean Charles Mondville

1904 --- 1966

Officer Gives Life in Service of Community

Police officer Jean Charles Mondville gave the city of Biddeford twenty-five years of service. On October 29, 1966, Officer Mondville was called to respond to a fatal accident on the Pool Road. This would prove to be his final act of service to his community.

The tragic accident involved two vehicles, one carrying seven passengers. Several were seriously injured, thus required transport to local hospitals. The tragedy was compounded, since en route to the hospital, Officer Mondville accompanying the injured passengers suffered a fatal heart attack.

Jean Charles Mondville like many Biddeford residents of his time was born in Québec, on December 23, 1904, in St. David Yamaska. His family moved to Biddeford and he was educated in local schools. On April 26, 1922, at the age of seventeen, Jean married Alice Chantigny at St. Andre's Church. The couple became parents to two daughters, Cecile and Madeleine.

During the war, Jean worked at the Saco-Lowell Shops. In his earlier days, Jean was a pugilist. He fought in boxing matches held at the Pastime Bowling Alley, using the name Johnny Walker. Jean was also well known as a maker of fine blood sausage, and supplied local stores with his products.

Jean's funeral was a solemn high mass celebrated by Msgr. Aime Guigere. Dignitaries attending from Biddeford included the Mayor, Leo Lemire, as well as the Police Commissioners, Norman Poirier and Richard Binette. Some of Jean's comrades from the department served as pallbearers, while many others came to pay their last respects. Representatives of the Saco and Old Orchard Beach police departments, York County Sheriff's Department, and the Maine State Police also attended the services.

Jean C. Mondville

JEAN C. MONDVILLE

Police officer Jean Charles Mondville, 61, of 67 Clifford St., Biddeford, died suddenly Saturday afternoon of a heart attack. He died on his way to a local hospital, while accompanying persons injured in an automobile accident.

He was born Dec. 23, 1904, in St. David, Que., the son of Alberic and Leocadie Levesque Mondville. He came to Biddeford at an early age and attended local schools. During the last war he worked at the Saco-Lowell Shops, and for several years worked for the Portland Rendering Co. He had been a member of the Biddeford Police Department for the past 25 years and was a communicant of St. Andre's Church.

Survivors include his widow, Alice Chantigny Mondville; one daughter, Mrs. Rene (Madeleine) Lambert of Biddeford; two brothers, Wilfrid of Saco and Alberic of Westbrook; four sisters, Mrs. Pearley Katon, Saco, Mrs. Aza Savoie, Pawtucket, R.I., Mrs. Joseph Cote, Biddeford and Mrs. Wilfrid Brulotte, Huntington Beach, Calif.; three grandchildren; three great-grandchildren; several nieces and nephews.

Funeral services will be held Wednesday at 9:30 from St. Andre's Church.

Friends may call at the Bolduc Funeral Home, 291 Alfred St., Biddeford, from 2 to 4 and

Funeral Services Held For Policeman

Funeral services were held for Biddeford police officer Jean Charles Mondville this morning at 9:30 at St. Andre's Church. Mondville, 61, lived at 67 Clifford St., Biddeford. Rt. Rev. Msgr. Aime Giguere celebrated the solemn high mass, assisting him as deacon was Rev. Germain Bureau and as sub-deacon was Rev. Bernard Nicknair. In the sanctuary were Rev. George Marcil, O.F.M., and Brother Odoric Gauvin, O.F.M.

Singing was by members of the church choir and Mrs. Laura Proulx was at the organ. Burial was in the family lot in St. Joseph's cemetery. Father Bureau said prayers at the grave.

Bearers were Biddeford police Sgt. Norman Arbour, Sgt. Albert Elwell Jr., Lionel Gardner, Roger Recteau, Raymond Langevin and Benoit Martin.

Attending the funeral were Biddeford Mayor Leo R. Lemire, City Clerk Norman O. Racine, Police Commissioners Norman Poirier and Richard Ouellette. Other police attending included Maine State Troopers of Troop A and B, Sgt. Earl Carmichael, Sgt. Robert Hayden, Troopers Ronald Eccles, Frederick Plummer and William Manduca, State Liquor Inspectors Ben E. Conant and Donald W. Lake and Saco Police Commissioner Bryce Milne, Saco Police Chief Robert Doran, Sgt. Earl Jameson, and officers Roger Guignard and George Nutter also were in attendance. Other police included Old Orchard Beach officers Warren Morgan and Wilfred Goulet, York County Sheriff Richard D. Dutremble, Deputy Sheriffs Raymond Brunner, Osborne Amirault, Richard Mondor and Lionel St. Louis.

Biddeford police attending included Chief Edgar Sevigny, Capt. Philip Poirier, Lt. George Friary, Sgt. Adelbert Morin Jr., Armand Belair, Joseph Beal, Alfred Guilmette, Raoul H. Hebert, Theodore Drouin, Robert Lavallee, Clarence Belanger and Raymond Langevin. Also present were Special police officers Gordon Day and Robert O. Gregoire.

State Trooper Merle Merrill and York County Deputy Sheriff Albert V. Cote manned the Biddeford police desk during services.

Nick Curro of the Biddeford Drum and Bugle Corps played

Mondeville Descendants (Policeman)

Jean Mandeville de Normandie Fr. b.---d. Aug. 13,1704 a L'lle-Dupas
m. May 10,1676 Contrat Notaire Larue-----to----Francoise Mousseaux b.1659--d. May 16,1743—fille de Jacques et Marguerite Sauviot

Jean Bte. Mandeville b.1672 d. July 18,1767 fils de Jean et Francoise Mousseau
m. July 27,1705 Sorel Can.-----to-----Catherine Berard-(dit-Lapierre)fille de Gabriel et Genevieve Hayot (Ayot)

Antoine Mandeville b.---d.----fils de Jean Bte. et Catherine Berard
m. Feb. 5, 1742 Sorel Can. ---to---Marie Peloquin b. 1723 fille de Felix et Marie Pelletier

Jean-Bte.Mandeville b.1743 d.----fils de Antoine et Marie Paloquin
m. Aug. 8, 1768 a Sorel Can. ----to----Madeleine Azure (Herpin-Arpin) b. 1745 d.---fille de Michael et Madeleine Bibaut

Jean-Bte. Mandeville b.---d.----fils de Jean-Bte. Et Marie Peloquin
m. Jan. 10,1791 a Sorel Can. -----to----Charlotte Cartier fille de Joseph et Francoise Millet

Jean-Bte. Mandeville b.---d.----fils de Jean-Batiste Et Charlotte Cartier
m. Feb. 15,1813 a St.Ours Can. ----to----Scolastique Francour-Loiseau fille de---

Jean-Baptiste Mandeville b.---d.---fils de Jean-Baptiste et Scolistique Francour-Loiseau
m. Nov. 25,1839 at St.Ours Can.---to---Esther Chapdelain b.---d.--- (Larivier) fille de Francois et Geneveive Normand

Stanislas Mandeville b.---d.---fils de Jean-Baptiste et Esther Chapdelain (Larivier)
m. Nov. 5,1867 St.Michael Yamaska, Can. -----to------Luce Larivier (Chapdelaine) fille de Claude et Josette Trudeau

Alberic Mandeville b.-----d.----fils de Stanislas et Luce Laverier (Chapdelaine)
m. Sept. 8, 1890 at Ste.Brigide Can. ----to----Leocardie Levesque b.-----d.---fille de Jules et Leocardie Robitaille

Monville John bp. Dec. 24,1904 St. David Yamaska Can. fils de Alberic et Leocardie Levesque
m. April 26,1922 at St. Andre Biddeford, Me.----to----Alice Chatigny bp. April 12,1905 St.Andre Biddeford,Me.--- fille de Alcide et Eva Moreau.

Mandeville / Mousseau

Jean François Mandeville was born in 1644 in Rouen, Normandie, Seine-Maritime, France.

Françoise Mousseau(x) dit LaViolette was the daughter of Jacques Mousseaux-LaViolette and Marguerite Marie Sauviot-LaVergne. She was born on 10 November 1659 at Ile –de-Montreal, Quebec. Her twin brother, François, died shortly after.

Françoise was first married to Jean Bartholemi Tellier from 1664 until his death in 1667.

She married Jean François Mandeville on 10 May 1676 (Contrat Notaire Larue).

Records exist for nine children from this marriage:

Jean-Baptiste Mandeville b. 1677 – Quebec
Marie-Jeanne Mandeville b. 1680 – Quebec
Jean-Baptiste Mandeville b. 1681 – Quebec
Marie-Françoise Mandeville b. 1682 – Quebec
François Mandeville b. 1685 – Quebec
Marie-Françoise Mandeville b. 1689 – Quebec
François Mandeville b. 1690 – Quebec
Pierre Mandeville b. 1692 – Quebec
Marie-Françoise Mandeville b. 1701 – Quebec

JOSEPH GOULET

Biddeford Police Officer [1915-1920]

Joseph Goulet was a 5-year veteran of the Biddeford Police Department, who, on his way to the Eastern Division, was struck and fatally injured by a motorist as he stepped in the street to board an electric car. Goulet was a patrol officer in the ward 7 beat "nights". Joseph died at age 50 years, 1 month and 13 days.

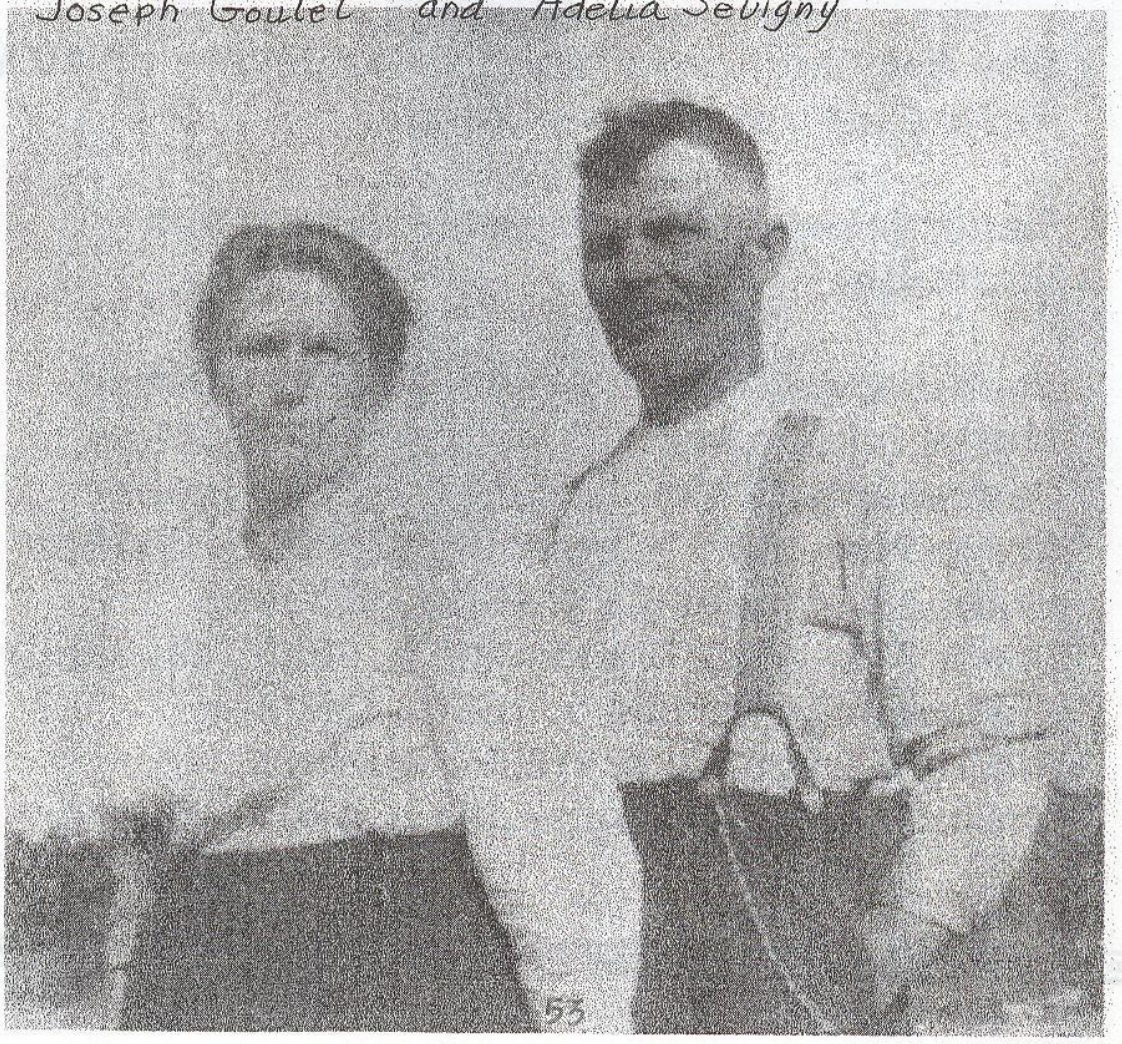
It was written "*Mr. Goulet was highly esteemed by acquaintances and had made a good reputation as a police officer, always ready to perform his duties and treating everyone alike.*" "*Joseph Goulet was a fearless oficer and always could be found on his beat.*"

(Biddeford Daily Journal June, 13, 1920)

Joseph was a teamster before becoming policemen. He married Adelia Sevigny, in 1895 in St. Fornunat, Wolf Co., P. Q. and was the father of eight children: Emile-Aurore, Leodore, Endrase, Medora, Orove, Rose-Alma, Oscar , [?]. They resided on Lafayette St, Biddeford, ME.

A Christian Mass was said and Joseph was buried in the family plot at the St. Joseph's Cemetery.

Joseph Goulet and Adelia Sevigny



June 19 1920

POLICE OFFICER JOSEPH GOULET STRUCK BY AUTO DRIVEN BY GEO. MORIN—DIED AT HOSPITAL

Accident Happened About 11 O'Clock Last Night as Officer Was Going To Board Electric— Moran Arraigned in Court on Charge of Manslaughter.

Police Officer Joseph Goulet, who patrolled the ward 2 beat nights, died at the Webber hospital at 2.30 o'clock this morning, as the result of injuries received by being struck by a touring car owned and driven by George Morin of Washington street, about 11 o'clock Monday night on Main street, in front of the store of Joseph Curtis. Officer Goulet was frightly injured about the right side of head, and death is attributed to internal injuries. His age was 50 years, 1 month and 13 days.

The officer regained consciousness at the hospital, and asked Captain Ernest H. Robbins what was the matter, and requested that something be put under his head.

Mr. Morin was arraigned before Judge George L. Emery in the police this morning on a warrant alleging manslaughter. He was without counsel, and pleaded not guilty. The personal recognizance of the respondent was taken in the sum of $5,000, for his appearance in the police court for hearing, June 22, at 10 o'clock in the morning. County Attorney Franklin R. Chesley appeared for the state.

At the time of the accident, Officer Goulet was on his way to the Eastern division, and had stepped out into the street from the sidewalk in front of the Curtis store to board an electric car of which Will Worthing was motorman and Nathan Harford conductor, and which was going up Main street.

Mr. Morin was coming down Main street from the direction of Jefferson street. Morin told Chief of Police Thomas Stone that when Officer Goulet ran out into the street in front of him it was too late to stop the car and prevent hitting him. Morin said his car was brought to a full stop six or eight feet after he struck the officer. Morin claimed his auto was not going over eight or ten miles an hour. The young man greatly regretted the accident, and did not think he was to blame.

There were a number of witnesses on the electric car, including Orren B. Staples. Henry Laplante also saw the accident, as did also Maurice Bellefeuille, motorman, and Eugene I. Hill, conductor on a second open car following the first one

The stories of all the witnesses agree that Officer Goulet ran out into street in front of the automobile.

Officer Goulet was rushed to the Webber hospital in Mr. Morin's car, whom Drs. C. F. Tompkins, D. E. Dolloff and F. E. Small attended the man and endeavered to save his life. His injuries were beyond aid, and he lingered until 2.30 o'clock this morning. Rev. Fr. Holohon of St. Mary's church gave the man the last rites of the church. Joseph Goulet had been a member of the Biddeford police force for five years or more, taking the place of George H. Piper, as patrolman in ward 2 nights. He was a fearless officer and always could be found on his beat. Before taking up police duty he was a teamster, and has lived on Lafayette street for many years. He was the father of eight children, who with their mother survive him, as well as several brothers and sisters.

He was a member of St. Andres church, where the funeral will take place Tuesday morning.

POLICE OFFICERS OFFICIATED AS PALLBEARERS

Brother police officers with whom the deceased worked while a member of the police department acted as pallbearers at the funeral of Police Officer Joseph Goulet, which was held this morning with services at 9.30 o'clock at St. Andres church. Chief of Police Thomas Stone also attended the service. A solemn requiem high mass was celebrated by Rev. A. M. Decary, with Rev. Zenon Decary as deacon and Rev. Charles Proulx as sub-deacon. The singing was by a quartette and was very appropriate.

A large number of people called at the late home on Lafayette street out of respect for the police officer, who met a terrible death as the result of being struck by an automobile on Main street last Monday night. Mr. Goulet was highly esteemed by acquaintances and had made a good reputation as a police officer, always ready to perform his duties and using everyone alike.

The body was taken to St. Josephs cemetery where the burial was in the family lot.

The police officers who acted as pallbearers were Arthur Saburan, Alfred Houle, Joseph Langelier, Florence Driscoll, Marcel Metayer and Michael J. Regan. The officers were in full uniform.

There were many floral tributes, among them being a handsome wreath from the members of the Biddeford police department.

Goulet Genealogy (Policeman) **Joseph** ***He was hit by a car while crossing the street and Died from his injuries.***

Jacques Goulet b.---1615-d. Nov. 26,1688 a L'Ange-Gardien
se m. Nov. 21, 1645 a La Poterie a France--------a---------Marguerite Mullier b. ---1631 d. -----

Nicolas Goulet b. Dec. 15,1647 a Que. d. Aout 24,1721 a St. Pierre I. O.
se m. Nov. 24,1672 au Chateau Richer, Montmorence P. Q.----a------Xaint Cloutier b.---1653-d. Sept. 14,1706
fils de Jacques et Marguerite Mullier----------fille de Zacharie et Xainte Dupont

Jean Bte. Goulet b----1677 d. Aout 10,1760 a St. Charles Can.
se m. Nov. 9,1700 a St. Pierre I. O. Montmorence P. Q. --------a------Marguerite Blouard
fils de Nicolas et Marguerite Mullier ----------fille de Mathurin et Marguerite Paulet

Pierre Goulet b.---1713,d. Avril 10,1760 a St. Charles Can.
se m. Aout 25,1741 a St. pierre I. O. Montmorence P. Q. -----a-------Genevieve Paradie
fils de Jean Bte. et Marguerite Blouard ----------fille de Joseph

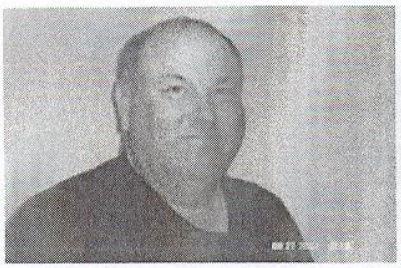
Jean- Francois Goulet b.Juillet 15,1742 a Beaumont d.------
se m. Nov. 14 1763 a St. Vallier, Bellechasse P. Q. --------a-------Elizabeth Blais.
fils de Pierre et Genevieve Paradie ----------fille de Pierre et Isabelle Mercier

Francois Goulet b.----d.---
se m. Oct. 4,1790 a St. Charles, Bellechasse P. Q. ------a--------Genevieve Gosselin
fils de Francois et Elizabeth Blais ----------fille de

Charles Goulet b.----d.----
se m. Oct. 4,1825 a Beaumont, Bellechasse P. Q. -------a-------Angelique Paquet
fils de Francois et Genevieve Gosselin----------fille de

Marc Goulet b.----d.---
se m. Jan. 3,1870 a St. Julien, Wolf Co. P. Q.---------a---------M. Perpetue Tanguay
fils de Charles et Angelique Paquet----------fille de

Joseph Goulet b. ----d. Juin 17,1920
se m. Oct. 8,1895 a St. Fortunat, Wolf Co. P. Q. ------a----------Adelia Sevigny
fils de Marc et M. Perpetue Tanguay----------fille de
Police officer

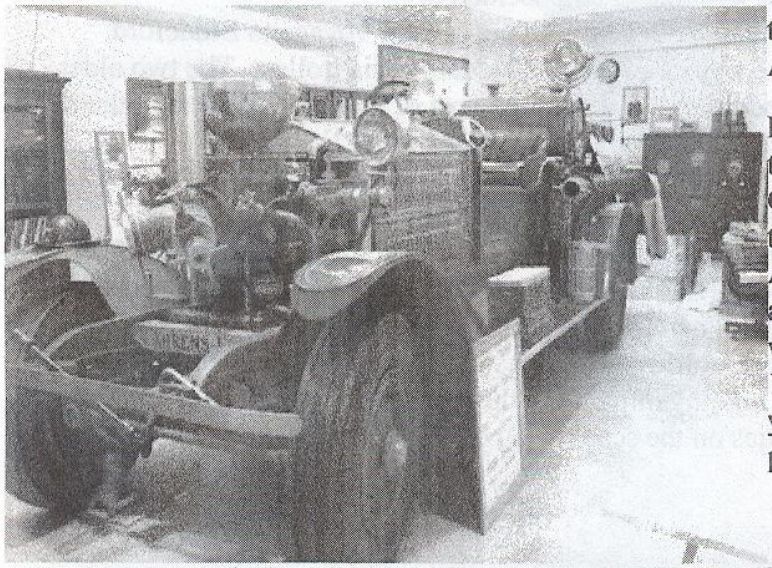


Fire Department Museum

Mike Tremblay the Departments Museum Curator was born in Biddeford and attended Biddeford Schools, graduate of SMTC and presently a patrolman with the Saco Police Department. He has been with them for 30 years. He is also a call Captain with the Saco Fire Department. Mike's uncle Emile Ouelette served the Biddeford Fire Department for 50 years retiring as District Chief of the call force. Mike has his own 1924 American LaFrance Fire truck and has a deep interest in history. Mike assumed the job as curator in January 2002 to assemble the collection of artifacts, photo's and other memorobilia of the department after 13 years of inactivity. Because of Mike's dedication, expertice, and interest in the museum it has now taken some life and is headed in a positive direction.

Museum Visits

Appointments can be made by calling the Fire Dept @ 282-6632.
School tours and organization tours are most welcomed.



The Department is lucky that the center piece for the museum is a 1924 Ahrens Fox pumper.

Delivered to the city in 1924, the truck is capabable of pumping 750 GPM and was Biddeford's first custom Pumper. It was joined by an Ahrens Fox Ladder Truck in 1926 and another Ahrens Fox piston pumper with 1,000 GPM pumping capacity in 1928. Engine 1 athough almost 80 years old it could still offer some pumping power at any fire.

Displsay Case #1 Contains various fire helmets used by department members through the years.
Several trophies from fire musters can be seen on display both inside and outside the display case.
Over display case #1 are uniforms worn by members of the department in the fifties and early sixties. Also adjacent to display case #1 are various badges used by the department. Several of these badges date back to the 1800's.

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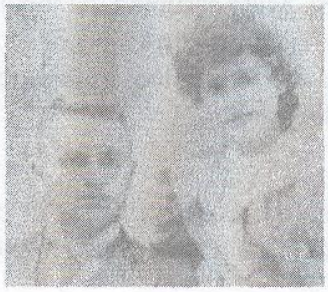
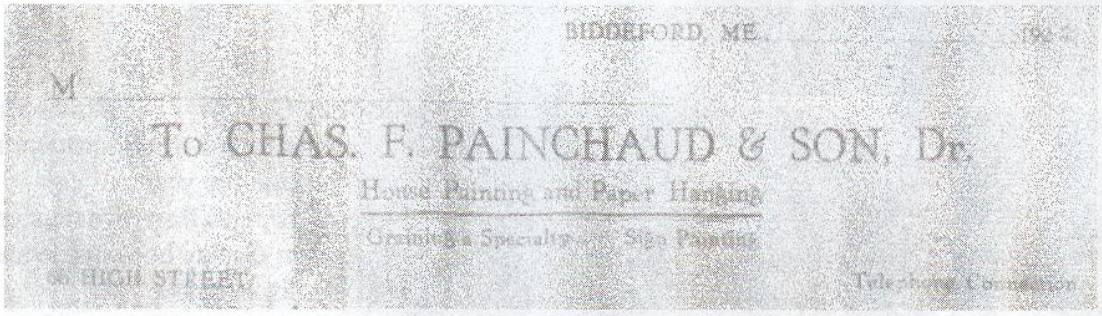


Charles François Painchaud, my grandfather, was born in Hébertville, Lac St. Jean, Est, Québec on November 15, 1869. In the year 1889 his family moved to Brunswick, ME following a fire that destroyed their home in Hébertville. That same year he started to paint interiors and exteriors of homes in the area. In 1892 he returned to Hébertville to marry Marie-Anne Miville dit Deschenes and they immediately left for Brunswick.

He continued to make a living at painting and decided to move the family to Biddeford in 1909. An aunt told me of their voyage to Biddeford. There were 8 children at that time and they came to Biddeford via trolley. The two older girls were in charge of the two toddlers who were sick most of the trip. The rest of them carried all their worldly goods from trolley to trolley as they made their way to Biddeford.

Once in Biddeford, they rented a large apartment at 66 High Street. From there he ran his business. In an article that appeared in 'La Justice', it stated that to those who knew him courage and tenacity were very evident. Also, that his joviality, that nothing could destroy, gained him many friends. Wherever he was there was laughter.

When his sons returned from World War I they joined their father in the painting business. Both of them thought nothing of painting the highest steeples. Family stories say that they actually did acrobatics on the scaffolding of the highest steeples to entertain


BIDDEFORD, ME.,
M
To CHAS. F. PAINCHAUD & SON, Dr.
House Painting and Paper Hanging
Graining a Specialty. Sign Painting
66 HIGH STREET
Telephone Connection

the onlookers. Andre was an excellent sign painter and Armand was the artist. Armand could do all of the faux finishes an do all kinds of painted borders in homes. One of his paintings is still on display at Notre-Dame de Lourdes Church in Saco. Louis was more suited for bookkeeping and organizing.

In 1924 he opened his first store at 67 Alfred Street. Louis was the first store manager pictured here with Jeanne. At one point, Louis won a first place in a national contest for the store. When Gertrude became old enough she became store manager and bookkeeper.

and buyer.

Charles had ways of adding to his income. In the early days, he offered discounts on ceiling painting if the customer was willing to have it done in the very early morning before he could the regular jobs. He also saved all leftovers of painting jobs and poured them all into barrels irrespective of the color. These batches always turned into what he called a light, medium or dark buff. When he had accumulated enough he was able to offer special deals to owners of tenement buildings. He knew what to add to the mix to make it more durable than the traditional paint of the day. Most of the tenement buildings in Biddeford sported one of the buffs.

In 1928 he was able to buy a home on Pool Street in Biddeford. When Gertrude got involved in the store she would make frequent trips to Boston and New York City to buy merchandise for the store, especially wallpaper. She was very good at finding good deals. On one of her trips she bought a large amount of glass and added a new service to the store which she personally accomplished, that of replacing broken panes in windows. They also added a good selection of artist supplies.

Charles was very good at estimating low enough while still making a profit. They won a lot of contracts for painting churches, businesses and developments. During the Great Depression business boomed. They won a contract to paint all the homes of a government project in South Portland. It involved hundreds of homes. He added a second store located in Sanford with Andre in charge of that one. At one point he had 27 men working for him.

Having started with nothing he was able to support a family of 9 children as well as his parents. He also supported his brother Joseph and his family for life since he had been injured while working for him. He was generous toward his Church sending crews to do free painting where it was needed. He kept himself in shiny new cars and in the end he had made enough to support himself and Marie-Anne to the end of their days. There was even some left for the children to inherit. The business lasted til about 1950.

Lucile Collette Morgan

Doyon

By Raymond Gaudette

I remember when my mother would take me to the drug store of Liniere Doyon located then at 2 Water Street. In 1939 we lived at the corner of Hill and Main streets across from the drug store, we occupied the second floor of the house that at one time was the home of Dr. Frederick Bacon a well known Doctor of Biddeford About 1939 we had to move because the property had been sold for the building of a hardware store, and on this same location (not known at the time) was to be the new location of the drug store of Lucien Doyon.(the son of Liniere Doyon) His drug store was located at 2 Water Street on the first floor of the Columbia Hotel that burned down in 1973.

Liniere Doyon the pharmacist came to this city when he was nine years of age. He attended Biddeford High School and the St. Charles Borrome College Sherbrooke P. Q.
After leaving school he secured employment with the late John B. Morin a well known druggist in this city who's drug store was located at 2 Water street, later, after continuing in Mr. Morin's employ for several years he became owner of the pharmacy. His place of business remained at the same location at 2 Water Street and was known as Doyon's Drug and Jewelry Store. He was in the business for 36 years. Liniere Doyon was the senior member and founder, of the "L. Doyon and Company Drug and Jewelry Store" located then at 2 Water Street Biddeford,

During his younger career he was an active member of the progressive political party. He became affiliated with the then Democratic administration faction and was active as an official and leader of that group. He was greatly interested in the civic development of the community and in youth welfare projects. He was a member and past president of the Board of Alderman. He also served as "Biddeford City Assessor."

He was a member of "*Union St. Jean Baptiste d' Amerique*","*The Fremont Club*", "*Catholic Order of Foresters*" and "*Squando Tribe No. 1 Improved Order of Red Men*"

Liniere Doyon was born at St. Bernard P. Q. the son of Augustin Doyon and Demarise (Roy) Doyon. He died in April 9, 1947
Liniere Doyon was married to Augustine Dubuc. They had two sons Lucien and Fr. Gerard Doyon and four daughters Julliette Yvonne, Laurette and Rita

Lucien Doyon

Lucien Doyon the son of Liniere Doyon and Agustine (Dubuc) Doyon he was born in Biddeford Me. He was educated in local schools
As a young man he was employed for several years by the Delorge Baking Co.in Biddeford, Me. Mr. Doyon served in the U. S. Army during World War II as a military policeman.

Mr. Doyon was a civic leader well liked by everyone who knew him. During his working years he was an active member in local Democratic Party. He volunteered to count ballots at elections.

Mr. Doyon was owner and operator of Doyon's Pharmacy for about fifty years on lower Main St. in Biddeford, He retired in 1992.He was a member of the Maine Pharmacy Association and National Association of Retail Druggist. His pharmacy's soda fountain was a local meeting place. He was best known for his many years of dispensing advise and compassion to the people of his downtown neighborhood. Mr. Doyon was a member of the Biddeford, School board for 16 years and served on the committees for the Building of the Biddeford High School and the Kennedy School. I served as a member of the city council from ward 2 in the late 1960's, at the time that Mr. Doyon served on the School Board.

Mr. Doyon was a member of the "*L'Union St. Jean-Baptiste d'Amerique" and the "Sacre Cour Legue'.* He was an active member of the Biddeford-Saco-Old Orchard Beach *Richelieu international club* where he was secretary from 1977 to 1995 in 1995 he was awarded the *Cercle Horace Viau Award* by the *Richelieu Club* for outstanding and prominent membership.

In 1996 he turned over his former pharmacy to the Hospice Volunteer of York County to establish a fundraising bookstore. He was a member of St. Andre's church in Biddeford, where he served on the "Parish Council Finance Committee" and the "Building Committee." In the 1970's when the parish was being renovated, he and his wife left their home to allow the three priests to live there until the renovations were complete.

He was also a member of Notre-Dame de Lourdes church in Saco, Me. *Mr. Doyon was a 4th Degree Knight of Columbus, Luke E. Hart Council No. 260.*

Mr. Doyon died in February 2002 at the age of 86.
He was married on May 13,1940 to Simonne Morin Having two daughters, Sr. Michelle P. M. of Saco, and Denise Doyon, Who also became a Pharmacist.

Doyon Genealogy

Jean Doyon, fils de Jacques Doyon et de Francoise Couturier de Revigny, Charente-Inferieure, en Aunis, France, se Maria a Quebec, le 19 novembre 1650,(contrat Auber, N. P. 5 avril) a Marthe Gagnon fille de Mathurin et de Vincente Gauthier. Il fut inhume a Chateau-Richer, le 27 avril 1664. Cf. Mariages des compts de Beauce, Dorchester et Frontenac, vol. III, pp. 243-267. Frere Eloi-Gerard, mariste, l'auteur.

Jean Doyon b 1619 d April 27,1664 au Chateau Richer (Mort comme un saint) [Registre de Chateau-Richerthe]the son of Jacques Doyon and Francoise Couturier—married at Quebec on Nov. 19,1650----to----Marthe Gagnon b----d May 28,1713daughter Marthurin Gagnon and Vincente Gauthier

Antoine Doyon b 1662 d Dec. 7,1708 the son of Jean Doyon and Marthe Gagnon married at Chateau-Richer on Feb. 11,1686- ---to---Francoise Cloutier b 1669 d April 12,1721the daughter of Jean Cloutier and Marie Martin

Jean-Baptiste Doyon b Jan.10, 1695 d Feb.3, 1750 the son of Antoine Doyon and Francoise Cloutier married at Chateau-Richer on Feb. 17, 1716---to---Francoise Gognon b 1695 d Feb. 8,1737 the daughter of Vincent Gagnon and Anne David

Jean Doyon b Feb.5, 1720 the son of Jean-Baptiste and Francoise Gagnon married at St. Joseph Beauce on July 17, 1758---to---Marie-Salomee Lalague b—d—the daughter of Joseph Lalague and Catherine Terrien

Joseph Doyon b March 18,1763 d---the son of Jean Doyon and Marie-Solmee Lalague married at St. Joseph Beauce on Jan. 14, 1788 ---to---Marie Pare the daughter of Noel pare and Marie-Anne Magnon

Louis Doyon b—d—the son of Joseph Doyon and Marie Pare married at St. Joseph Beauce on Nov. 8, 1831---to---Thecle Grondin the daughter of Pierre Grondin and Marie- Helen Lessard

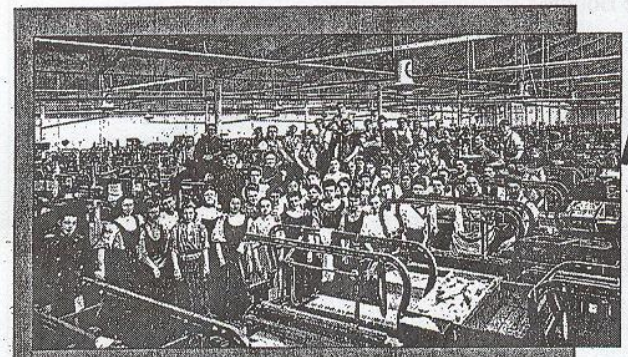
Augustin Doyon b—d--- the son of Louis Doyon and Thecle Grondin married at St. Bernard Dorchester on oct. 4, 1870---to---Demarise Roy ths daughter of Augustin Roy and Bacquet Lamontagne

Liniere Doyon b. ---in St. Berdnard Que. d. April 9,1947 —the son of Augustin Doyon and Demarise Roy married at-----on---- ---to----Augustine Dubuc b. May 27, 1884 Danville Que.
d. August 19, 1964 at Biddeford, Me. the daughter of Evariste and Clarisse Brassard Dubuc

Lucien Doyon b June 21, 1915 in Biddeford, Me. d. Feb. 2002 in Biddeford, Me.---the son of Linier Doyon and Augustine Dubuc married on May 13, 1940 at St. Andres church Biddeford,----to---Simone Morin b p. Feb. 21, 1915 St. Elisabeth Montreal Can. the daughter of Joseph Morin and Alice Jeffrey

PORTRAITS OF A PORT: NEW BEDFORD

A special publication of The New Bedford Whaling Museum, August 25, 2002



Courtesy Paul A. Cyr, (left); New Bedford Whaling Museum (below)

Paul Cyr's grandfather, two of his great aunts, and great grandmother all worked, and were photographed together, in the same unidentified New Bedford mill (left) before World War I. Below right are the Wamsutta Mills.

THE RISE OF TEXTILES

By PAUL A. CYR

Though New Bedford investors had been stockholders in textile mills in Fall River and other factory towns in the first part of the nineteenth century, the first textile mill in New Bedford, Wamsutta Mill Number One, did not begin production until February 1849.

More than two decades passed before the second textile corporation, the Potomska Mills, was organized.

New Bedford's late entrance into the textile industry was due to its involvement in the whali industry, which produced such high returns on

TEXTILES, NEXT P.

New Bedford Foreign-Born Population (1855-1915)

			Foreign-Born*		
1855	Total Population	20,389			
	U.S. Born	18,500			
	Foreign-Born	2,874	Ireland	1,937	67.4
	Percent of total	14.1	England	323	11.2
			Portugal	196	6.8
			Germany	136	4.7
			Canada	113	3.9
			Scotland	83	2.9
			Norway	30	1.0
			Italy	6	0.2
			unknown	15	0.5
1875	Total Population	25,895	Foreign-Born*		
	U.S. Born	19,940			
	Foreign-Born	5,947	Ireland	2,387	40.0
	Percent of total	23.0	England	1,128	19.0
			Portugal	832	14.0
			Germany	185	3.1
			Canada	729	12.3
			Scotland	290	4.9
			Norway	63	1.0
			Africa	104	1.7
			unknown	8	0.8
1885	Total Population	33,393	Foreign-Born*		
	U.S. Born	23,137			
	Foreign-Born	10,256	Ireland	2,795	27.3
	Percent of total	30.7	England	2,189	21.3
			Portugal	1,445	14.1
			Germany	372	3.6
			Canada	2,600	25.3
			Scotland	377	3.6
			Norway	86	0.8
1905	Total Population	74,362	Foreign-Born*		
	U.S. Born	42,606			
	Foreign-Born	31,756	Ireland	2,841	8.9
	Percent of total	42.7	England	7,192	22.6
			Portugal	7,352	23.1
			Germany	585	1.8
			Canada	9,665	30.4
			Scotland	633	1.9
			Norway	57	0.2
			Russ.	717	2.3
			Aus. Hung.	1,121	3.5
			Italy	342	1.0
1915	Total Population	109,568	Foreign-Born*		
	U.S. Born	61,126			
	Foreign-Born	48,442	Ireland	2,284	4.7
	Percent of total	44.2	England	10,586	21.8
			Portugal	15,145	31.3
			Germany	720	1.5
			Canada	11,206	23.1
			Scotland	599	1.2
			Norway	69	0.1

French-Canadians in New Bedford

By PAUL A. CYR

After the Civil War, the textile mills in New Bedford began to attract French-Canadian families from Quebec. They came mostly from the counties on either side of the Richelieu River, which flows northward from Lake Champlain to empty into the Saint Lawrence River. Most of the new immigrants came from farms that had been so subdivided by succeeding generations that they could not support the population anymore.

By 1875 there were more than 700 French-Canadian Catholics in the city. French-speaking priests at St. Lawrence Church on County Street ministered to their needs. The next year Bishop Hendricken, bishop of the Diocese of Providence (which at that time included New Bedford), decided that there were enough French-Canadians in the city to support their own parish, and Sacre Coeur (Sacred Heart) Parish was founded at Robeson and Summer (then Ashland) Streets. St. Hyacinth Parish was founded in 1888 on Rivet Street, and St. Antoine de Padua (St. Anthony) Parish in 1895, on Acushnet Avenue in the North End.

During the 1890s, Catholic families from New Brunswick began to arrive in New Bedford. They came from the villages on the shore of Northumberland Strait, opposite Prince Edward Island, including Shediac, Grand Digue, Cocagne, Buctouche and of Acadia, which included present-day Nova Scotia, New Brunswick, Prince Edward Islar and parts of Maine. Most of the Acadians were deported by the British in 1755. Many ended up in Louisiana to become the Cajun population of that state. The word "Cajun" is corruption of the word "Acadian."

About 2,000 were exiled to Massachusetts and several Acadian families were held in th town of Dartmouth between 1756 and 1766. Some Acadians remained in what had been Acadia or returned there. These are the peop who began to migrate to New Bedford.

In New Brunswick the men had been farm ers and fishermen and some continued to fis here, but most of them and their families worked in the textile mills. Like the Quebecois, they tended to live near the mills which were one focus of their lives; the othe was their parish.

Children as young as ten worked in the mills. A large family could not support itself with the wages of one breadwinner, and children were expected to help support themselv State, and later federal, child labor laws restricted this activity: in 1888 Massachusett refused to permit children younger than fourteen years old to work a full day in the mills.

Immigration from French Canada continued until the textile mills of New Bedford began to close during the 1920s, but their descendants stil make up a substantial part of the area's populatic

Paul A. Cyr is the local history librarian at New Bedford Free Public Library

Profile of an Elder

By Suzanne Bolduc

Do you know who is an Elder?
I will describe him. An Elder is the one who was existing before the pill and the demographic explosion." We were existing before the television, penicillin and other antibiotics, open heart surgery and hair transplants. Before frozen food, nylons, Xerox, radar, fluorescent lights, credit cards, ballpoint pens, and frisbees. For us, living meant living together, and no computers. We were around before panty hose, dishwashers, clothes dryers, freezers, electric blankets, and also before men wearing earrings and women's tuxedos.
We have married first and lived together after, we were there before vitamins, disposable diapers and razors, pizzas, face lifts, instant coffee, & "McDonald's". We thought fast food was eaten during lent! We were here before FM radios tapes, electric typewriters, electronic music and disco dancing.
In our time, it was fashionable to smoke, "Coke" was a beverage and "pot" was a container. If we had asked to explain CIA, FBI, RCA, and other abbreviations, we would have talked about alphabet soup!
We are the ELDERS of today… When you think how the would has changed… Imagine how many adjustments we were faced to make!

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U.S. 1800-1810
U.S. 1820
U.S. 1830-1840
U.S. 1850
U.S. 1860
U.S. 1870
U.S. 1880
U.S. 1890 VETERANS SCHEDULE
U.S. 1900
U.S. 1910
U.S. 1920
U.S. 1930

ON THE BOOKSHELVE

By: Fern Girard

Books added to our collection during the year 2003-2004

Biddeford & Saco 1913 Directory (Donated by Paul Gosselin)
Biddeford in old Photographs (Donated by Fred Soucy)
Fall River Ma., Notre Dame de Lourde Marriages 1874-2001 (3 Vol)
Michel Haché dit Gallant et ses Descendants
Cyrille Bernier, Tricentenaire des Bernier au Canada (Donated by R Courtois)
Jacques Bernier dit Jean de Paris 1633- 1713 (Donated by Ralph Courtois)
Histoire de Cap St Ignace , 1672/1970, 1970 -1995, 2 Vol.(Donated by RCourtois)
L'Ile D'Orleans a St. Pierre (Donated by R Courtois)
Lieux et monuments historiques de Québec et environs(Donated by R Courtois)
Histoires de Franco Américains en New England, by Dyke Hendrickson
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The French Canadian Heritage in New England by Gerard J.Breault
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Tourouvre et les Juchereau, Un chapitre de l'émigration percheron au Canada
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Clinton County,Headstone Insriptions by Clyde M. Rabideau. (3 Books)
Dictionnaire Malenfant.Les descendants de Jacques Malenfant et Jeanne Bazire 1600-2001
Les descendants de Pierre Marsan dit Lapierre et Francoise Baiselat
Familles Rioux. Descendance de Jean Riou et Catherine Leblond 1678-2001
Familles Roy by Jean Guy Roy. A1998 and 2002 book (2 Vol)
Dictionnaire des Thibault d'Amérique 1660-2004 (4 Vol) by Pierrette Thibault.
Woonsocket, Rhode Island baptisms,marriages and burials of St.Anthony
Catholic Church 1925/1996
Deaths Recorded in the town of Bellingham, Massachusetts 1883-1992
Provenance d'un Héritage by Bertrand Drapeau
Nos Agronomes dans le Bas Saint Laurent.
Ontario County; Two boxes of used books were donated by Brother Guy Goulet for our Library.

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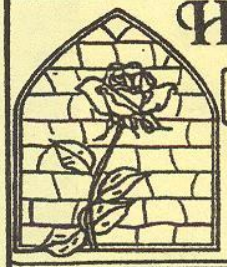
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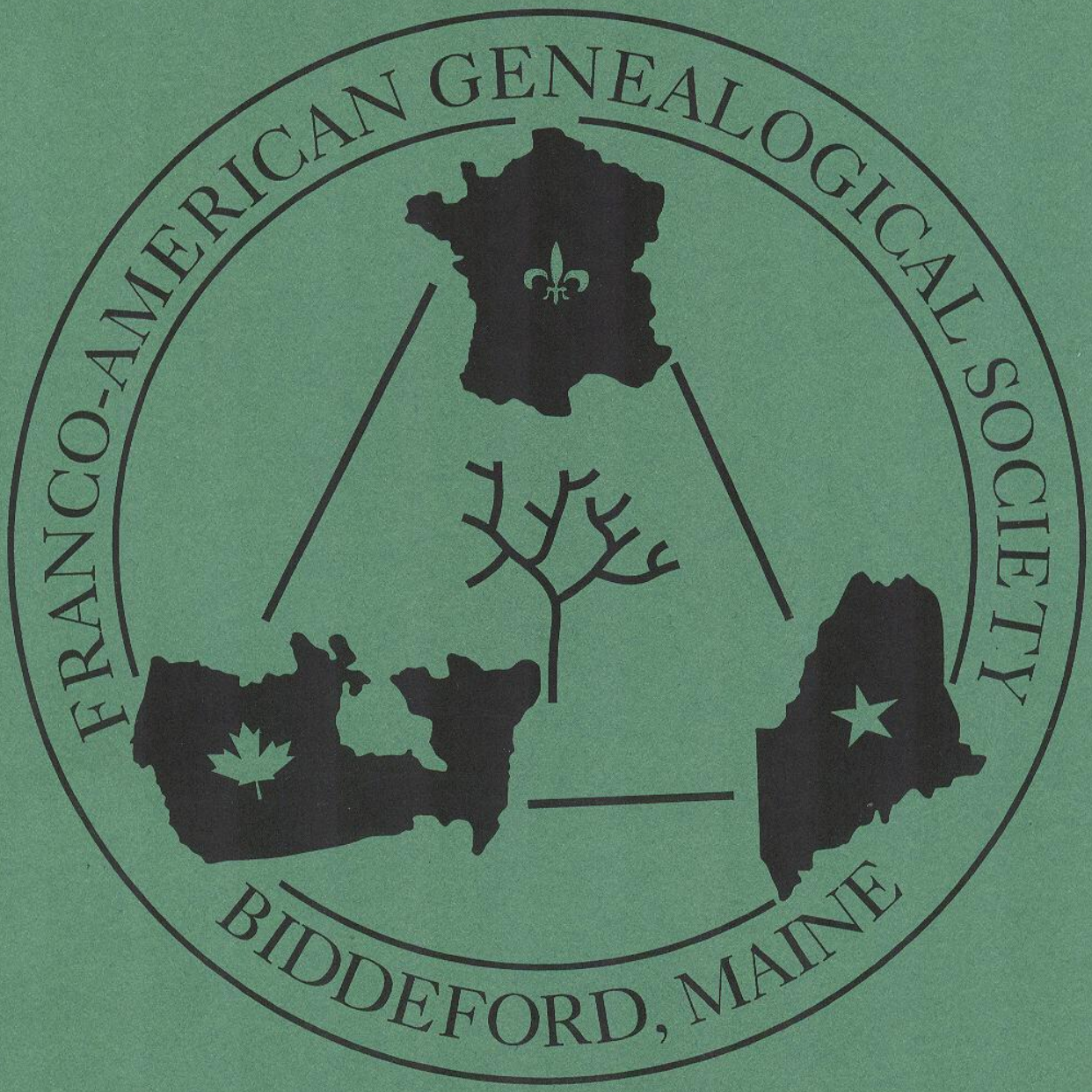

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Genealogist's Pox

WARNING: Very contagious to adults.

SYMPTOMS: Continual complaint as to need for names, dates, and places. Patient has a black expression, sometimes deaf to spouse and children. Has no taste for work of any kind, except feverishly looking through records at libraries and courthouses. Has compulsion to write letters. Swears at mailman when he doesn't leave mail. Frequents places such as cemeteries; ruins; and remote, desolate country areas. Makes secret night calls, hides phone bills from spouse, and mumbles to self. Has a strange, faraway look in eyes.

TREATMENT: Medication is useless. Disease is not fatal, but gets progressively worse. Patient should attend genealogy workshops, subscribe to genealogical magazines, and be given a quiet corner in the house where he or she can be alone.

REMARKS: The unusual nature of this disease is -- the sicker the patient gets, the more he or she enjoys it!

--Author Unknown

In Loving Memory of Doris Girard

In Loving Memory

Doris F. Girard

December 24, 1931
April 18, 2005

Hope Memorial Chapel

We shall always remember Doris's smiling face, her quiet presence and her many hours of volunteering for the Franco-American Genealogy Society of Biddeford.
Doris was born Dec. 24, 1931 and passed April , 2005
She was involved in various community activities including lifetime membership in the Biddeford Athletic Association, past member of the Biddeford Music Boosters, Association des Familles Demers, Maine Mineralogical & Geological Society and the Franco-American Genealogical Society of York County.

PALEOGRAPHY

Paleography is the art of unscrambling the letters and words of old texts. In genealogy one is often faced with handwritten documents written in a style unfamiliar to us. If you enjoy solving mysteries decoding difficult texts can be a lot of fun. Many of the texts can be read within minutes but the aim of this article is to give guidelines to interpreting the more difficult ones. Some of these documents seem to be beyond recognition. I will concentrate on unraveling Franco-Canadian documents of the 1600's and of the 1700's but the hints are certainly applicable to other texts. Some of these problems are still found in early 1800 texts

In Franco-Canada notaries were responsible for the writing, reading, signing and witnessing of legal documents. Marriage contracts, wills, land sales, loans etc. offer a wealth of information on the individual being researched. Parish priests also wrote ledgers of Church activities namely baptisms, marriages and burials. All of these people learned various styles of letter formation and then applied what they had learned to form a 'personal style'. Their formal education varied and proper spelling was not always utilized. In addition, they used some words that are not part of modern vocabulary.

Capital letters, or lack thereof, according to the rules of today mean very little in old texts; I have seen capitals in the middle of words or used in the middle of a sentence for an inconsequential word. I have seen signatures with no capitals. It is important not to assign too much significance to some of the capital usage at that time.

Punctuation is another problem if we try to assign current rules. Some, of course, used periods and commas but others did not. There is also the problem of smudges or errors that look like punctuation. You have to be aware that not all marks are significant.

Probably the easiest way to unscramble difficult texts is to make extra copies of the text and to use these to make notes on. The first copy should be kept for reference since subsequent copies can lose crispness. There is a certain format many of the notaries used.

They often started an act with the phrase 'par devant nous' and used the identifier 'notaire'. The year and month are also usually decipherable. They used 'nous' for me and I when referring to themselves.

The first step is to pick out whatever words can be identified. From that information you can usually reconstruct the way that person made certain letters and in really difficult cases it is useful to make an alphabetical chart with cut-out examples of the letters.

I had a document that was double trouble. Usually they wrote on only one side of the paper/parchment. This particular village priest decided to economize and use both sides. With time the ink ate its way through and both sides showed up on the document in equal definition. I enlarged the document to make it easier to white-out the script that slanted the wrong way.

It is useful to know that some of them abbreviated words and sometimes in their own particular style. For those, you can't dwell too long on missing letters. Some of them had a certain way of writing double letters which made the double letters appear as one. Once identified these can also be added to the alphabet chart.

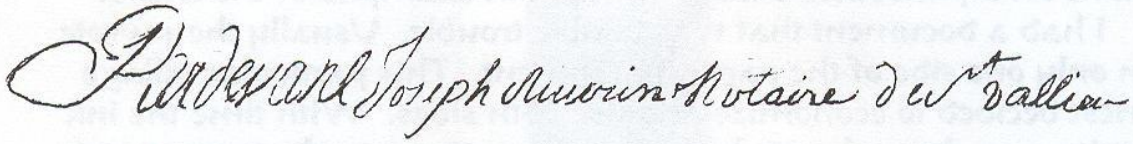
Spelling is another matter. Spelling has changed over the years and the other variable is that not all writers were good spellers. Under such circumstances it is useful to pronounce the words phonetically to get the intended word. It is also sometimes necessary to look up archaic words to understand their meaning. Apart from the dictionary/encyclopedia the internet can yield many definitions. It is handy to construct a personal dictionary of archaic words.

Three small books have been published on the subject. "Initiation a la paleographie franco-canadienne" by Marcel Lafortune, vols. 1-2-3. Volume I covers Adhemar (1668-1714), Benigue Besset (1657-1679), Romain Becquet (1665-1682) and Jean-Baptiste Daguille (1749-1783). Volume II features Guillaume Adouart (1648-1663), Cyr de Monmerque (1730-1765), Daniel Normandin (1686-1729) and Gilles Rageot (1666-1691). Volume III contains general example charts. These books are published by Societe de recherche historique, Archiv-Histo, Inc., Montreal.

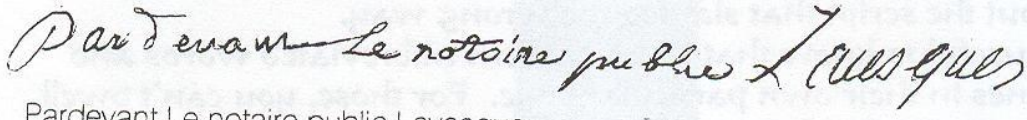
There is also help on the internet with more experienced paleographers helping you. One site I found in France makes our

North American documents look modern amongst their medieval texts. Sites disappear, move and are replaced so fast nowadays that I feel it is useless to cite web addresses.

Here are some tracings of parts of documents. I did tracings because I feared that making of the copies of the microfilm (with all its marks and shadings) that would then be copied again to include here would be unreadable.



Pardevant Joseph Riverin Notaire de st vallier



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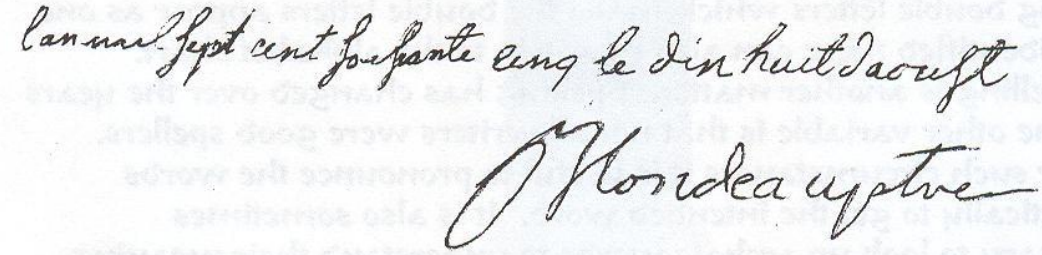

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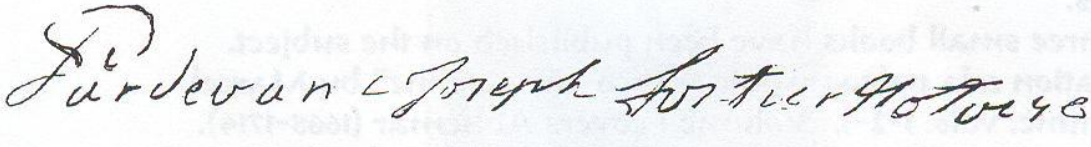
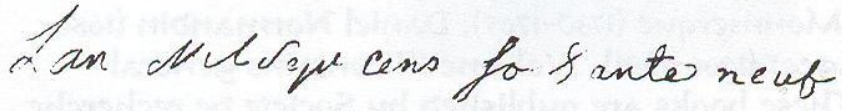


Pardevant Joseph Fortier Notaire



Lan Mil Sept cens soixante neuf

Lucile Collette Morgan

Pink Sheet Genealogy: Mitochondrial/Matriarchal Cines

The National Geographic Society has a program by which lineage can be traced back 10,000 years. A person supplies a swab plus $99.00 and can find out where their ancestors were 10,000 years ago. The lines are traced via mitochondria.

Mitochondria are found in all cells and passed intact from mother to offspring. As the egg is fertilized the egg destroys the mitochondria of the sperm, thus the mitochondria is inherited exclusively from the mother. They are then passed on only by the female members of the family since the males' mitochondria are destroyed in the next generation. Mitochondria are not genes, which are inherited from both parents, but are the energy converters in the cells. Because of their unique inheritance they are used as markers of human wanderings. Changes in the molecular structure of mitochondria are minute which is why they are useful in reconstructing human migration.

I found this information tantalizing with regards to genealogical research. Much of genealogical research is patriarchally centered since much more information is recorded for male ancestors and there is also that fascination for the origins of the family name. Aside from the fact that genes are inherited from both parents, I felt that this mitochondrial inheritance brought more weight to the study of matriarchal lines; a function of balance with regard to the matriarchy in the over-emphasized patriarchy in genealogy.

Woman gives life. Her body has the ability to bring forth children. The life force she gives does not end with birth. Aside from the nurturing provided to the offspring, the life force she gives is transmitted to every cell of her progeny's being in the form of the energy producing, life sustaining mitochondrial structure of the cells.

In examining a purely maternal line, it is interesting to look at the familiar fan chart. On the extreme left one finds the line of the paternal family name. On the extreme right is the maternal (mitochondrial) line, which I call the pink line (for the fun of it -CB).

This matriarchal line is important in other aspects of our development. From that line comes, in large part, our dietary preferences and manner of cooking, our aesthetic preferences, our early morals and most of what our young psyche experiences and implants for its life journey-- from generation to generation. The regrettable part of this genealogical line is the lack of substantive written records for that gender. Reconstruction is possible by researching what the norm of that time was. For example, one can say that most women in that era and in that social class wore such and such, worked in a certain manner, etc. Interesting stories can result. Further, there are books which contain additional information on our early French-Canadian female ancestors notably "Les Filles du Roi" and the volume on Before Les Filles du Roi

available in the Society's library. Marriage contracts, wills and other notarial records can also yield quite a bit of information on a female ancestor. Just the signature, or lack therof, and the facility in which the signature was rendered says a lot about the person.

As an example of how interesting the variety of names can be in a matriarchal/mitochondrial line, I am including 12 generations of my line which ends up taking me to the Champagne area of France:

~1. Lucile Collette/Morgan Biddeford, York, Maine
~2. Gertrude Painchaud/Collette b. 1913 Biddeford, York, Maine
~3. Marie-Anne Miville-dit-Deschenes/Painchaud b. 1873 Hebertville Station, Lac St. Jean Est, Quebec
~4. Sophie Vezina/Miville-dit-Deschenes b. 1838 Labarre, Lac St. Jean Est, Quebec
~5. Marie-Francoise-Rachel Quertier/Vezina b. abt. 1810 Ile-aux-Grues, Montmagny, Quebec
~6 Marie-Anne Arial/Quertier b. 1763 Charlesbourg, Quebec, Quebec
~7. Marie-Louise Alard/Arial b. 1742 Quebec City
~8. Barbe-Louise Bergevin-dit-Brochevin/Alard b. 1722 Charlesbourg, Quebec, Quebec
~9. Genevieve Texier-dit-Laplante/Bergevin-dit Brochevin b. 1692 Beauport, Quebec, Quebec
~10. Marguerite Carreau-dit La Fraicheur/Texier-dit-Laplante b. 1662 Quebec City
~11. Jeanne LeRouge-dit-St-Denis/Carreau-dit-La Fraicheur b. 1625 Joinville, Champagne, France
~12. Marguerite Joly/LeRouge-dit-St-Denis Joinville, Champagne, France

It is not the 10,000 years now possible but I was nevertheless surprised to what area of France it took me. Additionally, I feel, that such a chart should be decorated with what is aesthetically pleasing to the individual who traced it since that is an inherited aspect of that line.

Marcotte

August 1967 marked the 300th anniversary of the arrival of the Marcotte family to the shores of North America. Nicolas and Jacques Marcot, sons of Charles and Jacqueline Boucher Marcotte, arrived at Québec about 1667. They settled on land adjacent to each other in Neuville, along the river on the King's Road. The Tricentennial committee determined the exact spot of the Marcotte brothers' first home and erected a monument that read:

Marcotte Tricentennial 1667 - 1967,
Ancestors Nicolas Marcot and his wife, Martine Taurey
Jacques Marcot and his wife, Elizabeth Sallé lived here

The marriage contracts, found in the judicial archives of Québec, were the first documents recording Nicolas and Jacques' history in Canada. The notary, Becquet, of Québec recorded Nicolas marriage contract with Martine Tauray on 1 September 1670. The notary, Severin Ameau, of Trois-Rivières recorded the contract between Jacques and Elizabeth Sallé on 9 September 1670. This is an excerpt:

" Marriage agreement which with the good pleasure of God will be solemnized and done in the face of our mother Holy Church catholic and apostolic & roman between Jacques Marcotte of the town of fescamp in Normandie and the parish of Saint Leger son of Chares Marcotte Master Butcher of said place and of defunct Jacqueline Baucher his father and mother on the one part And Elizabeth Sallé of the parish of St Médeart in the neighborhood of St Marceau in Paris daughter of Pierre Sallé costume jewellery-maker to the palace of Paris & of Françoise Lupia her father and mother on the other part...."

Jacques signed his name in the document; but Elizabeth said she did not know how to write hers. It is interesting to note that on a document found dated 1715, Elizabeth was able to sign her complete name.

Archivists spent countless hours poring over ancient documents searching for Marcott baptismal records. Charles, father of our two pioneers was himself baptized in St-Léger on 25 February 1599. Charles and Jacqueline Boucher were the parents of five children: Robert, baptized 9 July 1639; François, baptized 4

November 1640; Nicolas, baptized 23 November 1642; Jacques, baptized 7 October 1644; and Marie, baptized 14 January 1646.
In about 1700, Nicolas and his wife left Neuville for Lotbinière. There they had six children:

1. Marie baptized 19 June 1671 at Québec, married Michel Lhomme in 1687.
2. Élisabeth, baptized 26 February 1673 at Québec, married Mathurin Robert in 1691.
3. Marie, baptized 5 March 1675 at Québec, married Joseph Grégoire in 1697.
4. Jean-Baptiste, baptized 11 October 1677 at Québec, died and was buried on 19 November 1677, having lived but a few weeks.
5. Bernard-Pierre, born the 9th at Les Écureuils, was baptized on 11 June 1680 at Neuville. He married Marie-Louise Houde on 24 July 1713 at Laneuville. The couple had one son, Claude-André, who became the progenitor of all the Marcottes descended from the ancestor, Nicolas.
6. Marguerite, baptized 6 August 1683 at Neuville, married Joseph Foucher in 1704.

It seems that the majority of Nicolas' descendants settled in the western part of Canada or in the United States.

Jacques and his wife, Élisabeth, lived at Trois-Rivières for several years. They then moved to Neuville and set up housekeeping next door to Jacques brother, Nicolas. The couple were the parents of at least 15 (and perhaps 17) children.

1. Denis, baptized the 19th of June at Trois-Rivières. No mention of him was made after the census of 1681.
2. Jacques, baptized 28th of January 1673 at Trois-Rivières. In 1697 he married Marie-Louise Beaudet. They had 11 children.
3. Louis, baptized the 27th of December 1674 at Québec. He died before 1681.
4. Jean-Baptiste, baptized the 12th of October 1676 at Québec. On 12 June 1708, he married Marie Paquin at Ste-Famille on the Ile d'Orléans. They became parents to 11 children.
5. Geneviève-Élisabeth, was baptized the 27th of June 1678 at Québec. She married Henri Germain dit Belisle at Cap-Santé on the 26th of August 1698. All of their 11 children were baptized at Deschambault.
6. Marie-Anne baptized at Neuville on the 19th of February 1680. She was married at Cap-Santé to François DeNevers on 7 July 1698. They had 6 children.

7. Marguerite-Élisabeth was baptized at Neuville on the 4th of March 1683. In 1709 she married Jacques Montambeault dit l'Eveillé. They lived first at Deschambault and then at Ste-Famille. They were the parents of 10 children.
8. Marie-Ursule baptized the 7th of December 1684 at Neuville. She married François Nault in 1707. They had 12 children.
9. Marie-Madeleine was baptized on the 15th of August 1686 at Neuville. She married Bernard Delomay in 1707.
10. Jean-François dit Petit-Jean. He married Marie-Anne Morisset on 6 April 1717 at Cap-Santé. They had 6 children.
11. Guillaume was baptized at Neuville on 19 December 1690, and died there on 7 January 1691.
12. Jean-Françoise dit Jannot was baptized 21 December 1691 in Neuville. He married Geneviève Morisset on 6 April 1717 at Cap-Santé. They were the parents of 12 children.
13. François was 35 in 1727. He married Thérèse Desnoyers at Deschambault.
14. Michel was born around 1693. He married Françoise Gignac on 12 November 1720 at Cap-Santé, and had 3 daughters. His second marriage was to Marie-Louise Richard. They in turn had 8 children.
15. Henri was born about 1699. On 24 January 1725 he married Marie-Charlotte Hardy at Cap-Santé. They had no children.

Jacques and Élisabeth moved to Cap-Santé about 1697. He died in about 1715 and she in 1722. His descendants are numerous in Portneuf and in Québec. There are also numerous Marcotte descendants in the United States.

The origin of the Marcotte name seems to have its roots in horticulture or farming. A marcotte was a plant which came from a graft. Practicing the art of uniting or grafting plants was to marcotte. Many variations have developed through the years, mostly with the branches of the family that emigrated to the United States : Marcot, Marecot, Margot, Maregot, Marguote, Marcou, Marcoux, Marcouille, Marcoulier, Marcoult, Janot, Jannot, and Lamotte.

The Canadian Marcottes have done a better job in keeping the original spelling of their name. Many of them followed in the footsteps of their ancestors Nicolas and Jacques by practicing land cultivation and working in agriculture.

According to Michael Marcotte, mmarcotte@ou.edu , most Marcottes are related to **Madonna** through at least one bloodline interconnections. **Madonna** is actually a direct descendant of of Jacques Marcotte, who arrived in Canada in 1667 from Normandy.
Jacques is Madonna's 9 xgreat grandfather.

See the chart below to see this direct bloodline descent.

Jacques Marcot(te) m. Élisabeth Salé
|
François Marcot(te) m. Thérèse Desnoyers
|
Françoise Marcotte m. Jean-Baptiste Mathieu
|
Marie Mathieu m. Louis-Marie de Chavigny de la Chevrotière
|
Rose de Chavigny de la Chevrotière m. Pierre Daniel Maccanville
|
Isidore Daniel m. Marie-Louise Orion
|
Émilie Daniel m. Nazaire Fortin
|
Guillaume Henri Fortin m. Marie-Louise Demers
|
Willard Fortin m. Elsie Fortin
|
Madonna Louise Fortin m. Sylvio P. Tony Ciccione
|
Madonna Louise Ciccione

Table of Measurements

Many record and stories of our ancestors contain French words for units of measure no longer in use today.

Linear Measurements	
Le pied	1.066 feet
La toise	6.396 feet
La perche	19.188 feet
L'arpent*	192 feet
La lieue	3.1 miles
* USA mile = 27.5 arpents	

Surface Measurements	
La pied carree	1.136 sq. feet
La toise carree	40.96 sq. feet
La perche carree	368.64sq. feet
L'arpent carree	0.846 acres
La lieue carree	9.33 miles

Calculations for the above measurements are based on the perche of 18 pieds, on the arpent of 180 pieds, and on the lieue of 84 arpents. These measurements conformed to the rules established by the "Cent-Associes".

Lieutenant General Ronald C. Marcotte

Class of 1965

Lt. Gen. Ronald C. Marcotte is vice commander of Air Mobility Command, Scott Air Force Base, Ill. The command is responsible for the bulk of the U.S. Air Force's strategic transportation assets and mission. From 12 major air installations in the United States and at nearly 100 other locations -- active duty, Air National Guard and Air Force Reserve worldwide, AMC provides rapid, flexible global reach for America. More than 141,500 people comprise the Total Force air mobility community, operating combat delivery and strategic airlift, air refueling, aeromedical and special mission aircraft in support of national interests.

A graduate of the U.S. Air Force Academy in 1969, the general is a command pilot with more than 3,900 flying hours. He commanded the 2nd and 509th bomb wings and the 801st Wing (Provisional) during Operation Desert Storm, which generated more than 350 successful combat and combat support sorties involving B-52s, KC-135s and KC-10s. He also commanded the 509th Bomb Wing at Whiteman Air Force Base, Mo., from April 1993 until March 1996, where he was responsible for establishing the first and only B-2 Spirit bomber wing. His staff experience includes positions as assistant chief of Strategic Air Command protocol; chief of SAC command presentations; and a tour on the Joint Staff as a division chief of manpower and personnel. The general also served as assistant deputy chief of staff for requirements at Air Combat Command. Prior to assuming command of 8th Air Force, he served as director of plans and policy, J-5, at U.S. Strategic Command.

Marcotte Descendants

Charles Marcot (te)
* Jacqueline Bouchard
m. St.Leger, Fecamp, Dio. Rouen, France

Nicolas Marcot (te)
b. 1645, St.Leger, Fecamp, Dio. Rouen, France
* Martine Taurey
b. 1646, Notre Dame du Chemin, Orleans, France
m. 14 Sept 1670, Quebec City.

Pierre Bernard Marcot (te)
b. 1680, Les Eureuils, Q.
*Marie-Louise Hoiule/Houde
b. 1732, Lotbiniere, Q.
m. 24, July, 1714, Contrat Laneuville

Pierre Marcotte
b. 1725, d. 1773, Nicolet, Q.
* Marie-Anne Portelance
m. 1746

Joseph Marcotte
b. 1752, Nicolet, Q
* Marie-Elisabeth Daniau
b. 1756
m. 21 June 1773, Nicolet, Q.

Ignace Marcotte
*Marie-Genevieve Descoteaux
m. 25 Jan. 1813, St. Michel, Yamaska, Q.

Isodore Marcotte
* Marie-Anne Rousseau
16 Nov 1847, Kingsey, Q.

Frederick Marcotte
b. 1870, Canada, d. May 10, 1929, Manchester, NH
* Lumina Leblond
m. Feb 13, 1888, Holy Rosary, Rochester, NH

Sylvio Edouard Marcotte
*Valeda Roy
m. May 18, 1920, St. Augustin, Manchester, NH.

Lionel Frederick Ernest Marcotte
b. April 24, 1924, Manchester, Nh
* Edith Gisele Hache
b. Dec 1, 1924, Manchester, NH
m. Aug 17, 1945, St. Jean-Bpt., Manchester, NH

Ronald Clifford Marcotte
b. March 8, 1947, Manchester, NH

Guillaume Couture

It was in 1617 in the parish of Saint Godard in Rouen, the capital of Normandy, that Guillaume Couture was born. His mother was Marie Mallet. His father, also named Guillaume, trained his son to follow in his footsteps as a carpenter. There was also a daughter named Marie. Sometime before 1640, Guillaume set forth to seek his fortune in Canada.

Master Carpenter Couture made a career change in 1640. He joined the staff of the Jesuit Fathers to the Huron missions in New France as a lat missionary, also known as a "donne". In order to assume this quasi-priest position, Guillaume was obliged to renounce his worldly possessions. On 26 June 1641, Guillaume made an irrevocable gift to his family back in France. The Notary, Martial Piraube, recorded that he gave up all claim to his birthright of "two-thirds of his father's inheritance left to him, in the parish of Haye Aubray in Normandie."

Guillaume spent the next two years laboring among the Hurons. Impenetrable forests, fragile canoes, numberless portages, voracious mosquitoes, and ever menacing Iroqouis were some of the difficulties Guillaume and his comrades faced daily. Father Jogues arrived in Québec the middle of July 1642 after spending 6 years in the wilds among the Indians. One of his traveling companions was our pioneer, Guillaume.

After a two week stay in Québec, Father Jogues, Surgeon Rene Goupil, Guillaume, and others left for Trois-Rivières to gather supplies before their return trip to the missions. The first day of August, they set out paddling upriver about thirty miles, and finally set up camp for the night at Lac Saint-Pierre. The second day, the group was attacked by an Iroquois hunting party. Immediately the Hurons in the missionary party took off through the woods.

Guillaume was young, a swift runner, and his first instinct was to flee. "He was soon beyond capture by the enemy: but remorse seized him for having forsaken his Father (Jogues) and his comrade (Surgeon Rene Goupil, now a canonized Saint). He stopped short, deliberating with himself whether he should go on or go back. He about-faced to return, and immediately was confronted by five Iroquois. One of them, a Mohawk chief, aimed at him with his arquebus. The gun misfired, but the Frenchman in his turn did not miss

the Indian – he shot him stone dead on the spot. The other 4 Indians fell on him with the rage of demons. Having stripped him as bare as your hand, they bruised him with heavy blows of their clubs. Then they tore out his fingernails with their teeth – crushing the bleeding ends in order to cause him more pain. Then they pierced one of his hands with a javelin and led him, tied and bound in this sad plight to the place where we were."

Hunger, pain, and stifling heat were some of the tribulations encountered by the prisoners during the thirteen day trip en-route to the Iroquois village. The prisoners were allowed to live, because the Indians realized that live prisoners might be useful in trade for brokering peace. Guillaume was separated from Father Jogues and Rene Goupil. He was sent to a larger, distant village, and was adopted by "an old squaw who had lost her brave in battle".

Guillaume knew he could spend his time in captivity bemoaning his fate. Instead he chose to survive the best way possible under the circumstances. Guillaume learned the Mohawk language and adopted their ways. He was an excellent shot, a swift runner, and was able to paddle a canoe as well as travel easily through the woods. The Councils of Nations even admitted Guillaume into their midst.

Three years into his captivity, in 1645, he was released to help broker peace between the French and the Mohawks. For the next 20 years, Guillaume was called upon countless times to journey into Indian territories to help the colony in its peace efforts.

After his release, Guillaume asked the Jesuits to relieve him of his vows as a lay missionary. His request was granted; and on 18 November 1649, he married Anne Esmard. She was the daughter of the late Jean Esmard and Marie Bineau from Saint André du Niort of Poitou. The couple were parents to six boys and four girls.

In 1647 Guillaume was granted a concession of land at Pointe Levy. Once he cleared and settled the land, he built what became the ancestral home. Guillaume built a second home in the Rue Sous-le-Fort in the lower town of Québec. Guillaume continued his life of service, by becoming a Captain of Militia on the Lauzon coast from about 1666 to al least 1690.

Anne Esmard passed on and was buried at Levis on the 18th of November 1700. On the 4th of April of 1701, Guillaume passed away in the hospital in Québec, four days after entering the hospital. Along with the descendants who carry the Couture name, others known by the names Lamonde and Bellerive also owe their ancestry to Guillaume Couture.

Couture-Caouette Family from Biddeford.

Amanda Couture
Born 1896 Canada
Married Andre Caouette 1917
in St. Hermenegilde
Died 1956 Biddeford

Children
Bertha Caouette Moulin
Gerard Caouette
Lucien Caouette
Claudia Caouette Middleton Cole
Yvette Caouette Thibault

Submitted by her granddaughter
Diane Thibault

Couture Descendants

Guillaume Couture b. 1587 Normandie, Fr.
* Madeleine Malet b. 1592 Normandie Fr.
m. St. Godard, Rouen, France

Guillaume Couture b. Abt. 1607, d. 1701 at 94 yrs. In Quebec
* Anne Aymard-Esmard b. 1627 France
m. 1649 Notre Dame, Q.

Guillaume Couture b. 1662, Quebec City
*Madeleine Cote b. 1675, Ste Fam. IO
m. Abt. 1690 Beaumont, Bellechasse, Q.

Joseph Couture b. Abt. 1702
*Marie-Suzanne Turgeon, b. Abt. 1709, Beaumont, Bellechasse, Q
m. Abt. 1731, Beaumont, Bellechasse, Q

Alexamdre Couture
* Louise Pouliot
m. 1763, St. Laurent, IO

Joseph Couture , b. 1768 Bellechasse, Q
* Therese Leclerc b. 1768, Bellechasse, Q
m. 1786 St. Valier, Montmagny, L'Islet, Q

Jean-Bpt. Couture b. Bellechasse, Q
*Angele Chausseur-Danguese
m. 1824 Beaumont, Bellechasse, Q

Joseph-Timothe Couture b. Abt 1828
*Philomene Tremblay b. Abt. 1840
m. 1859, St. Lambert, Levis, Q.

Louis Couture b. 1866
*Angeline Mongeau
m. 1895 St. Hermenigilde, Q. Stanstead Co.,

Amanda Couture

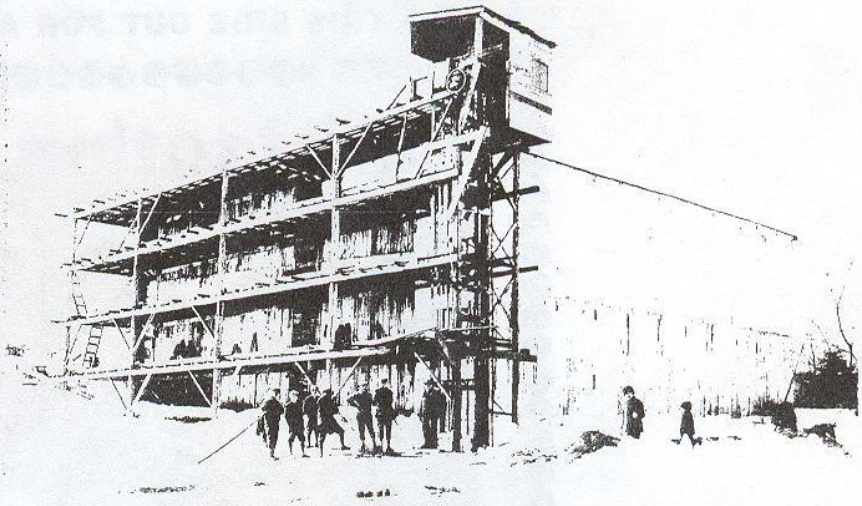
GAGNE BROS.
ICE DEALERS

Sales Oil Burners Service

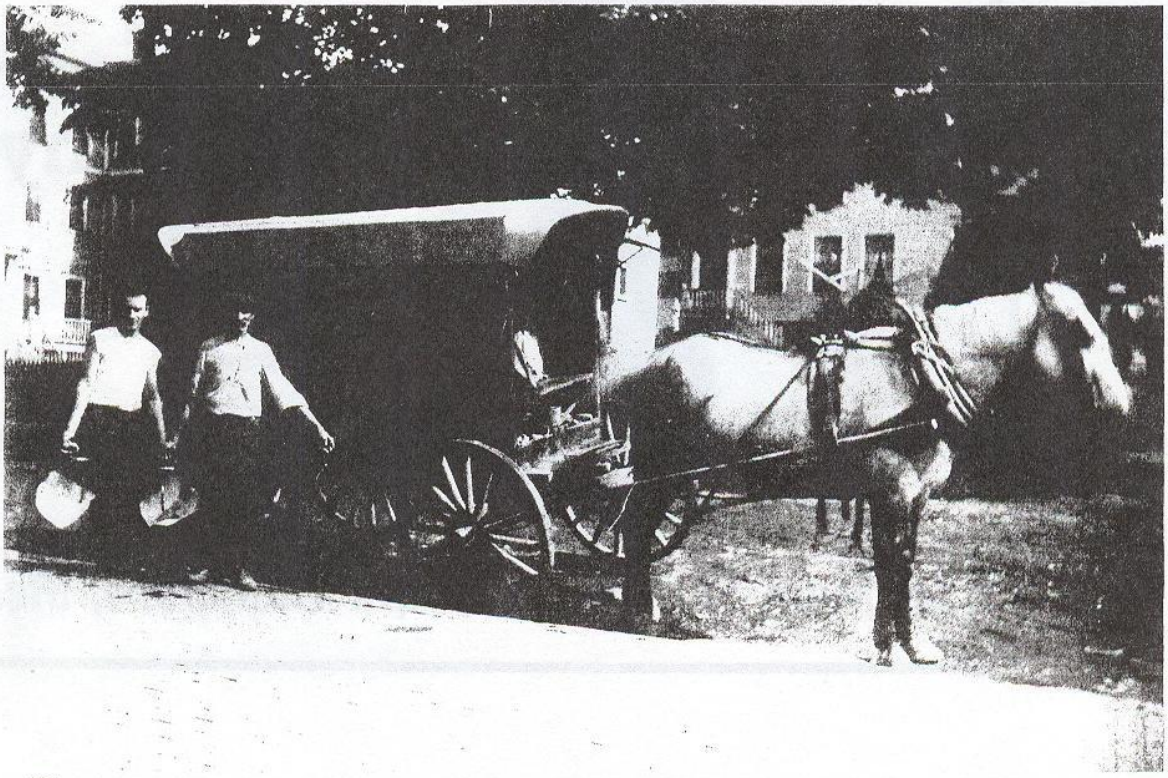
Range and Fuel Oil

Tel. Conn.

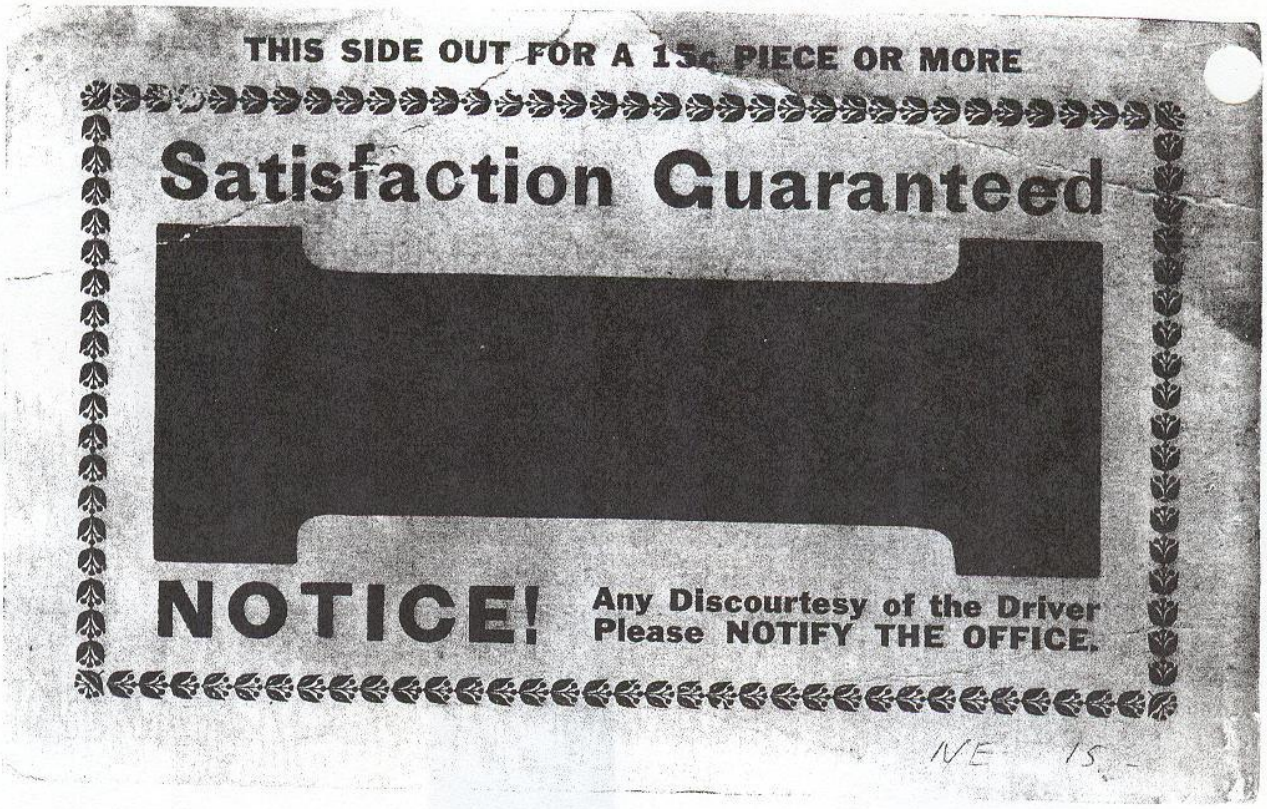
21-25 MAIN ST. BIDDEFORD, ME.

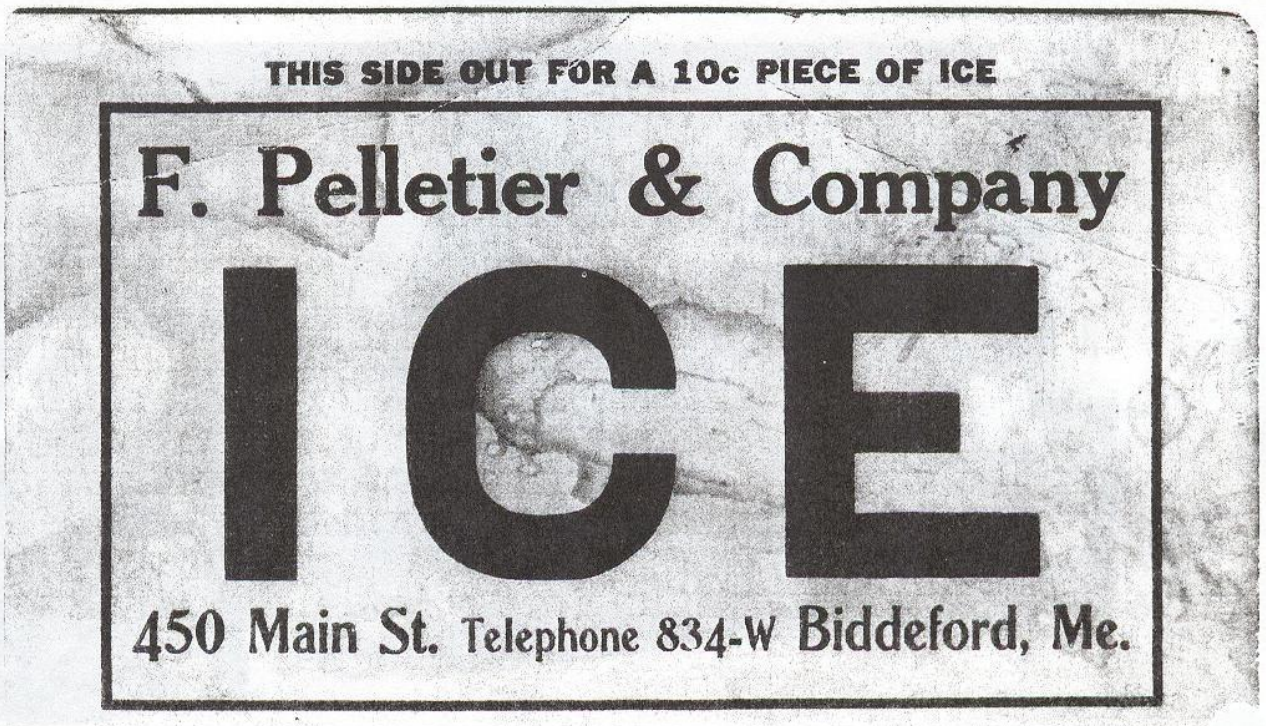


Gagne Brothers - Ice House - West St

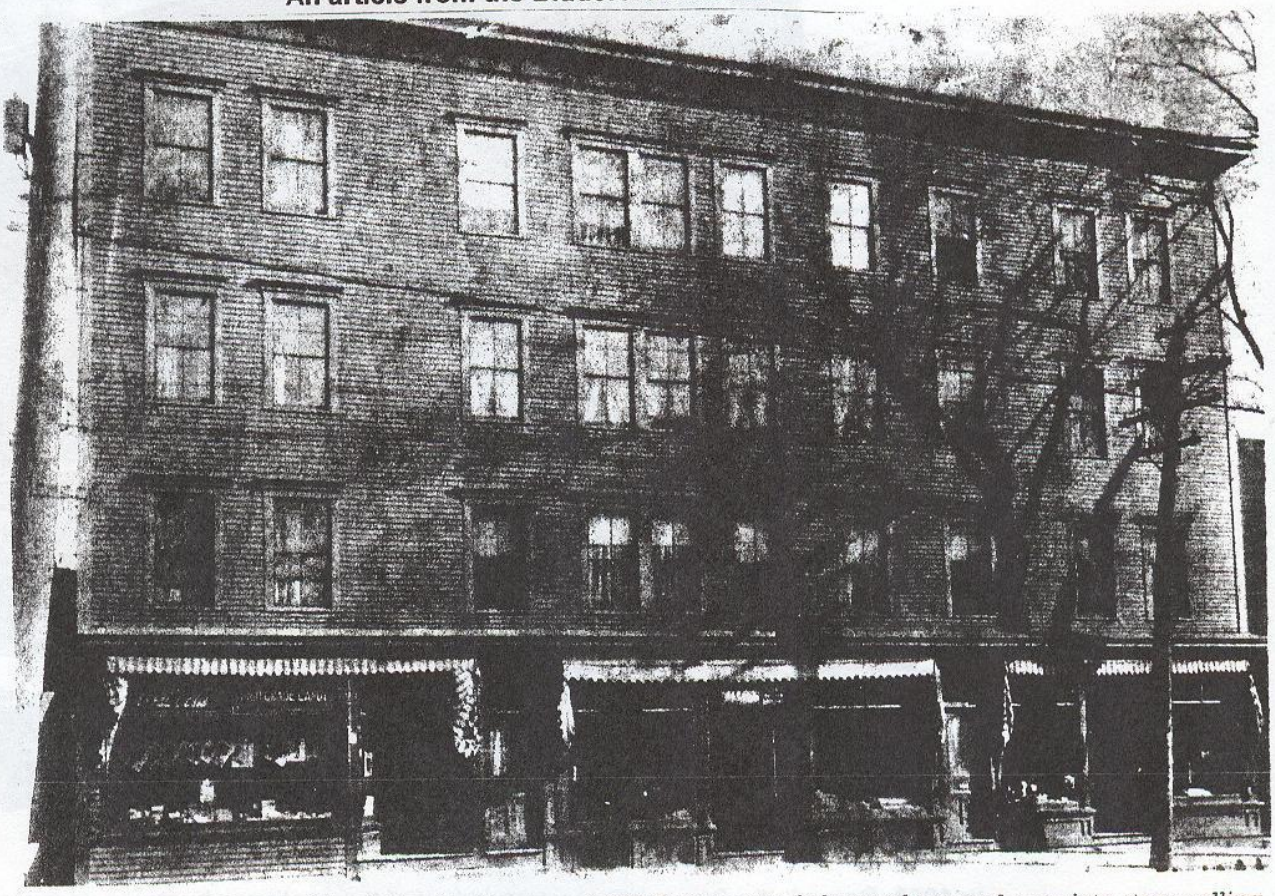


Charles Gagne, son Napoleon - Ice Dealers - with Bébé the horse


THIS SIDE OUT FOR A 15c PIECE OR MORE
Satisfaction Guaranteed
NOTICE!
Any Discourtesy of the Driver
Please NOTIFY THE OFFICE.


THIS SIDE OUT FOR A 10c PIECE OF ICE
F. Pelletier & Company
ICE
450 Main St. Telephone 834-W Biddeford, Me.

Cadorette's Hardware and House-ware Store on Bacon Street
An article from the Biddeford Journal



In the **Fall of 1916,** Florida Cadorette, borrowed $85.00 from her father and opened a variety store selling candy, thread and other miscellaneous articles –adding magazines, newspapers and real carbonated soda from an old Fashioned Soda fountain counter at a later date.

In 1919, Michael Cadorette joined his wife and expanded the thriving, business-the business now included 59 Bacon Street, formerly occupied by Wlfred Landry Furniture store.

In 1936, after having bought the store and building from Mr. Roussin in 1925, the Cadorette's brought their sons, Raoul and Conrad into the business. Florida and Michael expanded the business again, and the store space at 63 Bacon Street, which at that time was a barbershop, now became part of the Cadorette's business. It was during this growth period that a, hardware and a house-ware line, were added.

In 1946, a complete modernization of the store took place and new products were added.
Customers could, at that time, buy groceries, meats, foodstuffs, most anything in the hardware house-ware line, Crosley appliances, Crosley Television (a first in Biddeford); and one could still get a carbonated Soda

In 1953, Conrad, the (Younger) son moved half of the appliance business, to a store on Elm Street, Five Points section, of Biddeford, Raoul, his wife, Fernande, and their daughter, Marcelle, and son, Jacques, continued the Cadorette business on Bacon Street—which was now moving towards a more complete hardware line.

And **since 1962,** when, at the age of 21, he became manager of the business, Jacques had continued the Cadorette tradition of business integrity, giving value, confidence, and satisfaction on every transaction. In 1970, Cadorette's Hardware took on the True Value line, a nation wide company known for its fine products, and low prices.

At that present time, and at the same location, Jacques Cadorette's True Value Hardware Store, not only boasts of a new store front, completed **in 1974,** it stilled offered all the hardware, paint, plumbing, power and outdoor equipment, and also the best service, you could find.

As it was yesterday, and at the time he ran the business, Jacques Cadorette adhered to the creed "Honesty is the best policy" believing it to be the best way to build a business in any community.

Onesime Nadeau

Attained success as a Businessman 1900

Well Known as an Undertaker Grocer, Furniture, & Shoe store

Mr. Nadeau is one of the oldest and most enterprising French merchants in our city, having been a resident for 25 years of which his time was spent in commercial lines.

Commencing in a small way, as success followed success he branched out, ever seeking new and larger fields until today he is one of the leading merchants of our city.

He entered the furniture business in 1888, and the business has constantly grown until today he occupies a floor space of 8,000 feet. He also conducts an undertaking business, in which he carries a full line of supplies and performs all the duties connected with funerals in a delicate and courteous manner. Embalming is done with the moat improved and scientific method.

Mr. Nadeau's latest additions to his already large business interests are a bakery at 41 summer street and a large stable in the rear fronting on Hill Street. Both of these enterprises are highly successful.

Onesime Nadeau

The subject of this sketch, Mr. Onesime Nadeau, is among the foremost of our enterprising merchants. He was born in Canada, but has resided in this city nearly a score of years. He is an active member of St. John's Society, Foresters, M. W. A., and institute Canadien. His notable business career and signal success have placed him in the front rank of Biddeford 's retail merchants.

Although identified with several social circles, he has never become affiliated with outside business, or affairs which would prevent him from giving his entire and concentrated efforts to his large and growing business; hence his success.

Mr. Nadeau carries a full line of the most desirable furniture, carpets, draperies, stoves etc., the Household and Sunshine Ranges being leading sellers. Besides his furniture store, grocery store, and undertaking, embalming, business a bakery, and livery stable on summer street, Mr. Nadeau is without doubt an Accomplished businessman.

ONESIME NADEAU.

A member of the "French Canadian Institute" "Catholic Order of Foresters", "Knights of Columbus and Cercle Canadian." "President of St. Joseph Temperance Society".

Mr. Nadeau was born in St. Robert P. Q. June 3rd. 1858, the son of Joseph Nadeau and Elide Emond brother Ovide Nadeau

Mr. Nadeau was twice married one Edesse Nadeau on Aug. 10,1879,the daughter of Louis Nadeau & Edesse Leblanc he had eight children daughters Miss Clara, Grace, Marie, Angie, Gabriel, Nadeau and Mrs. James T. Sullivan, sons Laurence,and Oscar Nadeau

Napoleon & Son Ernest J Nadeau- Prop

Clothiers

203 Main Street

Napoleon Sr. was born at St. Robert in Quebec on February 22, 1867. He was the son of Louis and Marie Edesse Leblanc Nadeau. Napoleon and his family came to Biddeford when he was only three years old.

At the age of eight, Napoleon went to work in the local mills in the mule spinning room. He eventually became a loomfixer, and was promoted to second hand.

In 1889, Napoleon married Oliva Lajoie, who like her husband came to Biddeford from Canada. The couple was married for fifty one years, At their deaths, they left four sons: Napoleon L., Ernest, Raoul, and Raymond, and three daughters Bernadette (Mrs. Adrien Poissant), Irene (Mrs. Armand Bernier), and Juliette (Mrs. Clarence Eon).

Napoleon and James O'Connor started a gents furnishing store in one of the shops in the City building (what was later known as The Children's Shop). He remained in business for about 40 years. During that time, he bought out his partner's share, and brought his son, Ernest, into the business with him.

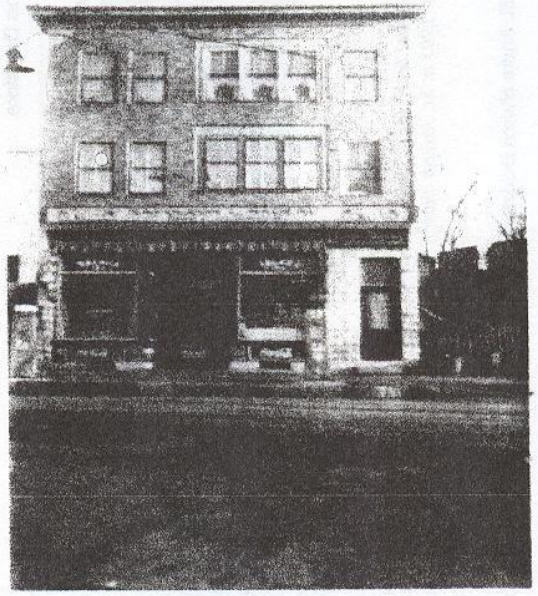
The call to public service and politics enticed Napoleon to serve as the ward 3 alderman, a police commissioner for several years, and a Democratic Party leader both in ward 3 and in the city. He was also a member of Union St. Jean-Baptiste d'Amerique and the St. Jean-Baptiste Society.

Napoleon and Oliva's descendents followed their example of entrepreneurship. Several worked in or established their own businesses. One son and a grandson captured Napoleon's political bug and continued his example of public service by becoming state legislators.

The Nadeau line, as well as the name, continues today. Descendents, including great-great-great grandchildren live from coast-to-coast from Maine to California.

Napoleon Nadeau

"The Busy Store at the Busy Corner"
129 Hill Street



Napoleon Louis was born and raised in Biddeford. He was the son of Napoleon, a native of St. Robert, Quebec who came to Biddeford at the age of three. Napoleon Sr. became a successful businessman and served the citizens of Biddeford as both an alderman and police commissioner.

Napoleon Louis followed in his father's footsteps in many ways. He started out as a mill worker, but his ambition led him to follow his dreams to own his own business. Napoleon spent much of his free time chopping away at the huge ledge on Hill Street where he built the store and house in which he and his wife, Isabelle Masse, raised their children. Napoleon also operated two other stores at different times at Hills Beach where the family spent their summers.

For twenty-eight years, Napoleon proudly carried the title of State Representative serving the citizens of Biddeford as one of its legislators. The long ride to Augusta took its toll, causing him to retire at the age of 80.

Isabelle and Napoleon raised twelve children. They were grandparents of seventeen. The Nadeau-Masse lines continue today through their twenty great grandchildren and four great-great grandchildren, living coast-to-coast from Maine to California.

Arsene Fecteau
1885-1963

Grocery and Hardware Store

The Children of Arsene worked along with their father, his two daughters after their days work in the mills would stop at the store to relieve their father, so he could go home to rest for awhile. Later on he had Armand, Emile, and Lionel working at the store.

Arsene's first store was a grocery store, located at the corner of Pool and Hill Streets. His first store was established in 1925 at that location.
He sold his grocery store so that he could open a hardware store at 32 Water Street
He later bought the property at the corner Main and Hill Streets to build a new Hardware store in 1944-45. Arsene sold the hardware store in 1953, to his two sons Lionel and Emile. Later Lionel sold his share to Emile.
And in 1965 the family sold the property to Lucien Doyon for his Drugstore.

Emile seen in the photo at left was the last to own the Hardware Store. The property was sold to Lucien Doyon but Emile continued the business and finally went out of business in 1967, when Mr. Doyon's Drug Store moved there from across the street, to that location.

Emile Fecteau

Arsene Fecteau was the son of Ovide Fecteau and Anna Michel born Jan. 12,1885 Arthabaska P. Q. married Rose-Anna Martineau on Feb. 6,1905 at St. Joseph church Biddeford, Me.

His Children
Imelda Fecteau b. Nov. 12, 1905, / m. June 21, 1926, at St. Andre church Biddeford, Me. to Joseph Bisson Jr.
Clara Fecteau b. Jan. 21,1907 / m. Oct. 31,1932 at St. Andre church Biddeford, Me. to James (Jacques) Garand.
Armand Fecteau b. Nov. 24,1913 / m. Sept. 2,1935 at St. Joseph church Biddeford, Me. to Juliette LaRouche.
Emile Fecteau b. Sept. 17,1915 / m. July 4,1936, at St. Andre church Biddeford, Me. to Lina Beaudoin.
Roland Fecteau b. July 4, 1917 / m. Dec. 30,1939 at Saco, Me. to Juliette Paquin.
Lionel Fecteau b. Nov. 26,1919, / m. July 16,1938, at St. Andre church Biddeford, Me. to Anita Proulx.
Gerand Fecteau b. Oct. 10,1922 / m. June 23, 1947 at St. Andre church Biddeford, Me. to Cecile Emond.
Rev. Raoul Fecteau b. Nov. 30,1911,Ordained priest in May 22,1937, in Portland Me.

Joseph X. Gaudette

1888-1945

Joseph X. Gaudette

Veteran Barber

Joseph X. Gaudette operator of the barber shop at 69, Alfred Street
Was born at Chartierville P. Q. the son of Isidore Gaudette and Adele (Thibodeau) Gaudette.

After the death of his father in 1888, he came to this city with family relatives, his mother Adele (Thibodeau) Gaudette step-brother Napoleon Gaudette, and stepsister Annabella (Gaudette-Lallier) Tessier, and his Brothers Eugene, Frederick, Phillipe, and his Sisters Florence (Gaudette) Labrie, Noela (Gaudette) Methot, Alida (Gaudette) Laplume, and Alexina.

He was 3 years of age when he arrived here. He has resided here since. He was employed in local shops in the two cities, for a short time.

When a young man he learned the barber's trade and was engaged in that line of work for the past 33 years., and then became proprietor of his own place on Alfred street.

Active in Politics

During his younger career he took an active part in local politics and during this time served as Alderman from ward 4 district as a Republican candidate. Later he became affiliated with the "Democratic Party". He was also a member of "Squando Tribe No.1 Improved order of Red Men". He was also at one time involved in the affairs of the local "Barbers Union."

He was married on January 7, 1907, at St. Joseph Church to Emma Lemay, the daughter of Simon Lemay and Olive Lavertu. They had two sons Phillippe, and Oscar Gaudette, Five daughters Miss Irene and Miss Florence Gaudette, who died at an early age. Mrs. Raymond (Alice Gaudette) White, Mrs. Leo (Jeanette Gaudette) Huff, Mrs. Leo (Julliette Menard) Gaudette.

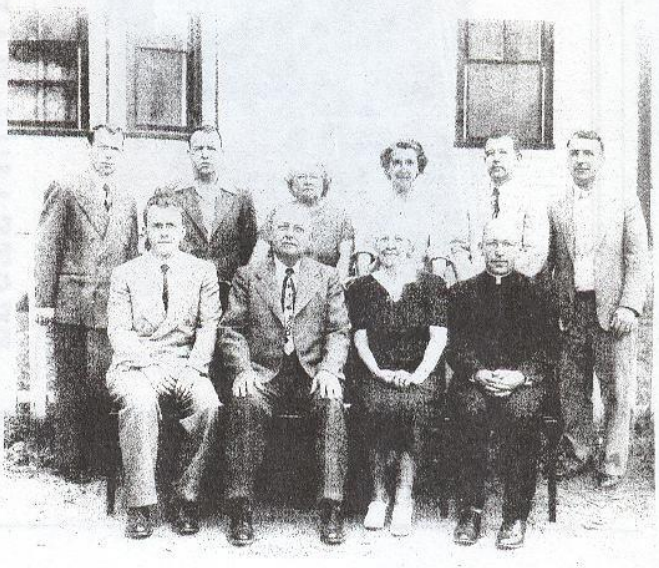
Joseph died at the age 56 on Aug. 13, 1945

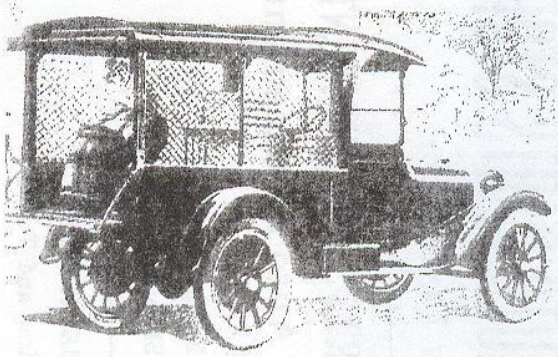
Famille de Arsene Fecteau 1945

Front: Dr. Gerard, Arsene, Mrs. Fecteau, Rev. Raoul
Back: Emile, Lionel, Clara, Imelda, Armand, Roland

" ARSENE'S FIRST GROCERY STORE "

Arsene on the left, Mr. Perreault on the right and a salesman in the middle.





ARSENE'S FIRST TRUCK

1928-29 Chevy

Fecteau's Hardware Store

RUE MAIN

BIDDEFORD, MAINE

A. C. LAMBERT AUTO PARTS STORE

Jobber and Distributor

AUTOMOTIVE PARTS & EQUIPMENT

Complete Line of Auto Replacement Parts

Garage Equipment

Machine Shop Service

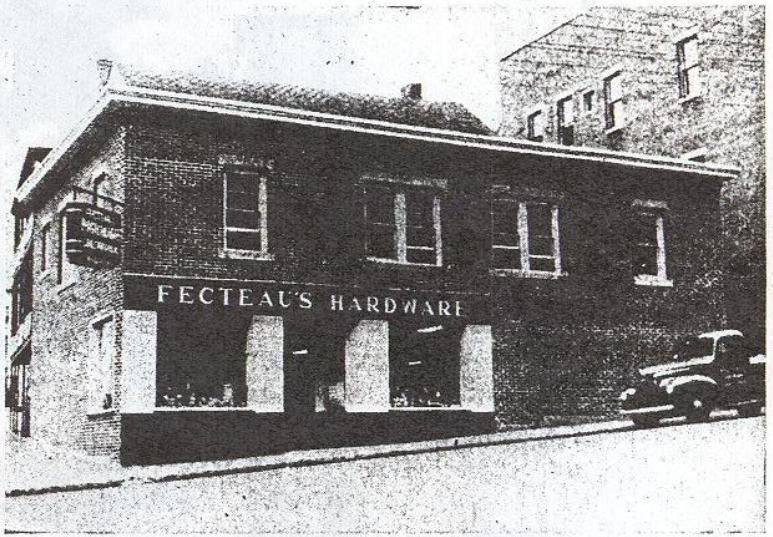
EXIDE BATTERIES

Automobile Tires and Tubes

SHERWIN WILLIAMS PRODUCTS

Tels. 2620—2621

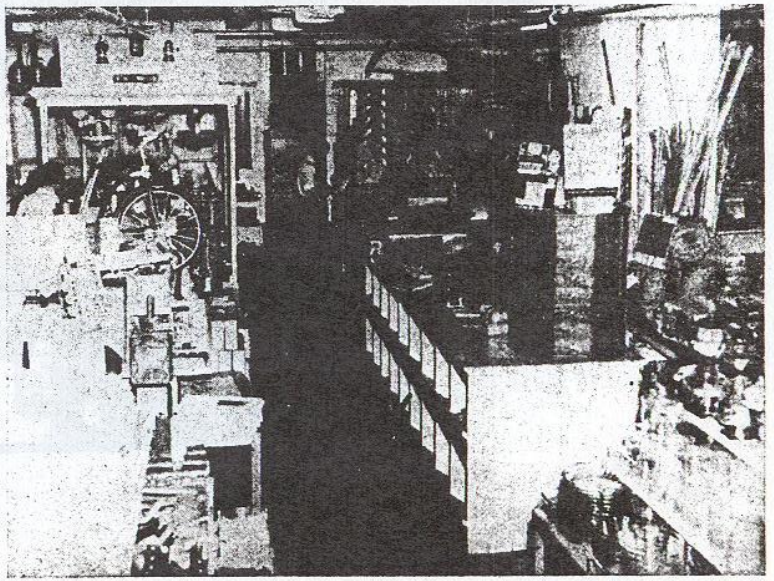
15 ADAMS STREET BIDDEFORD, MAINE



FECTEAU'S HARDWARE STORE

"The Store with Complete HOUSEWARE"

Hardware, Cutlery, CHILTON Paints, Wall Paper, Locksmiths, Farm Tools



27 MAIN STREET Tel. 1443 BIDDEFORD, MAINE

DIRECT DESCENDANTS OF EUSTACE LAMBERT

1. **Eustace Lambert** b: Abt. 1600 in Boulogne-sur-Mer, Picardy d: 1673 in Q,Q.
   +Marie Laurence b: Abt. 1632 in Boulogne-sur-Mer,Picardy, France m: 1656 in Boulogne, Picardie, France d: 1686 in Q,Q.

2. **Gabriel Lambert-dit-**Ste-Marie b: 1657 in Q.Q. d: Abt. 1709 in Lauzon, P.Q.
   +Renee-Francoise Roussel b: 1669 in Q.Q. m: 1686 in Q.Q. (Ct. 12-05 Glues Rageot)

3. **Louis-Joseph Lambert-dit-Ste-Marie** b: 1695 in Q.Q. d: 1760 in Levis, Q
   +Genevieve-Francoise Rouer-dit-Villeray b: 1700 in St.Laurent J.O. m: 1722 in Q.Q. (ct 16 Dubreuil) d: 1760 in St. Nicolas, Levis, PQ.

4. **Louis-Ignace Lambert** b: 1736
   +Genevieve Bourassa b: 1738 m: 1758 in St.Nicolas, Levis, PQ

5. **Louis-Ignace Lambert** b: 1761 in St. Nicolas, Levis, PQ.
   +Euphronie Demers b: 1765 in St. Nicolas, Levis, Q m: 1785 in St. Nicolas, Levis, PQ d: 1806 St. Levis, PQ

6. **Antoine Lambert** b: 1788 in St. Antoine de Tilly, Lotbiniere
   +Therese Frechette b: Abt. 1790 in St. Nicolas, Levis, m: 1814 in St. Nicolas, Levis, PQ

7. **Antoine Lambert** b: Abt. 1818 in St. Nicolas, Levis, P Q.
   +Appoline Quentin-Cantin b: Abt. 1826 m: 1846 in St. Nicolas,Levis, PQ

8. **Jean-Bpt-Frederick Lambert** b: 1848 in Levis, P.Q. d: May 15, 1912 in Arlington, Mass.
   +Desange Dubois b: 1849 in St. Etienne de Lauzon, Canada m: January 8, 1872 in St. Etienne d'LauzonParish, Levis, PQ d: January 5, 1928 in West St. Biddeford, ME.

*9. **Calixte Lambert** b: Nov. 6, 1885 in St. Etienne d'Lauzon, Levis, P.Q. d: Jan. 22, 1962 , Biddeford, ME. St. Joseph's Church, resided at 179 Granite St.
   +Clara Lemire b: February 8, 1885 in St. Camille, Quebec m: September 5, 1904 in Biddeford, YorkCo. ME, St.Joseph's Parish d: February 4, 1980 in Calixte Ln., Biddeford, St. Andre[1]s Church

10. **Joseph b. 1905 d. 1905**
    Corona b. 8-12-1907 d. 1963
    Yvonne b. 6-30-1909 d. 1956
    Albert b. 6-04-1911 d. 11-27-2000
    Marie b. 1913 d. 1913
    Lucienne b. 6-23-1914 d. 2-2-2000
    Paulilne b. 6-03-1917
    Theresa b. 10-30-1923

Calixte & Clara Lambert

Calixte: b. 11-6-1885, d. 1-22-1962. Educated at the local schools, m. 9-05-1904 **Clara LEMIRE** at St. Joseph's Church, she was born in 1885 in St. Camille, Q..
Calixte worked for more than 30 years at the Saco Lowell Shops as a millwright/founder. He served as Alderman in Ward 3 in 1931 & 32 under Mayor Cornelius Harrogan. He was a carpenter, just as his father was, and built the 2 homes they lived in, one at 18 Congress St. and at 179 Granite St, Biddeford. He and his wife Clara raised 6 children who all became business minded citizens of Biddeford. Calixte and Clara spend much of their life raising and selling chickens and eggs locally.

Children of Calixte & Clara Lambert

Corona: b. 8-12-1907, educated at St. Andre's Sch.. As a young women, she worked at J.D. Boucher's Store on Main St. as a clerk for about 4 years. Her dream was to become a Nun, and that realization came true in 1927 when she left for the convent at St. Hycianthe, in Quebec, Cananda. Aside from her many teaching positions, she was principle/directress in Westbrook and Saco, ME. Also in Lisbon & Garadiner Ma. For 13 years she held the position of Mother Superior/Provincial Councilor in Methuen, Ma. Her religious name was : Sister Marguerite de Paray, Corona died at the convent in 1970.

Yvonne: b. 6-30-1909, educated at St. Andre's Sch. As a young women, she worked for Fishman's Dept Store on Maine St., J. D. Boucher's store, and with all her department store experience as well as her ability to save ("she was a saver of pennies") she purchased a dress shop on Alfred st. from the Doyle family for $500. (abt. 1935). As owner of Yvonne's Dress Shop, which she operated for about 4 years, she would go to Boston by train to purchase her merchandise. After her marriage in 1939 to Henri Gaudette, and the birth of her daughter, Frances, she sold the dress shop and began working for the Portland Ship yard during the war, she then waitresses at the Palace Diner for many years. Yvonne died 9-11-1956.

Albert: b. 6-04-1911, Educated at St. Andres School, as a young man he worked at Nash Garagein Saco, Charles Cleeves Garage on Elm St, Bidd, & Carl Banks Car Dealership. He married Cecile Bellefeuille on Oct. 15, 1934 at St. Joseph's Church. Together they raised a family of 6 children. Albert worked most of his like in the auto parts business. He owned and operated A.C. Lambert Auto Parts and Lamberts Music Store from the early '40's to 1963. Later, he worked for Peter Fuller Cadillac Dealer in Boston until his retirement in 1976. Albert was a lifelong democrat, serving on the School Board in 1955. He ran for mayor several times, defeated Mayor "Papa Lausier" in 1955 and was re-elected in 1957. He was most proud of his accomplishments of the modernization of the Biddeford Schools and Public Works Department. His interest in history was very evident, he was a charter of the Bidd & Saco Lions Club, member of the Toastmasters, the Bidd & Saco Elks Lodge, & L'Union St. Jean Bapt. Albert d. 11-27-2000.

Lucienne: b. 6-23-1914, educated at St. Andres School, She was always interested in being a hairdresser. At 16 years of age began working for Marguerite O'Sullivan Beauty shop as an apprentice. She then opened her own shops at 18yrs.called Lucienne's Beauty Shop on Franklin St, then on Bradley St. She was a hairdresser all her life. Lucienne died Feb. 08, 2000.

Pauline: b. 6-03-1917, educated at St. Andres School, Worked many years at Reilly Bakery on Main St. Pauline and her husband Harold Martin raised 6 children, She often volunteered for the March of Dimes Association.

Theresa: b. Oct 30, 1923, educated at St. Andres School, Theresa m. Raoul-Rusty Rossignol 1-12-1946 at St. Andre's Church, Rusty owned a carpentry business and Theresa was his chief bookkeeper for over 20 years, she also volunteered & was a member of the Parent, Friends, Teachers Assoc. assuming many Officer positions. Theresa and Rusty raised 4 sons, all are professionals, a Mechanic, an Architect, a Pilot and an Engineer.

W. D. Boisvert 1867-1912 Undertaker Embalmer

Businessman-Complete – Household – Furnishings

Foremost among our leading businessmen is W. d. Boisvert, the furniture dealer and undertaker at 318-320 Main street, proprietor of one of the important concerns in York County, with a reputation for sound and upright transactions. Furniture of all styles and workmanship are carried in extensive lines, stoves, ranges, and household utensils; also carpets and draperies; so that the firm competes successfully with any similar business in this section in goods and on low prices.

The delicate tasks of undertaking and embalming are also attended to, most proficiently by this firm, which gives careful and dignified care to all details and provides all the material and rolling stock, necessary for a plain or imposing service in connection with the dead. Six competent assistants are employed and the store occupies two floors, comprising 10,000 square feet. Mr. Boisvert was born and educated in Canada and for 17 years was clerk in the dry goods business, buying out his present establishment in 1904 and most enterprisingly developing its facilities and patronage andbecoming known among our sound commercial men. Mr. Boisvert is a member of "St. Jean Baptiste Society" " St. Joseph Society" and "Canadian Institute Society" and is counted among our most influential French – American citizens.

Mr. Boisvert was interested in the welfare of the city and was active in politics in Biddeford, especially during the last few years before his death in January 18, 1912 at the age of 44.

Mr. Boisvert death did not go unnoticed a funeral procession started from the home for St. Joseph church. First came Painchaud's band and members of the societies, followed by a long line of carriages containing the mourners, the church chime bells in the tower were tolled, this being continued until the funeral party had seated in the auditorium. From the church the body was tenderly borne to the hearse in waiting at the door, and headed by Panchaud's band and escorted by the societies, the procession proceeded to St. Joseph cemetery, where the body was placed in the receiving tomb. Members of different societies acted as pallbearers.

At the time of his death on November 16, 1912, his obituary written in part is as follows. Mr. Boisvert was united in marriage to Alphonsine Roi at Montreal Canada and eight children were born to them, five of whom are living. There children are Ulrica, who is a Sister Dolores, and is attached to the convent at Dover N. H.; Denise Boivert, who resides in this city, brothersCharles Elile Boisvert of New Orleans. Rodolph, and Jeanette of this city. Two brothers Napoleon, and Norbert of St. Johns Iberdelle P. Q. and two sisters Mrs. L. A. Giraed of this city and Miss Annie Boisvert of Montreal.

Dubois's Barber Shop
22 Water Street
Biddeford, Maine

Delphis Dubois was born May 5th 1879 in St. Ferdinand, Megantic, Quebec, Canada. he died October 6th 1948 Biddeford, Maine. He was the son of Francois Xavier Dubois and Adeline Daigle. Delphis was the second of 7 boys and 1 girl.
His brothers were Joseph, Paul, Agenard, Zoel, Wilfred and William his sister was Celanire. They came to Biddeford, Maine when Delphis was about 9 years old. He started to work young in the local mills, and at night learned the trade at being a barber. He married December 26, 1900 at St. Andre's Church, Biddeford, Maine Josephine Girouard she was born April 25th 1879 in Gentilly, Nicolet, Quebec, Canada and died June 2nd, 1947 Biddeford, Maine, she was the daughter of Joseph Girouard and Celina Adeline Soulard. Delphis and Josephine had 5 children. Marie Anna born October 12, 1901 and died September 22, 1910. Robert Dubois born February 22, 1904 and died January 12, 1981 in Sanford, Maine.
George Dubois born June 16, 1905 and died June 7th, 1961 Biddeford, Maine. Dorilla Dubois born November 9th, 1907 and died March 15th 1992. Edouard Dubois born April 25, 1910 and died in 1957 in Pownel, Maine.
Robert Dubois married 10-19-1931 St. Michael's Berwick, Maine to Amanda Pelletier and they had one son Richard.
Dorilla Dubois married November 26, 1931 St. Andre's Church, Biddeford, Maine to Edmond Chicoine son of Joseph Chicoine and Laura Lagace. Edmond and Dorilla had one daughter Rachel.
Delphis and his son George ran the barber shop together. Delphis was a barber for 45 years. After his death in 1948 son George continued the business by himself until his death in 1961.

Alfred Courtois **John Sellers Owne**

Alfred Courtois Grocer

Alfred Courtois on the left of this photo was employed for 23 years as a Grocery Clerk. He worked, as a part time employee, and after his retirement, from the mill he continued his employment in grocery stores.

He is seen here in a photo, with John Sellers at John Sellers, grocery store at 92 Summer Street Biddeford.

Birth Alfred Courtois was born in Biddeford, Me. on January 30, 1900, the son of Zoel Courtois and Marie Dubois.

Marriage Alfred Courtois was married on May 20, 1925, at St. Andre church Biddeford, to Leopoldine Bernier bp. January 9, 1899, at St. Eugene Islet P. Q. the daughter of Onesime Bernier and Marie-Anna Cloutier.

Children Alfred Courtois and Leopoldine (Bernier) Courtois had 3 children Paul E. Courtois and Maurice Courtois of Saco, Me. and Ralph Courtois of Biddeford.

Death Alfred Courtois died at the "Maine Medical Center in Portland", on January 13, 1981, at the age of 80. Leopoldine (Bernier) Courtois died in December of 1949.

Chick's Barber Shop
79 Elm Street
Biddeford, Maine

Edmond Chicoine was born in Dover, New Hampshire January 16th, 1904, and died May 19th 1964, Saco, Maine. He was the son of Joseph Chicoine and Laura Lagace. They came to Saco, Maine when Edmond was young. Edmond had 3 sisters and 1 brother. Blanche 1901-1967 married in 1923 to Melville Meserve. Angelina 1903-1985 married in 1925 to John Lonsdale. Ernestine 1904-1976 married in 1928 to James Wynne and Raymond 1912-1984 1st marriage1933 to Annette Lamouroux and in 1946 2nd marriage to Ethel Horsfield. Edmond worked in the local mills and learned to be a barber from his father-in-law Delphis Dubois. Edmond known as Chick was a barber for 35 years.
On November 26, 1931 at St. Andre's Church, Biddeford, Maine he married Dorilla Dubois she was the daughter of Delphis Dubois and Josephine Girouard. They had 1 daughter Rachel who married Edmond Bernier on September 8th, 1954. Children are Roger, Jeanne, Robert, Linda and Sharon.
There are now 9 grandchildren and 2 great-grand daughters.

1945

Chicoine Ancestral Lines

1. Gilles Chicoine Perrine Boissaubert	M. about 1636 Tours, Angers, France
2. Pierre Chicoine Madeleine Chretien	M. 10-20-1670 Notre Dame, Montreal, PQ
3. Pierre Chicoine Marie Anne Betourne	M. 5-31-1700 Montreal, PQ
4. Joseph Chicoine Marie Anne Chagnon	M. 1-27-1755 St. Francois, Vercheres, PQ
5. Michel Chicoine Therese Bernard	M. 1-25-1801 St. Marc, Vercheres, PQ
6. Jean Baptiste Chicoine Louise Houle	M. 10-27-1835 Ste. Rosalie, Bagot, PQ
7. Stanislas Chicoine Vitaline Menard	M. 9-22-1868 St. Dominic, Bagot, PQ
8. Joseph Chicoine Laura Lagace	M. 3-9-1900 St. Charles, Dover, NH
9. Edmond Chicoine Dorilla Dubois	M. 11-26-1931 St. Andre's Church, Bidd, ME

****

Pierre Chicoine

Chicoine of North America would come from two stocks families. Oldest and most is resulting from Pierre Chicoine and Madeleine Chretien, established in Vercheres. The other from Jean Chicoine married to Marie Baudot established in Barachois, today St. Pierre de la Malbaie in Gaspesie, nearly 100 years later.

Pierre Chicoine son of Gilles Chicoine and Perrine Boissaubert of Channay-on-Lathan, commune of the old province of Touraine, today the Indre-et-Loire, located a few kilometers in the North-West of Tours, arrives to New France at 23 years of age on February 1, 1663. He is engaged in the garrison of the Island of Montreal, controlled by Major Zacharie Dupuis in the 15th esculade of the corporal Pierre Du Lugerat dit Desmoulins.

At the end of his contract of service, Pierre obviously decides to remain in New France, since he is listed in 1666 as servant of Mathurin Langevin, a comrade-in-arms, probably while waiting to obtain a concession such as it is habit at the time for those which remain with the Country. Thus he receives from Gabriel Souart, agent of the lords of Montreal, July 26, 1666 at the St. Francois

Coast today Long-Point a ground of 2 arpents face on the river.
He will resell this ground on January 15, 1668 to Pierre Lorrain to go to be established in Longueuil in the seigniory that Charles Le Moyne has just obtained. Pierre will marry Madeleine Chretien, October 20, 1670 at Our Lady of Montreal, Madeleine arrives as one of the King's Daughters.
Madeleine was the daughter of Toussaint Chretien and Francoise Bertaut from St. Eustache, Paris, France. The first 4 children of the couple were born in Longeuil where Pierre emphasize his concession.

February 26, 1678, Pierre Chicoine and his good friend Pierre Boisseau become purchasers of each half of the seigniory of Vitre under the name of Bellevue, located between Contrecoeur and Verchres.
This seigniory measuring a place by place (a place is approximately 40 arpents) had been conceded to Charles Denys de Vitre by Talon intendant. One year later, March 16, 1679, Pierre will sell his ground in Longueuil of 80 arpents, including 10 in value to Charles Moyne.

With the census of 1681, Vercheres counts 12 families and 59 residents of which Chicoine has now 5 children. Three others will be born in the seigniory of Bellevue, sometimes called Chicoine seigniory.
August 15, 1688 the Chicoine ancestor acquires from nun Hospitalieres of the Hospital of Montreal a ground to build two houses there on the street St. Jean-Baptiste, side is between the street St.Paul and the street Notre Dame of Montreal.

Pierre Chicoine will die between April 7 and July 23, 1692 at the age of 53. September 28, 1692 Madeleine will in turn live in one of the houses of Montreal, whereas the elder son Pierre inherits the seigniory of Vercheres, now reduced to a quarter of place on a place, a part having been given in dowry to his sisters Madeleine who married Louis Guertin and Marguerite who married Urbain Bouvier.

The widow Madeleine remarried on June 19, 1702 in Montreal with Louis Odet de Piercot, Sieur of Bailleul, officer of the troops of the marine. The marriage will last 7 years, until the death of Madeleine on February 25, 1709 where she will be buried in Contrecoeur.

Six generations of Chicoine preserved the seigniory until the abolition of the mode seigneurial in 1854.
Two other generations having inherited part of the old seigneurial field have remained owners until 1913.

Pierre and Madeleine gave rise to three sons. The descendants of Pierre, the elder one kept the name of Chicoine, whereas the descendants of Paul adopted the name of Dozois, and the descendants of Francois adopted the name of Fresniere without leaving posterity.

Sources: Andre Chicoine, "Chicoine of North America and Chicoisne of France 1630-2001"

by: Rachel Chicoine Bernier

Rev. Pierre Emanuel Dupont

By Raymond Gaudette

Much could be written about the Rev. Pierre Emanuel Dupont, the dedicated priest of St. Joseph Parish in Biddeford, From the 1870's to the day of his death in1915 his ability To guide and influence with achievement the building of a Franco-American Parish in Biddeford is without question, an accomplishment. Albeit the often disagreement and turmoil with the Bishops of Portland, Rev. Dupont with the support of his parishioners and the aide of his much admired friend Alfred Bonneau the Publisher of the "La Justice" the local French Newspaper, he stayed the course and never wavered from his duties.

The Rev. Pierre Emanuel Dupont was born at point du Lac, P. Q. December 4, 1844, and was educated at Three Rivers at St. Hyacinth seminary and ordained to the priesthood at the latter institution in 1870. For a time he was a professor at Three Rivers and while acting in that capacity Rev. Father Bergeron of St. Andre's parish this city was a pupil under him.
Father Dupont was professor of philosophy and theology. He was 23 years of age when he left the seminary and came to the United States to take a much-needed rest as he had worked hard and long in his effort to gain his profession.

Father Dupont was the son of Pierre Emanuel Dupont, a good sample of the Old French stock of Point du Lac, who was highly esteemed in the Canadian town. He conducted a store and a photographer's studio in his town and prospered. His mother's maiden name was Victoria Lacroix a loving and devoted woman.

He came to Biddeford, in 1879, succeeding Father Ponsardin, who came here in 1870, from Nashua N. H. under the orders of the bishop to organize here a French Canadian parish.
Previous to that time St. Mary's was the only Catholic Church in this vicinity and all worshippers of that faith living here worshipped there. Under Father Ponsardin, the old Methodist church building at the corner of Alfred and Bacon Streets, now occupied as a furniture store, was purchased and services began in the latter half of January 1870, with the celebration of two masses. There were at that time about 2000 French Canadians in the city and the purchased price of the church bought by them was $5000.
In 1873 the new St. Joseph's Church, on Elm Street was commenced. The number of parishioners had increased to 5000 by 1875. From the time of Father Dupont's taking charge in 1879 the parish made great and rapid progress. The church building was completed and equipped throughout, St. Joseph's Parochial school on Adams street accommodating over 800 children under the direction of the Sister's of the Good Shepherd, has been built and the parochial residence on Center street was bought, built over and furnished.
St. Joseph's Church was finally, dedicated in 1883 by Bishop Healey. "America's First Black Bishop"

Under the zealous care and direction of Father Dupont the French Canadians of Biddeford have made such progress that they now occupy an enviable position among the French Canadian centers of New England.

For many years Father Dupont was a notable figure in this community. He was known by sight to thousands of people in Biddeford and Saco who have lived in the two cities during the last 36 years and Protestant and Catholic alike held him in the highest regard. Many thousands of his own faith has known him personally and a very large number have experienced kindness at his hands. Charity was a distinguishing characteristic of him and not confined by any means to members of his own parish. He did much for children and was the founder of the Orphans Home for French Canadian children in this city. He gave the building and a lot, which constitutes the home and personally bore the expense of its maintenance. His private charities carried out without display or egotism on his part will constitute an enduring monument to his memory. Many incidents and facts could be related concerning his faithful and efficient in the cause of morality and charity in all the places where it has been his lot to officiate. Rev. Father Dupont was endowed with many human qualities witch endeared him to the thousands who have sat under his preaching and teaching during the many years of his service at St. Joseph Church. Not alone was he father in the churchly sense but in a larger and broader meaning he was Father in act of kindness in word of council, in deed to many of the young men, and young women of the parish. This is true particularly in regards to the youths of his parish that evinced a desire to "make something of themselves." To all he turned an interested and sympathetic nature and he did not allow his interest to stop with words exclusively. For he was ever ready with pecuniary assistance and many a young man who is now filling a position of responsibility can thank Father Dupont for a large share in his start in life.

As is generally the case with such a nature, Father Dupont loved all out of doors and delighted in long walks. He was also fond of rowing and for years was in the habit of during the summer months of passing much time on the river in his rowboat. Often he would row to the Pool and back for exercise and the pleasure he got from being in the open. On such occasions, as was in the case with his walks, he would refuse "a lift" preferring to walk, or row or row as the case might be, to riding in a motorboat or an automobile or carriage. To many it was not known that Father Dupont was a great lover of music and took great pride in the music at his church. For years he was a close companion of the late Pierre L. Painchaud, fonder and leader of "Painchaud's Band," the natural love for the beautiful as expressed in music, drawing the two together. It was through his efforts that Professor Edward Clark, the celebrated "Blind organist of St. Joseph" was brought here and his wonderful performances on the great organ amply justify Father Dupont's estimate of the man as a master of his art.

Yes, Father Dupont was a very human sort of man, which made him lovable, Sympathetic kind hearted filled with the milk of human kindness.
Money for money's sake never seemed to great an interest to the aged pastor and he gave freely, very often to freely of his means and often, very often, those who accepted his kindness did not repay him as they should. He however, never prosecuted or persecuted any such as a result he undoubtedly lost thousands of dollars, which might justly have been his.
Although for so long a time as the head of a great church, he accumulated comparatively little, if his holdings of real estate here can be used as a foundation for an estimate. These included a six-tenement house which he built a few years ago on Elm street, next to his church, a modest summer home which he built at Camp Ellis only last summer and the building located at the corner of South and Kossuth streets.

At the death of Rev. Father Dupont it was said of him, in the passing of Father Dupont his lost of one of its most faithful and beloved servant in the community a noble and admired character. Personally he was affable, considerate of every one and approachable by all ranks of society and people of every faith. Everyone who knew him either personally or by reputation heard of his death with sorrow, and there are many in this section of Maine.

The Rev. Pierre Emanuel Dupont died December 9,1915 at the parochial residence on Center Street, he was 71 years of age

Rev. Pierre Emanuel Dupont

DRAPEAU

By Camille Bolduc

Jacques Placide Drapeau was born July 24, 1729 at St-Michel, Bellechasse County, Quebec Province. His immigrant ancestor, Antoine Drapeau was the son of Pierre Drapeau and Marie Mergatone of Notre-Dame de Fontenay-le-Comte, ancestral province of Poitou. Antoine married Charlotte Joly on August 20, 1669 at Ste-Famille, Isle of Orleans.

Jacques Placide Drapeau was a second generation Canadian. His parents were Pierre Drapeau and Anne Lacroix. Jacques became a soldier like most of his compatriots. Jacques fought with gallantry during the seven-year French and Indian War, waged for the supremacy of France in North America. In 1759, on the Plains of Abraham, a battle was fought outside the walls of Quebec. It was there that the French General, Montcalm was killed, and the English entered the city. Jacques was wounded fighting on the Plains.

Hoping a French fleet would soon appear to chase the British away, Jacques returned home. To Jacques dismay, relief never appeared. It was with great sadness that Jacques learned in 1763 that the Bourbon King, Louis XV, ceded the country to England.

Gradually the religious authority instructed the pastors of all their parishes to encourage their parishioners to accept the new established authority. Fear of deportation, like their Acadian counterparts in 1775, most likely prompted this acceptance. In a sermon, on July 13, 1763, the pastor of St-Michel de Bellechasse was instructing his parishioners to accept the new master of the country. Jacques, rose and called out with contempt, "Monsieur le Curé, when are you going to stop talking about the English and start saying something about Le Bon Dieu?" Then Drapeau walked out of the church loudly singing the old French refrain from the ancestral province of Bourgogne:

A cheval gens d'armes!	On horseback Gendarmes!
A pied Bourguignons!	On foot Bourguignons!
Montons en Champagne	Let us go to Champagne
Les Anglais y sont!	The English are there!

The man had lost his mind. There is no doubt that most parishioners agreed with the revolt. There was a similar feeling at St-Valier. In order to stop the challenge against the pastors, the Bishop of Quebec, Monseigneur

Briand, excommunicated all the parishioners of the two villages until they amended their views. It took a few years before most of them returned to the fold. At least five members of the towns never changed their mind, and were buried without the benefit of prayers of the Church. These individuals renounced their eternal redemption to remain faithful to France.

Jacques Placide had a son named Pierre, who not only inherited his father's farm, but also his strong patriotic opinions. Both remained hopeful that someday France would be successful in chasing away the English.

Pierre made occasional trips to Quebec to sell his produce at market. After every trip, he would return home exasperated by the sight of so many Englishmen in the capital. He would mutter under his breath, curse the enemy, as a "Nation of Assassins", "Robbers of Countries", and "Quebec is now an anthill of god-dams!"

Deep inside Pierre held on to the hope that Napoleon, who more or less commanded Europe at the time, would someday come to reclaim the country for France. Pierre would be very pleased to recover his father's old rusted rifle from its hiding place to renew the eternal and legendary struggle.

In 1815, on one of his many trips to deliver produce to the Quebec market, Pierre heard the loud blast of twenty-one canon shots, and wondered the cause for such celebration. Recent news of Napoleon's escape from Elba, his return to France, and defeat of the Bourbons was encouraging to Pierre. There was no doubt in Pierre's mind that Napoleon would now come to retake New France.

His hopes were dashed, however, when the he discovered the celebration was due to the news of Napoleon's defeat at Waterloo. A newly docked ship brought the news that the Anglais, Russes, and Prusiens were marching to Paris with the Autrichiens (Pierre probably pronounced that last word "Autre Chiens").

It was past midnight when Pierre arrived at his farm. He freed the horse from its harness, stabled it, end proceeded to enter his farmhouse. His loud sobs were followed with a sinister rendition of the old refrain from Bourgogne: "A cheval gens d'armes! A pied Bourguignons! ...". His wife and children sadly realized that like his father, Pierre had completely lost his mind.

The family's misfortunes did not stop there. Soon a fire destroyed the family's barn, costing them the season's harvest. His cattle were then

infected with disease. Consequently, his mortgage went unpaid, and the family was in complete ruin. Pierre died in misery.

Charles Drapeau, Pierre's son, was left with no alternatives. He left his village to gain employment as a lumberjack at different forest locations. He spent the next winter in a camp on the Ottawa River. Spring was spent on the St. Lawrence River, floating the wood to Pointe de Levis, where he worked squaring the wood with an ax.

It was a crude life. Making matters worse for Charles, his employers were English. Old grudges surfaced. Magnificent oaks, elms, and pines were loaded on ships and exported to England. Charles felt that it was an odious act of thievery against his country! The money he received for his labor soon burned his fingers. To Charles, it appeared as the price of betraying his Fatherland.

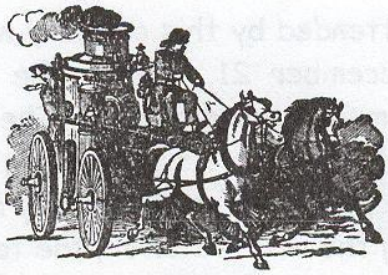
The insurrection of 1837 was approaching, especially in the Montreal area. Charles picked up his haversack, his grandfather's rifle, and departed for the Sorel and Chambly area singing an old refrain, "A cheval gens d'armes! A pied Bourguignons! ...."

Where was his destination? Did he fight at St-Denis or St-Charles? No one knows for sure. Philippe Pacaud, who fought at St-Denis, later reported that a man named Drapeau fought by his side. Pacaud recalled that this Drapeau was consumed by a desire for massacre. At one time, the rebels were out of powder. Within ten minutes, Drapeau broke the skulls of three English soldiers with the butt of his musket while shouting, "Kill! Kill!" He took no prisoners.

Was this our Charles Drapeau? We are unsure; but when Charles reappeared sometime later in Levis, he sported a head covered with hair turned white. Sadly, by then, Charles displayed the legacy of madness passed on to him by both his father and grandfather.

Charles Drapeau now lies peacefully in the old cemetery at St-Michel de Bellechasse, near the final resting place of his father and grandfather. It has been reported that on his last moment on earth, the Priest tried in vain to bring Charles a last moment of sanity; but the only words he received from Charles were those of the old refrain from Ardennes: A cheval gens d'armes! A pied Bourguignons! Montons en Champagne Les Anglais y sont!

Reference: Originaux et Détraqués by Louis Frechette



Biddeford Fire Department Information

A Little of Everything
A Reprint from the Biddeford Journal
February 16, 1927

In these days of many storms and much wind when the booming fire alarm wakes one in the middle of the night and one by one the number of the box is carefully counted, it is a great comfort to turn over in bed, assured that one's home is safe for at least this time.

Do we ever think back to earlier days and the change inn methods of fire fighting and protection from that element, which is a splendid servant, but so terrible when it gets the mastery. Our ancestors found things vastly different and there has been a tremendous change in this as in every other phase of living.

The evolution of the fire department from the days of the brigade when every householder must have a couple of leathern buckets which upon a cry of fire he was expected to seize and run to the assistance of his neighbor, to the present efficient fire chiefs and a department of trained, responsible men, with the latest improvement equipment, would fill a volume.

The first record of any fire company in Biddeford is of the old Pioneers in 1848. The first meeting for a choice of officers was September 15 of that year, when James Smith, Jr., father of Frank J. Smith was president and General G. H. Warren, who lived in the fine house on Elm Street, ext to the St. Johns Building, was chairman. No list of members of that company could be found when these dates were compiled.

The first big fire attended by this company was on Factory Island on the York Corporation, December 21, 1848. The foreman was James L. Leonard and the Pioneers made a good record. The bell on the Washington Street School, the high school at the time, was rung for fire alarm purposes, but previous to March 1851, the firemen had no key and must perforce burst in the door in order to ring the bell. Later on, the town authorities arranged that the firemen should have a key and this method of fire alarm continued until the introduction of the modern electric box system, which was sometime about the late eighties or early nineties. These were the days of the old hand-tubs and volunteer fire companies. All the men in town joined the Pioneers, either as active or honorary members, and the financial support came from public subscriptions and not from the town treasury.

In 1862, new uniforms were purchased and the red flannel shirts and shining black helmets were most striking and becoming. Esreff H. Banks, E. E. Cutter, and Rufus Small were members of a committee to buy the uniforms. July 4, 1852 came on Sunday and on the fifth, the celebration took place, the firemen in their new regatta being the leading feature of the inevitable parade, after which all marched to the White Church and listened to a Fourth of July oration by R. M. Chapman. One of the great occasions in the life of the volunteer fire companies was the old-time fireman muster. In August 1854, the Pioneers held high carnival. Two fire companies, the Oxford Bears from Norway and another company from Belfast, were guests of the local firemen and the party lasted two days,

There was a parade and muster with trials and contests galore and a bull the first evening. Those balls of early days were events long to be remember among the young men and young women and Cupid certainly tined fiddle strings as they danced and pranced through the mazes of the Virginia Reel, Money Musk, and the Portland Fancy. The second day was given up to a visit to the Biddeford Pool and monster clam bake, after which the surviving hosts and visitors returned to their homes.

In 1855, when the first city officials were under the new charter, the appointment of William Thompson, agent of the "Water Company", as chief engineer caused a great disturbance, the members deeming it a political dodge, and the company promptly disbanded. Thompson called for volunteers for a new company, which was at once formed, named the Triumph, and it

took possession of the old hand-tub and other apparatus. Central hall, which stood on the site now occupied by the city building, was burned in 1856 and while the Triumph was the only organized group, the old members of the Pioneers worked with a will to put out the fire. Eben Simpson, a man who for years was identified with the fire department, was nearly killed on this occasion, but the fire did much to bring about a better feeling and the second Pioneer company was formed in 1859, with Charles Whitney as foreman and Charles O. Gould as clerk.

The new Pioneer machine arrived June 2, 1859, and the event was made an occasion for a great celebration. The Triumph Company headed by the Saco Cornet Band, with R. M. Hobbe as leader, escorted the Pioneer crew to the station and back, with the new engine, if it may by properly called by that name in the war 1861 many members of both companies, regardless of politics enlisted and went through the Civil War.

Later about 1870, there was much rivalry and politics entered into this department, and finally the old hand-tubs went out, the city took over the fire fighting department, the new steamers came in and volunteer fire companies were a thing of the past.

Crossing over the river and looking back a little, there was a bucket brigade in Saco 100 years ago and the first very big fire, York Mill, November 1, 1830, showed its limitations. The fire was on a Sunday with steam down in the mill, so the corporation force pumps could not be used. After that hand engine or hand-tubs, as they were called came into use and in 1849 there were three companies, the Deluge, the Tigers and the Niagara. The Tigers disbanded in 1859, their last fire being a steam mill in the shipyard.

In 1862, the other two companies reorganized, the Niagara remaining in service until 1871. The first Niagara organized in 1848 with Tracy Hewes, foreman Owen Edwards, assistant foreman R. O. Staples, clerk and treasurer. There were over 170 members of this famous old volunteer company and a list of the names would form a pretty good directory of the leading men of Saco at that time.

Saco's first steam engine was names after the town of "Saco", and it arrived in August 1864 and in 1871, the first Gov. Fairfield was purchased when the Niagara went out of service. Returning to Biddeford, again in the '70's, there was an engine house on Washington street, one on Stone Street behind the Quimby and Sweetser Block, and a hook and ladder company, the Conqueror, on Main Street, just above McArthur Library.

The two new companies, which at this time formed the official fire department, had house on Washington Street, the Eben Simpson, named for a long time fire chief, and the Richard Vines, called for our first settler of 1616.

These have been in commission for many years, with Steamer No. 3, Chemical No. 1, and the Welcome Hook and Ladder Company, familiarly known to everybody as the "Hooks".

In the old days when the fire alarm was the bell in the old high school building on Washington Street and hand-tubs composed the department, the high school boys gladly welcomed the rush of firemen into the entry and up the stairs and the clangor of the bell was a welcome interruption to algebra, Latin, and the rest of the curriculum, for it was a time to drop books and away to "run with the machine" for the older boys, who were members and pretty equally divided between the Triumph and the Pioneers. It took a very brave and determined principal to stop the stampede. System, efficiency and modern equipment, pumpers, and all the improvements have robbed the fire departments of the two cities of much of the excitement and perhaps romance of the older time, but results are what counts in this, as in everything else.

"A historical snapshot of a snapshot"

by: Jane Rossignol

We all spend hours searching the silent faces in our old family photos trying to find who, where, what, why & when??? But how often have we wondered who was holding the camera? The identity of the photographer- be it a professional, family member or friend- could be the key to answering our questions.

First, let's look back at how the photography trade has developed. Before the camera came along, time-consuming paintbrush and charcoal were the only ways to capture family faces on paper. After the1839 introduction of the daguerreotype-called a "mirror with a memory" because of the metal image's reflective surface- anyone could visit a photographer and leave with his likeness for a fraction of the cost of a painted portrait.

Early photography encompassed an array of image types: daguerreotypes, ambrotypes on glass, tintypes on iron, and paper prints. From 1840 until the 1880's most images were taken by professional photographers in studios, or by itinerants who traveled rural areas with their equipment.

Kodak founder George Eastman revolutionized photography in 1888 when he offered amateurs a box camera pre-loaded with enough film for 100 pictures. His slogan "You push the button, we do the rest" says it all: Users simply sent the whole camera back to the factory for developing, printing and reloading. Men took most pictures in the first decades of photography, but Kodak advertised its box camera to women and children. In 1900, the company's new $1 Brownie camera was an instant hit, with a quarter of a million sold that year. This easy-to-operate camera suited children especially well. By the end of the 19th century, the photography scene had shifted: People took their own pictures to capture their everyday lives, and hired professionals only for special occasions-much as we do today.

Learning about yesterday's photographers sounds interesting enough-but how does it apply to your family history? Think of it as a back-door genealogy method: looking behind the lens can direct you to new discoveries about the people in your photos.

This research can pay off by letting you:

***Put your ancestors in a place and time.** The photographer's name and address is evidence of where your ancestor posed. You can also find out when the studio was in business to hone in one a date, determine the date and location and you might be able to guess the occasion.

*Beware: an imprinted name on a photo could also mean that a publisher may have re-printed the photos.

***Find more photos.** You're probably not the only descendant who inherited family pictures! Ask!, you might meet a whole new generation or two in another relatives photo collection.

***Gather family stories.** The same descendants who have family photos might be able to provide ID's and stories to go along with them. The answers let you stand in your ancestors' footprints and imagine them as people, rather than names and dates.

***Get social history clues.** The photography studio your ancestor used might indicate their cultural background and economic status.

Info from article "Sharp Shooter", by Maureen Taylor, www.FamilyTreeMagasine.com
August 2005, vol. 6 issue 4.

Franco-American Genealogical Society
of York County
PO Box 180, Biddeford, Maine 04005

WELCOME

Our society was formed in 1982 as a non-profit genealogical society devoted to preserve our rich Franco-American heritage. The society serves researchers of French ancestry, beginning in France and continuing through migration to Canada, Acadia and into New England.

The Franco-American Genealogical Library is unique through the fact that our facility is available to all active members during all hours honored by McArthur Library's schedule.

Mon.	9:30 A.M.	to	8:00 P.M.
Tues.	9:30 A.M.	to	8:00 P.M.
Wed.	9:30 A.M.	to	8:00 P.M.
Thur.	9:30 A.M.	to	8:00 P.M.
Fri.	10:00 A.M.	to	5:00 P.M.
Sat.	9:30 A.M.	to	3:30 P.M.
Sun.	Closed		

Appointments are not necessary nor do you need to wait for an agent to use our excellent collection of genealogical information and history. Experienced researchers are also available by appointment to assist those in need.

The society's policy has always been that no books or materials are ever permitted to leave our library, which operates on the honor system. All one has to do is sign in and present a **current year MEMBERSHIP CARD** to the Librarian to obtain the key to our resource rooms. Membership renewal is in Aug/Sept of each year. The Society also publishes a yearly bulletin, which is sent to all active members.

Membership in our society is most valuable to those researchers who become involved in our monthly workshop meetings (Sept-June, 3rd Wed of month, 6-8PM) and our many programs that raise money for the preservation and collection of our heritage.

Individual: $15.00, Family: $20.00 - To receive your membership card
Please send a check to: **Franco-American Genealogical So., PO Box 180, Biddeford, Maine 04005**

Questions or Querries: call Camille Bolduc, 207-284-4167, or jrrosi@maine.rr.com

Franco-American Genealogical So. Price List

Title	Price	Shipping extra
Marriages of St. Mary (1850 - 1989)	$26.00	
Marriages of St. Margaret (OOB)	$14.00	
Marriages of Notre Dame de Lourdes(Saco)	$14.00	
Marriages of St. Andre's (Biddeford)	$30.00	
Marriages of Most Holy Trinity (Saco)	$18.00	
Marriages - City of Biddeford (1854 - 1891)	$30.00	
Marriages of St. Joseph's – Supplement	$20.00	
Corrections & Additions of Marriages/St. Joseph's (by: Father Y. Labonte)	$38.00	
Marriages of St. Andre's – Supplement	$17.00	
Marriages of St. Matthew & St. Phllip's	$18.00	
Births of Notre Dame de Lourdes (Saco)	$18.00	
Births of Biddeford (1800-1891)	$18.00	
Obituaries (Index) - 2 volumes	$75.00	
Obituaries (Franco) (1988 - 1997) - 2 volumes collection	$75.00	
Obituaries (Franco) – 1998	$12.00	
Obituaries 1902-1954, vol A (incomplete list)	$32.00	
Obituaries 1955-1975, vol. B (incomplete list)	$28.00/ A&B $50.00	
Pepperell Sheets 1938, 1939, 1940, 1941	$23.00	
Woodlawn Cemetery	$35.00	
St. Joseph's Cemetery - 2 volumes	$70.00	
Memories of WII	$28.00	
Brides – Grooms	$23.00	
Family Groups	$18.00	
Immigrants	$21.00	
St. Louis High, Senior Pictures –		
Volume 1:1952 - 1961	$18.00	
Volume 11:1962 – 1970	$18.00	
St. Andre's High School, Senior Pictures		
Volume 1:1938, 1940-1959	$18.00	
Volume 11:1960 - 1962 & 1964-1967	$18.00	
Biddeford High, Senior Pictures		
Volume I: 1931, 1937-1944	$18.00 ea.	
Volume 11:1945 - 1953		
Volume 111:1954 - 1961		
Volume IV: 1962-1969		
St. Louis High School (class of 1950-51)	$13.00	
Memere's Cookbook	$8.00	
Pepere's Cookbook	$8.00	
Audet's Ancestry	$34.00	

0N THE BOOK SHELVE
By Fernand Girard

New books added to our collection during the year 2004 - 2005

Hemmingford, Cemetery Records 1808 - 1994 (Donated by Lucile Morgan)
Burlington,Vermont Baptisms 1834 - 1963 2 Volume
Les Familles Pare de la Cote du Sud
Dictionnaire Genealogique des Lemire du Canada et des Etats-Unis (3 Tome) by Michel Lemire
Notre Dame du Mont Carmel Marriages & Burials 1864-1993 (Two books) Champlain County
Almaville & Shawinigan Sud Baptisms, Marriages & Burials 1949-1993 (9 books) Champlain County
St.Pierre de Shawinigan Baptisms 1898-1993 (2 Books) St.Maurice County
St.Pierre de Shawinigan Burials 1903-1993 St.Maurice County
Les registe de Bonaventure Tome #3 1961-1991 Bonaventure County
Les regist de Caplan 1867-1974 " "
Les regist de Gascons 1898-1989 two Tome combine into one " "
Les regist de Maria 1850-1970 " "
Les regist de New Richmond 1831-1970 " "
Les regist de Nouvelle 1869-1970 " "
Les regist de Paspébiac 1773-1960 two Tome combine into one " "
Les regist de Port Daniel 1855-1986 two Tome combine into one " "
Les regist de St.Godefroy 1875-1960 " "
Les regist de St.Omer 1899-1984 " "
Les regist de St.Siméon 1914-1990 " "
St.Antoine de Lavaltrie Intro., Baptisms (A to Perreault) Berthier County
St.Antoine de Lavaltrie Baptisms (Perreault to Z) Burials,Notes. " "
St.Gabriel de Brandon Baptisms,Burials, Notes 1838-1900 " "
St.Gabriel de Brandon Baptisms,Burials, Notes 1901-1990 " "
St.Geneviève de Berthier Baptisms, Marriages & Burials 1727-1800 " "
" " " " " " " " 1801-1825 " "
" " " " " " " " !826-1850 " "
" " " " Baptisms 1851-1900 " "
" " " " Marriages, Burials & Notes 1851-1900 " "
" " " " Baptisms, Marriages, Burials & Notes 1901-1950 " "
" " " " " " " " 1951-1992 " "
St.Viateur Baptisms, Marriages, Burials & Notes 1909-1988 " "
St.Zenon " " " " " 1887-1997 " "

COMPUTER AND CD REPORT

This year we replaced the oldest computer, whose CD disk drive wasn't working, with a newer used one. We were lucky to have two older computers donated by our members, one that we are using and the other will be useful for replacement parts. We needed an older computer to run an older version of windows to be able to access some of our CD's.

All 111 of our CD's have been sorted into 5 categories: Acrobat Reader (32), Family History Resource (13), Family Tree Maker (32), Generations Family Tree (21) and Miscellaneous (13). All disks are color coded and numbered with new CD labels and CD case labels.

In addition, all disks have been tested in both computers and instructions have been provided for using each disk for each computer. Some will work in both while others will only work in only one of the computers.

A CD Guide is now available for referencing our CD collection.

New CD's were donated by member Ann Loranger:

Bellechasse, Montmagny & L'Islet (1692-1959) Marriages
Champlain County PQ (1673-1985) Marriages
Drouin Rouge (1608-1760)
Drummond County (1850-1968) Marriages
Laprairie County (1651-1968)
Maskinonge County, Louiseville (1714-1941) Marriages
Maskinonge County, Ste-Anne-de-Yamachiche (1725-1960) Marriages
Maskinonge County, 5 parishes (1802-1987)
Portneuf County (1679-1950) Marriages
Richelieu County, St-Pierre-de-Sorel, (1675-1865) Marriages
Rouville County (3 disks)
St-Hyacinthe , St-Damase, St-Pie-de-Bigot, Ste-Madeleine
St Maurice County, Trois Rivieres (1654-1900) Marriages
Yamaska County (3 disks)

Lucile Collette Morgan

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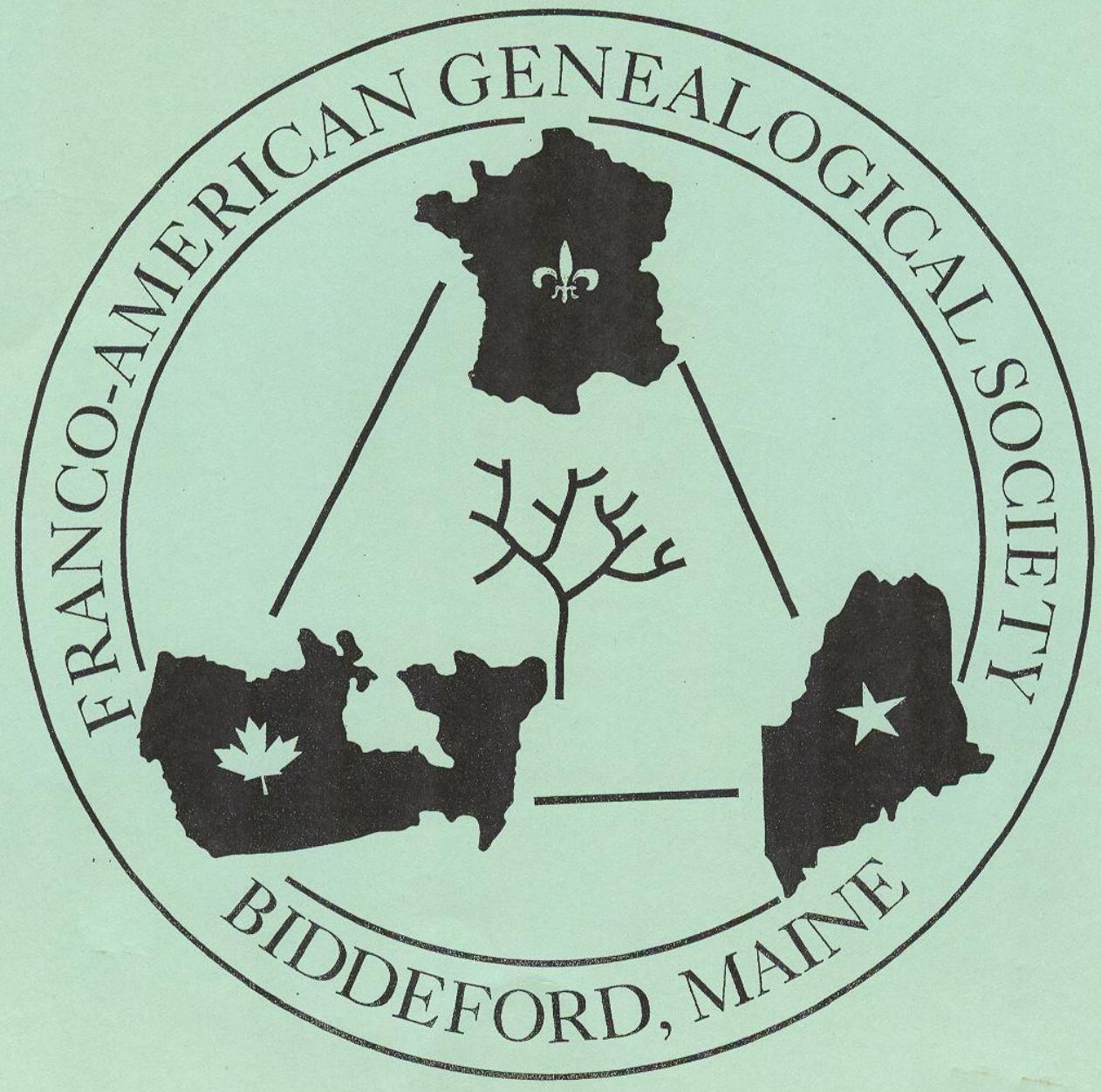

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Volume # 23

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Franco-American Genealogical Society
of York County
PO Box 180, Biddeford, Maine 04005

WELCOME

Our society was formed in 1982 as a non-profit genealogical society devoted to preserve our rich Franco-American heritage. The society serves researchers of French ancestry, beginning in France and continuing through migration to Canada, Acadia and into New England.

The Franco-American Genealogical Library is unique through the fact that our facility is available to all active members during all hours honored by McArthur Library's schedule.

Mon.	9:30 A.M.	to	8:00 P.M.
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Appointments are not necessary nor do you need to wait for an agent to use our excellent collection of genealogical information and history. Experienced researchers are also available by appointment to assist those in need.

The society's policy has always been that no books or materials are ever permitted to leave our library, which operates on the honor system. All one has to do is sign in and present a **current year MEMBERSHIP CARD** to the Librarian to obtain the key to our resource rooms. Membership renewal is in Aug/Sept of each year. The Society also publishes a yearly bulletin, which is sent to all active members.

Membership in our society is most valuable to those researchers who become involved in our monthly workshop meetings (Sept-June, 3rd Wed of month, 6-8PM) and our many programs that raise money for the preservation and collection of our heritage.

Individual: $15.00, Family: $20.00 - To receive your membership card
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31 B Green St.
Biddeford, Maine 04005

Kevin Washburn
2 Paul-John Ave
Kennebunk, Maine 04043

Computer Report

By: Lucile Morgan

The Hewlett Packard computer had its RAM upgraded from 128MB to 256MB.

Three new disks have been added:

M11 (Old) France-- Origins, Maps & Lists
M12 Ancestry of Charles Francois Painchaud
M13 Assorted Family Files and Sites

On The Shelves By : Fernand Girard

New books added to our collection during the year 2005 - 2006

English supplement to White's dictionnair des Familles Acadiannes
N.D.des Canadiens Worcester, MA. Marriages Dec.1974 to June 1997
St. Jean Baptiste, Troy, NY. Baptisms 1852 to 1970
St..John the Baptist, Suncook, NH. Baptisms 1873 -1999 2 Vol.
St..John the Baptist, Suncook, NH. Burials 1873 -1999
St. Paul, Candia, NH. Marriages, Bapt. & Burials 1972- 1999
St. Raphael, Manchester, NH. Baptisms 1888 - 2001 2 Vols.
St. Raphael, Manchester, NH. Burials 1888 - 2001
Sacred Heart, Schenectady N.Y. Baptisms 1903 - 2001
Sacred Heart, Schenectady N.Y Burials 1905 - 2001
St. Columba, Schenectady N.Y Baptism 1907 - 1974
St. Columba, Schenectady N.Y Burials 1909 - 1974
Ste. Catherine of Siena, Manchester, NH. Marriages. 1954 - 1999
Ste. Catherine of Siena, Manchester, NH. Baptisms 1954 - 2000
Ste. Catherine of Siena, Manchester, NH. Burials 1954 - 2000
Visiation of BVM, Schuylerville, NY. Baptism 1867 - 1987
Notre Dame de Lourdes, Schuylerville, NY. Marriage 1889 -2001
Notre Dame de Lourdes, Schuylerville, NY Baptisms 1889 - 2002
Notre Dame de Lourdes, Schuylerville, NY Burials 1889 - 2002
St.Anne, Waterford, N.Y. Marriages 1908 -2002.
St.Anne, Waterford, N.Y. Burials 1925 - 2002
St.Anne, Waterford, N.Y. Baptisms 1887 - 2002
St. Alphonsus Glens Falls, N.Y. Marriages 1855 - 2003
St. Louis de Gonzaque, Nashua, NH. Baptisms. 1871 - 2003 3 Vols.
Precious Blood, Holyke, MA. Marriages. 1884 - 1983 3 Vols
St. Alphonsus, Glens Falls, NY. Baptisms 1855 - 2003 2 Vols.
St. Alphonsus, Glens Falls, NY Burials 1855 - 2003
St. Louis de Gonzaque, Nashua, NH. Burials 1873 - 2001 2 Vols
St. Patrick, Troy, N.Y. Burials 1919 -2004
St. Patrick, Troy, N.Y. Baptisms 1872 - 2004
Precious Blood, Holyoke, MA. Baptisms 1869 - 1986
Our Lady of Perpetual Help, Holyoke, MA. Marriages 1890 -1991
St. Francois Xavier, Nashua, NH. Baptisms 1855 - 2003 2 Vols.
St. Francois Xavier, Nashua, NH Burials 1885 - 2003
St. John the Evangelist, St. Johnsbury, VT. Marriages 1858 - 1930
St. Augustine Montpelier, VT. Marriages 1855 -1930
St. Peter, Vergennes, VT. Marriages 1856 - 1947
St Mary, St. Albans, VT. Marriages 1850 - 1930
Holy Angel, St Albans, VT Marriages 1873 - 1930
Holy Rosary, Richmond, VT. Msrriages 1859 - 1930
Assumption of the Blessed Virgin Mary, Middlebury, VT. Mar. 1845 - 1930.
St. Peter's Cath0lic Church,Rutland, VT. Marriages 1855 - 1930
Immaculate Heart of Mary Catholic Church Rutland, VT, Mar. 1869 - 1930
Cathedral of the Immaculate Conception, Burlington, VT.Mar. 1880 - 1930
St. Bridget Cath. Church, West Rutland, VT. Mar.1857-1930 plus 1857 Census
St Mary Star of the Sea Catholic Church ,Newport, VT.Marriages 1873 - 1930
Auclair Family Journey, Compiled By: Nancy L. Aucllair (2 Vol)

Chrétien

The origins of Vincent Chrétien remain uncertain. A possibility exists that *Saint-Ours-des-Roches*, department of *Puy-de-Dome*, in the arrondissement of *Riom*, canton of *Pontgibaud*, in *Auvergne* is Vincent's native village. One fact that has been proven is that Vincent and Michel Chrétien, another immigrant ancestor of Chrétien families were not brothers.

Uncertainty also exists concerning Vincent's arrival in New France. On 26 August 1663, Vincent was at the home of Jean Levasseur in Québec. He was there to receive his first land concession. The piece in question was located in the rear-fief of Argentenay, on the north side of the island, almost across the river from Sainte-Anne-du-Petit-Cap.

It was not until 3 February 1665 that Marie-Barbe de Boulogne finally gave Vincent his deed as owner of a farm. It consisted of four arpents of frontage on the river in the future parish of Saint-François on l'Ile d'Orléans. Vincent's existence in New France was not recorded by the census takers until 1667.

The contract documenting the marriage between Vincent and Anne Leclerc has not been found. It also seems as if the missionary who blessed their union forgot to record the act in the civil registry. The wedding took place around 1668, since Vincent and Anne had a child baptized in the church at Sainte-Famille the following year. This was the only existing parish on the island at the time.

Further church records indicate that Vincent's talents as a woodworker were utilized to help complete the chapel of Sainte-Anne-du-Petit-Cap. The account book states, "also given to Vincent chrestien for the chair" 17 liveres and 10 sols. The chair reference might be an indication that Vincent was paid to work on "the pew of the celebrant, an important piece in the furnishing of a church."

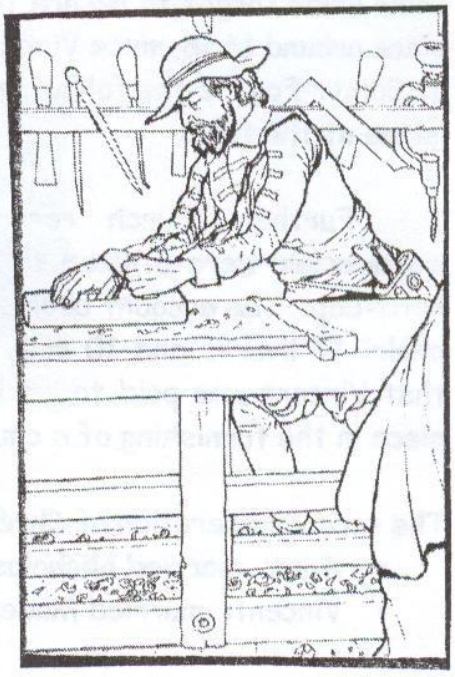
The second generation of Chrétien's consisted of:

- Anne: married Nicholas Groinier – mother of 14 children
- Vincent: married Madeleine Blanchet on 27 July 1699 at Montmagny

- Jean-Chrétien: married Marie-Madeleine Louineau - 2nd marriage to **Marie Lefebvre - fathered 23 children**
- Marie-Madeleine: married Charles Guerard on 4 January 1697
- **Thomas: married Reine Canac dit Le Marquis**
- François: married Louise Migneron about 1713. They had at least 10 **children.**
- Jacques, the youngest, was married twice. First to Marie Beaudoin **dit Larivière who left 5 young children at her death, then to** Marguerite Banliac.
- ***One daughter, Catherine, died on 15 February 1673 when only 17 days*** old.

The brothers Jean, François, and Jacques all carried the surname **VINCENT. On Thursday, 3 June 1700, the immigrant ancestor, Vincent, died** at the Hôtel-Dieu in Québec. Records indicate that Anne was 62 years old **when Alexandre Cloutier, the pastor of Saint-François, presided at her** funeral on 5 October 1716.

Descendants of Vincent and Anne settled in many areas both in present day Canada as well as the United States. Some descendants of **Vincent's son, François, settled in Opélousas Parish in Louisiana in the mid** 1760's. Their descendants remain today around Chrétien Point Plantation in **the bayou country in Louisiana.**



CHRETIEN FAMILY

Jacques Chretien
Catherine Nivert married St. Ours, Province de Touraine, France
Vincent Chretien
Anne Leclerc m. Abt. 1668, Isle d'Orleans, P Q. Canada
Jean Chretien
Marie Boulanger m. 4-20-1716, Montmagny, PQ. Canada (Boulanger-dit-Lefebvre)
Francois Chretien
Angele Lagace m. 11-13-1764, Pocatiere, Kamouraska Co., P. Q. Canada
Francois Chretien
Marie-Louise Fortin m. 1-14-1794, L'Islet, Islet Co., P. Q. Canada
Frederick Chretien
Perpetue Miville-Deschesne m. 2-13-1821, Pocatiere, Kamarouska Co., PQ. Canada
Cyprien Chretien
M. Gagnon m. 11-11-1848, Rimouski, Rimouski Co. P. Q. Canada
Victor Chretien
Adeline Jean m. 11-30-1878, St. Ulrick, Matane, Matane Co. P. Q. Canada
Joseph Chretien
Florida Cantara m. 7-10-1911, St. Joseph's Church, Biddeford, Maine USA
Roland Chretien
Marie-Ange Parent m. 8-9-1941, St. Andre Church, Biddeford, Maine USA

Roland and Marie Ange Parent Chretien's Family:
Bernard, Jean, Roger, Daniel and Michael

Chretien Family continues:

Michael Chretien
Phyllis Foran m. 6-5-1965,
Notre Dame Chruch., Saco, ME USA

Michael R. Chretien's Family:
Carl, Dad Michael and Dwyane

Carl M. Chretien
Denise C. Picard m. 10-05-1985 Notre Dame Church, Saco, ME. USA
*Children: Carl M. Jr., Mason R., Donald A., & Connor A.

The weekly interview

Ralph & Roger

Ralph Vadnais and Roger Chretien have been cutting hair on Main Street in Biddeford for many years, and the Biddeford natives don't plan to stop anytime soon.

By Chris Churchill
Staff Writer

It's a few minutes before five, otherwise known as a few minutes to closing time, and another long day is nearing its end for Ralph Vadnais and Roger Chretien.

But there's work to be done – there's still hair to cut. Two customers, draped in purple plastic, sit in chairs and stare into mirrors as Roger and Ralph, barbers, snip-snip-snip at their heads.

There's another customer on standby – he's sitting at one of the chairs that line one wall of the shop, waiting.

Even as the day ends at Hairstyles by Ralph and Roger's, a barbershop on Main Street in Biddeford, Ralph is still bantering with customers.

"We're a day closer to spring," he says as he cuts, "so you can't beat that.

"I've still got my golf clubs in the trunk of my car," he adds.

The barbershop is small – it's a two-chair shop. The lights are fluorescent and a sign on the wall reads, "The cleaner the hair, the better the cut."

A freshly shorn customer pays his $7, and Roger pauses to answer this reporter's questions.

Roger, 54, has been a barber for 36 years and first worked at long-gone Binette's Barbershop on the corner of Bacon and Alfred streets. Ralph, 65, worked there, too.

"I love it," Roger says of barbering. "I love the people."

In 1968, Ralph moved from Binette's and opened Ralph's, in the space that is now Ralph and Roger's.

"Valentine's Day will be Ralph's anniversary," Roger says. "He opened the shop on Feb. 14, 1968."

A bad time for barbers

Roger joined him in 1977. "We formed a partnership and became Ralph and Roger's," he says. (A picture on this page commemorates Ralph and Roger's first day together. "It's Sonny Bono and Al Pacino," Roger says.)

That was after he took a few years off, working first for Fairchild Semiconductor and then at a "men's hairstyling salon" in Portland.

The Woodstock era, it seems, was not a good time for barbers.

"In the early 70s, nobody was getting haircuts," Roger says. "Hair was long. The state lost more than half its barbers at that point."

Business got better, he said, in the late 1970s, partly because there were few barbers left, but mostly because styles changed.

"It's gone full circle," Roger says. "It went from real short hair, to when the Beatles came in and hair went down to the shoulders. Now, it's come back to being short again."

Hairstyles change, and places change, too.

"Downtown Biddeford in the fifties and sixties was like the Maine Mall today," Roger says. "Everything was down here – Woolworth's, Fishman's, Day's Jewelry Store, the Puritan Tea Room. This is where everyone came to do their shopping."

Though Main Street has suffered a bit with the passage of time, Ralph and Roger's has remained. Roger says they never considered leaving. "It's a good location," he says. "It suits us. It's small. It's on the busline."

Both men are Biddeford natives, graduates of Biddeford High School who have lived in the city all their lives, although Roger recently crossed the river and moved to Saco.

Practicing a dying art

Roger thinks that he and his partner might be the last of a breed.

"When I first started cutting hair, there were barbershops in all the neighborhoods. They are all gone now" he says. "We're now the only barbershop on Main Street."

National statistics show the same trend. According to U.S. Department of Labor statistics, the number of barber shops has fallen every year since 1979. There are about 9,400 barber shops open today, down from about 33,000 in 1972.

"The fine art of barbering just isn't taught anymore," Roger says. "There's no schools."

There are beauty schools, he adds, but there are important differences between a beauty school and a barber school – barbers are taught different techniques, Ralph says.

"I can cut a woman's hair, but it doesn't look right," he says.

Barber schools also taught students how to shave.

"But we don't shave anymore," Ralph says.

"There's nothing like a barbershop shave," says the customer sitting in Ralph's chair.

"It's a lost art, with Trac IIs and all those things," Ralph says.

The man in Ralph's chair stands up, puts his jacket on and pays. After he leaves, the barbers grab brooms and start sweeping the hair that litters the floor.

They are asked if they ever get tired of the sweeping.

"Naw, it's part of the job," Roger says. "You get hair all over the place by the end of the day. We tried to recycle it, but nobody wanted it."

Memories

Nothing hugely memorable has happened in the shop, Roger says.

"Nobody's died. No heart attacks," he says. "No celebrities."

But, of course, thousands of smaller memories are made in barber shops. A little boy's scary first cut, a shave before a big date, the cut that proceeds a wedding.

"Everyday, people come and go," Roger adds.

Barbershop memories have been made at this location, on Main Street where it's interrupted by Alfred Street and bends toward the river, for a very long time.

Roger points to a picture hanging on the shop's wall. It shows downtown Biddeford in the 1870s, and on the shop that is now Ralph and Roger's is a pole that looks suspiciously like a red and white barbershop pole.

"The barber's have changed and the shop has stayed," Ralph says.

The men say the shop will stay Ralph and Roger's for years to come.

"God willing," Ralph says

There's a reason for that.

"Barbers don't retire," Ralph says.

"They just keep cutting," Roger adds.

THEN AND NOW – Ralph and Roger on their first day together in 1977(below) and the two men today, 25 years later (top). *(Top photo by Chris Churchill)*

"It's Sonny Bono and Al Pacino," said Roger about the picture on the left.

> *"It went from being real short hair, to when the Beatles came in and hair went down to the shoulders. Now, it's come back to being short again."*

8

M. LE JUGE ALFRED-J. CHRÉTIEN

Notre "homme du jour," peut-être l'avocat le plus en vue du New Hampshire, Alfred-J. Chrétien, de Manchester, naquit à Fall River, Massachusetts, le 3 février 1900. Il est le fils de Victor Chrétien, ancien cultivateur puis employé d'usine, et de Adéline Jean tous les deux originaires de Matane au Canada.

Lorsqu'Alfred était encore jeune bambin dans une famille de neuf enfants, les parents allèrent s'établir temporairement à Matane où l'enfant fréquenta pour un temps la petite école du village.

Mais la famille semble avoir connu beaucoup de déplacements à cette époque, et bientôt nous la retrouvons à Biddeford, Etat du Maine, où Alfred complète ses cours élémentaires en l'école paroissiale de l'endroit.

Malgré une telle couvée à nourrir et à vêtir, le père et la mère reconnurent cependant les qualités d'esprit peu ordinaires du jeune Alfred, et réussirent à force d'abnégation et d'économies à lui faire suivre des études avancées. Et l'adolescent eut le grand bonheur de se voir inscrire aux cours du Séminaire St-Joseph des Trois-Rivières.

Qui sait si la mère, fervente chrétienne, ne caressait pas alors le rêve de voir son fils devenir prêtre! Car par le grand sérieux de sa nature, sa piété édifiante que tous remarquaient, le jeune Alfred laissait supposer des dispositions inhérentes à la vie religieuse. Cependant sans que s'émoussât sa foi d'adolescent, le jeune homme fut bientôt convaincu que sa vocation n'était ni celle de la chaire ni du cloître, mais bien celle du monde où son esprit grégaire, sa curiosité intellectuelle, son intérêt aux choses sociales et humanitaires, le guidaient, infailliblement vers sa véritable vocation de prédestiné.

Durant ses cours aux Trois-Rivières, pendant les mois de vacances, le jeune homme s'embauchait dans les filatures et versait avec reconnaissance entre les mains de ses parents son salaire de chaque smaine. Ce même régime de vie laborieuse se poursuivit aussi durant ses saisons de vacances alors qu'étudiant au Collège St-Anselme de Manchester où il termina ses études en philosophie.

La famille était alors installée définitivement en cette dernière ville et bientôt le jeune Alfred se dirigeait vers l'université Harvard, à Cambridge, Mass., où il fit ses cours en droit.

Et c'est à Manchester qu'il inaugura son étude d'avocat, et où il connut les premières années difficiles communes à presque tout professionnel. Doué d'un courage admirable, et secondé par un aîné dans la profession, l'avocat W. Lessard, le débutant tint bon et avant peu comptait une clientèle nombreuse et édifiée par ses jugements sains, son grand sens de probité intellectuelle et morale . . . et la modicité de ses honoraires!

Les qualités précitées ne tardèrent pas à le porter à l'attention de toute la population de Manchester, et sa renommée dépassa bientôt les confins de cette ville pour se répandre par tout l'Etat du New Hampshire.

Bientôt nous le voyons portant fièrement et justement le titre de *Maréchal d'Etat;* puis il monte sur la tribune de la Cour municipale à titre de juge suppléant, pour devenir par la suite juge en chef de ce tribunal.

Admis au barreau du New Hampshire en 1922 la même année il passait les examens prescrits pour son admission au barreau de l'Etat voisin du Massachusetts.

Un des principaux accomplissements de notre compatriote dans la carrière du droit fut le concours remarquable qu'il apporta à la formation du comité dit "Legal-Aid" de l'Etat du New Hampshire. Il fut le premier président de cette société mi-philanthropique, ayant pour but de fournir des services légaux à ces citoyens dépourvus des moyens nécessaires à la procuration d'une défense légale en cas d'appréhension de litige.

Et sa gloire principale croyons-nous, est le zèle extraordinaire, le grand esprit d'altruisme, qui caractérisèrent sa participation à la cause des jeunes délinquants et à la réhabilitation de ces derniers. Dans ce but, M. le juge Chrétien s'est dépensé sans mesure, plaidant la cause devant les tribunaux, écrivant d'innombrables papiers publiées dans les revues savantes et légales du pays, portant la parole à la radio. Depuis 1938, M. le juge Chrétien n'a pas ralenti ses efforts pour l'amélioration du sort de ces jeunes délinquants, à titre de membre du Conseil National des juges des Cours juvéniles du pays. Aujourd'hui, grâce aux efforts très personnels de notre compatriote, les cas de ces jeunes gens ne sont plus offerts en pâture à la foule morbide, mais sont entendus en tribunal clos.

Comme presque tous nos véritables patriotes, M. le juge Chrétien s'est aussi beaucoup dépensé au ralliement de ses compatriotes en assistant ces derniers dans l'obtention de leur brevêt de citoyenneté.

De nature grégaire M. le juge Chrétien fait partie de presque toutes nos sociétés nationales, comme l'Association Canado-Américaine et l'Union St-Jean-Baptiste qui ont souvent bénéficié de ses sages conseils et directives. Il fut jadis président du Conseil Gatineau et du Conseil St-Edmond de l'Union St-Jean-Baptiste d'Amérique. Il fut aussi directeur de la Société Historique Franco-Américaine de Boston. On le vit aussi président de la Ligue du Sacré-Coeur de la paroisse St-Georges de Manchester. Il fut un des instigateurs de la formation de la J.O.C. à Manchester.

En 1950, M. le juge Chrétien était délégué diocésain, au congrès de la jeunesse catholique tenu à Washington, D. C.

L'histoire tiendra encore compte de sa vive participation de 1941 à 1942, au comité préposé à l'étude, la revision et la rédaction des lois relatives aux crimes et à la procédure légale dans les cas de criminalité.

Il fut aussi le premier président de l'Association des Juges munimipaux de l'Etat du New Hampshire; il fut membre du comité exécutif de la Croix Rouge Américaine, membre du comité de la Défense Nationale durant la deuxième guerre mondiale. On l'a vu président de la Santé Publique, du Bien-Etre, de sa ville de Manchester, membre de la direction des Agences Sociales de la même ville, Président du Conseil pour la Jeunesse, Syndic du "Community Center," membre du bureau dirigeant du centre catholique USO, actif, à la vente des Bons de guerre, membre de la commission de défense nationale de L'Union St-Jean-Baptiste d'Amérique, agent de rappel au service militaire, président du Conseil d'Etat pour l'embauchage au New Hampshire.

Notre compatriote est aussi un intellectuel, s'intéressant à toute manifestation artisque de ses entours, et il a jadis été président de la "Manchester Music Assoication," président de la "Société d'Opérettes de Manchester, membre du conseil de la "Manchester Institute of Arts."

La liste se poursuit, presque interminable: membre du Comité exécutif des foyers pour garçons, président du Club Manchester, membre du club Rotary, Syndic du Camp Foster pour garçons, membre du conseil exécutif Daniel Webster des Scouts américains, etc.

En 1920 notre distingué compatriote épousa Mlle Jeannette Brunelle qui devait hélas décéder six ans plus tard, le laissant à charge de quatre enfants: Jean, Marguerite-Marie, Paul et Marie-Madeleine.

En 1929, M. le juge Chrétien épousa Mlle Lucienne Sylvain, et de ce deuxième mariage naquit un unique fils, Charles-Edouard.

Corriveau

History, literature, as well as legend have turned Marie-Josepthe Corriveau, the great-granddaughter of the immigrant ancestor, Étienne Corriveau into the symbol of the evilness of women. Her legend lives on to this day. More is known about her, her alleged deed of murdering her second husband, Louis Dodier, and ultimate punishment than is known about the life of her forebears. The name "La Corriveau" and the symbolic iron cage can still be seen in various sites in present day Québec.

Lack of work and poverty provided the impetus for Étienne to leave his home region of Fontclaireau in the diocese of Angoulême in Charente. He was born around 1643, the son of François Corriveau and Marguerite Bernard.

We know that Étienne was living on l'Ile d'Orléans about 1668. We know nothing about his employer, where exactly he lived, or whether he had a trade. Luckily we do know he met with the notary Becquet on 23 October 1669 to sign a marriage contract. His intended was Catherine Bureau, daughter of Jacques Bureau and Marguerite Verrier. They came from the parish of Saint-Pierre in the archdiocese of Paris.

The Corriveaus spent the next ten years living on l"Ile d'Orléans, probably in the parish of Saint-Jean. About 1678, the family went to live in the seigneurie of La Durantaye. This area was part of what became the parish of Saint-Michel (officially started in 1693). It was then renamed Saint-Vallier in 1749.

Étienne and Catherine had nine offspring. The first five, Jacques, Catherine, François, Étienne, and Pierre had their baptismal acts recorded in the parish of Sainte-Famille on l'Ile d'Orléans. Of the nine, Catherine was baptized in 1673, and disappeared after 1681; François died at age $1\frac{1}{2}$; and a third child, Julien, died in infancy. The other six all were married and produced the next generation of Corriveau offspring. Étienne Corriveau, Junior was twice married and fathered 13 children. He passed on and was buried at Saint-Vallier two years before his granddaughter, Marie-Josephte (La Corriveau), was hanged for murder in 1763.

Étienne Corriveau Senior died sometime between June 1686 and October 1693. Catherine remarried a long-time bachelor, Simon Darme, on 15 January 1695. The couple remained there until her death on the first of August 1707. She was buried in Saint-Michel cemetery the next day.

Name variations: The only known variation to the Corriveau name is Corivoo.

La Corriveau

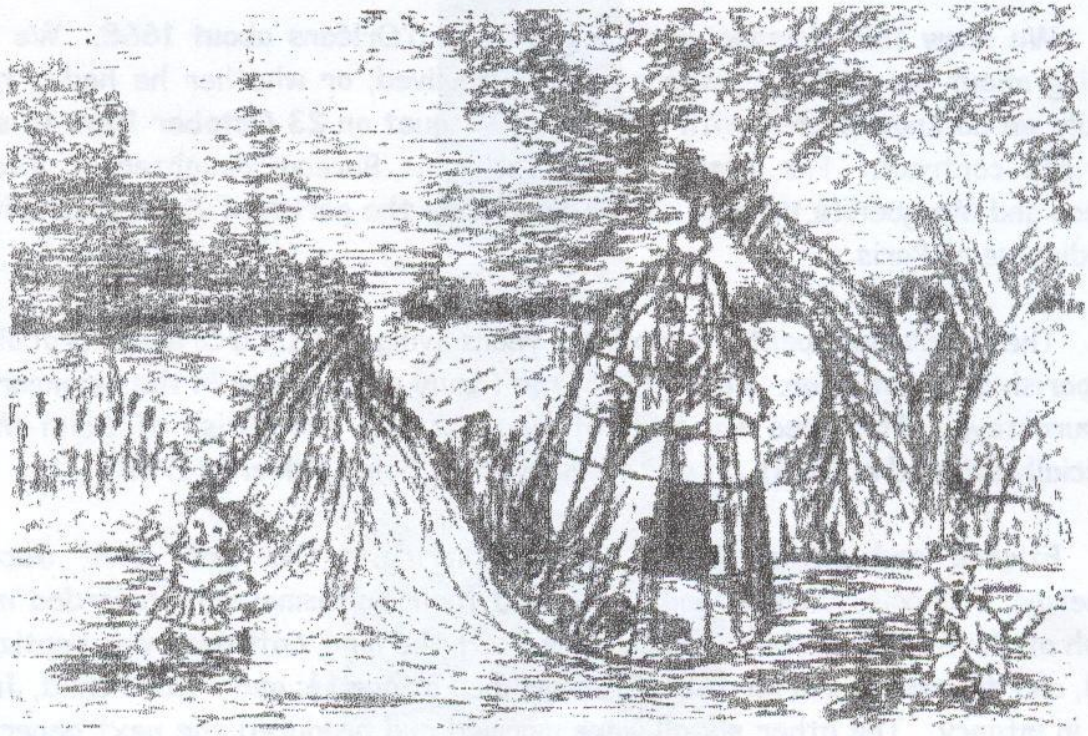


Illustration: Léonard Bouchard

CORRIVEAU (Corrivaux), MARIE-JOSEPHTE,

known as **La Corriveau**; b. and baptized 14 May 1733 at Saint-Vallier, near Quebec, d. of Joseph Corriveau, a farmer, & Marie-Françoise Bolduc; **m.** 1st. on 17 Nov. 1749 Chls Bouchard, a farmer, who was buried on 27 April 1760 and by whom she had three children; **m.** 2nd on 20 July 1761 Louis Dodier, a farmer; died on the gallows at Quebec, probably on 18 April 1763.

There is scarcely any woman in all of Canadian history who has a worse reputation than Marie-Josephte Corriveau, generally called La Corriveau. This wretched woman died more than two centuries ago, but she continues to haunt the imagination. People still talk of her, of her crimes, real and fictitious.

On 15 April 1763 she was condemned to death by a court martial for murdering Louis Dodier, her second husband, during the night of 26/27 Jan. 1763. This murder gave rise to two sensational trials before a military tribunal which met in one of the rooms of the Ursuline convent in Quebec and was composed of 12 English officers and presided over by Lieutenant-Colonel Roger Morris. The reports of these trials, discovered in London in 1947, allow us to establish the facts quite precisely and to separate them from the legend which grew up about them.

The first trial, which began on 29 March 1763, ended on 9 April with the death sentence for Joseph Corriveau, who was found guilty of the murder, and the sentencing of his daughter, Marie-Josephte, to be flogged and branded. But these sentences were not carried out because Joseph Corriveau's confession – made after sentence had been pronounced on the advice of his confessor, the Jesuit superior Augustin-Louis de Glapion* – revealed his daughter as the sole guilty person and indicated that the crown attorney, Hector-Théophilus Cramahé*, had erred in his charge and his interpretation of the facts. His error was due to the fact that he accepted the testimony, contradictory as it happened, of Joseph's niece, Élisabeth-Marguerite (Isabelle) Veau, *dit* Sylvain, that of a neighbour, Joseph Corriveau, the accused man's homonym, which was, at least on the surface, overwhelming, and finally that of another neighbour, the talkative and imaginative Claude Dion. It was the contradictions in the evidence that the defence lawyer, Jean-Antoine Saillant, had tried to bring out in his pleading

The court met again on 15 April to hear Marie-Josephte's confession, in which she declared that she had killed her husband by hitting him on the head twice with an axe while he was sleeping. A new sentence, pronounced the same day, stipulated that Marie-Josephte would be hanged and that, in conformity with English law (Great Britain, *Statutes*, 25, Geo. II, 1752), her corpse would be exposed in chains for an indefinite period. The execution took place on the Buttes-à-Nepveu, near the Plains of Abraham, probably on 18 April 1763, and the iron cage, which was set up at Pointe-Lévy (Lauzon), remained in sight of passers-by until at least 25 May, when an order from the governor, James Murray*, authorized its removal. As for Joseph Corriveau, he was discharged with a certificate of innocence, as was his niece, Isabelle Sylvain, who had been accused of perjury at the first trial. His pardon received royal assent from George III on 8 August of that year.

All these unusual facts and others still, such as the discovery of the iron cage in the cemetery of Lauzon around 1850, struck people's imaginations. They were transformed into deep-rooted legends that are still recounted in oral tradition and inspired several fantastic tales which have been cleverly used by some Canadian writers.

In Les Anciens Canadiens (Quebec, 1863) Philippe-Joseph Aubert de Gaspé brought out in particular the nocturnal appearances of La Corriveau in her cage, begging a belated habitant on the road to Beaumont to take her to the sabbath of the will-o'-the-wisps and witches on the Île d'Orléans. After Sir James MacPherson Le Moine* in his article "Marie-Josephte Corriveau, a Canadian Lafarge" in Maple Leaves (Quebec, 1863), William Kirby*, in his novel The Golden Dog (New York, 1877), made La Corriveau into a professional poisoner, a direct descendant of the famous Catherine Deshayes, called La Voisin, who was hanged in Paris in 1680. Several other writers and historians, among them Louis-Honoré Fréchette* in his article "Une Relique," in Le Monde Illustré (Montreal), 7 May 1898, and Pierre-Georges Roy* in "L'Histoire de La Corriveau," Cahiers des Dix, II (1937), 73–76, have told La Corriveau's story, without succeeding however in completely separating the true facts from anachronistic fantasies or legendary and romantic details. There is, for example, a lack of agreement on the number of murders – between two and seven – which are attributed to this wretched woman and on the different means which she used to carry them out. La Corriveau has also inspired artists: the sculptor Alfred Laliberté * made a remarkable bronze which is in the Musée du Québec portraying a haggard young woman bent under the weight of fatality and the cage in which she is imprisoned.*

LUC LACOURCIÈRE "Le destin posthume de la Corriveau," *Cahiers des Dix*, XXXIV (1969), 239

La Corrida de la Corriveau

Words: **Stéphane Archambault**
Music: Frédéric Giroux
2001

Le premier mari de la Corriveau
Était un bonhomme qui dormait sûrement un peu trop
Car une nuit de sommeil trop agité
Il s'est é touffé à mort avec son oreiller

La veuve se remariée, ce ne fut pas trop long
Avec un alcoolique qui faisant des depressions
On l'a retrouvé pendu d'une drôle de façon
La corde attaché à la selle de son etalon

Jamais deux sans trios comme le dit le dicton
Sur un fondeur de cuillères, elle jeta son dévolu
Mais le pauvre étant victime d'une distraction
Dans l'oreille s'est verse de l'étain fondu

Elle convole en justes noces une quatrième fois
Avec un vétérinaire originaire de Ste-Foy
Mais il est tombé malade et pout lui ce fait fatale
Il aurait peut-être pas dû acvaler son remède de cheval

C'est la corrida des maris de la Corriveau
Qui maniait son jupon comme un torero
Messieurs, mettez-vous en lingue, prenez un numéro
Goûtez délices et supplices de la Corriveau

Le cinquième, un saint home, repudiation sans tache
Alors qu'il priait, s'est assomé sur la hache

Le sixième un cordonnier malhabile
S'est passé son alêne à travers le nombril

Le septième, un colon anglais à l'air louche
S'est empalé par accident sur la fourche

N'en jetez plus laa cour est pleine
Et la Corriveau devra payer de la peine

C'est la corrida.....

Si vous passez une nuit Sur la côte de Lévis
Et qu'il vous semble entendre un arbre qui gémit
Gardez les yeux par terre

Et faites une prière
Car la Corriveau se balance toujours dans sa cage de fer.

Carriveau Family

H. P. POISSON
157 MAIN STREET
BIDDEFORD, MAINE.

Lambert dit Champagne

Early records of our ancestors in France are often hard to find. We are fortunate to have information on four more generations of Aubin Lambert's maternal line. He was the son of d'Odoart (Odouard) Lambert and of Jacqueline Feillard. We know he was born on 10 June 1632 in St-Aubin de Tourouve, Perche, and was baptized in the church of St-Aubin on the 30th of June 1632.

Little if no information is available on when and how Aubin arrived in Québec. The first mention we find of him in Nouvelle-France is in 1662. Records exist showing that in 1663, Aubin owned a piece of land in Château-Richer, on the côte de Beaupré. In 1667, Aubin exchanged this land for a piece situated in the seigneurie of St-Augustin-de-Maure in Cap-Rouge.

On September 29, 1670, Aubin married Elisabeth Aubert in Québec. Elisabeth was the daughter of Michel Aubert and Jeanne Audreau from the parish of St-Jacques-de-la-Boucherie, Paris. It is known that Elisabeth was born in 1648 in France. She was baptized on 13 April 1648 in St-Jacques-de-la-Boucherie, Paris. She came to Nouvelle-France in 1670 as a Filled du Roi. The notary, Romain Bequet, drew up their marriage contract on 4 September 1670.

The couple had ten children, four of them sons who lived to marry and produce the next generation of Lamberts in Nouvelle-France. Census records from 1681 show that Aubin was farming a piece of land of 8 arpents in the seigneurie of St-Augustin-de-Maure in Cap-Rouge, and owned 2 "bêtes à corne". During his lifetime, Aubin worked as a settler, laborer, and a farmer.

Elisabeth died at approximately the age of 48. She passed from this world on the 4th of October 1690 at the hospital (hôpital Hôtel-Dieu) in Québec. Her burial location is not clear. Her husband, Aubin, outlived her by 23 years. He passed on in the beginning of April of 1713. The location of his passing is not clear; but we know he was buried on 4 April 1713 in Saint-Nicholas.

Ancestors of Aubin Lambert & Elisabeth Aubert

Aubin Lambert Bp 30 June 1632 Tourouve ↓	←			→	m. Elisabeth Aubert 29 Sept. 1670 in Quebec Born 1636 ↓	
Odoart (Audax)Lambert Born 1606 St-Aubin de Tourouve Died before 1670 St Aubin	m. Jacqueline Feillard (Feuillart) before 1631 Mortagne, Perche, France ↓				Michel Aubert	m. Jeanne Audreau
	David Feillard Died c. 1611 Tourouve	m. Mathurine Navarre 14 Nov. 1594 St. Aubin, Tourouve Died aft ↓				
		Aubin Navarre ↓	m. Michelle Pelletier 13 Nov. 1554 Tourouve ↓			
		Galeran Navarre Died before 1552 Perche	Pierre Pelletier Born abt 1510 St Aubin de Tourouve Died 1567	m. Jeanne Moulin abt 1530 place unknown Born about 1510 St Aubin de Tourouve		

A Portrait of a Family

The Family Tree of Guy Champagne

By Susan (Champagne) Boucher

Guy Champagne

Born January 27, 1937 of Philippe and Laurette Champagne. Raised on West Street in Biddeford with seven brothers and two sisters. A third sister Rita fell ill and passed away before her second birthday. His father passed away in 1943. Guy was only 5 years old. From that point on he, along with his nine brothers and sisters, was raised by a single mother. At age 18 he served in the United States Marine Corps for a three year tour of duty.

In October of 1955 he met Claudette Dubuc. They married on September 5th, 1959 in Biddeford. They relocated to Connecticut to find work. After ten months they returned to Biddeford. First living in an apartment on Green Street then buying their first house on John Street where they would raise their three daughters:

Debra born December 5, 1961
Susan born August 21,1965
Kim born September 15, 1970

All of whom have since wed and currently reside in Biddeford with their families.

Guy's legacy continues to grow with his four grandchildren and one step-grandson*:

Craig Bernard	born January, 1983 of Debra
Kristi Bernard	born January 5, 1985 of Debra
Corinne Boucher	born February 17, 1989 of Susan
Katherine Boucher	born March 6, 1993 of Susan
*Cory Poulin	date of birth May 22,1989 Kim

Most of his years of employment were spent as a maintenance mechanic, first for a local mill, then for 20+ years at Hannaford Brothers Company. A New England food chain's distribution center.

Croteau

(a.k.a. Croustier, Cloutier, Croutteau, & Crodeau)

The census of 1666 found a half dozen men working at the small farm of Notre-Dame-de-Bonsecours run by the Jesuits at the confluence of the Beauport and Saint-Laurence Rivers. One of them was a twenty-five year old shoemaker known as Vincent Cloutier. In the following year's census, the same young man, aged twenty-six, was identified as "Vincent Croustier" and was designated as one of a group of servants working for the Jesuits in Québec.

Records, and majority opinion, indicate that this shoemaker servant is most probably Vincent Croteau. A document exists, dated 23 June 1669, drawn up by notary, Romain Becquet, naming Vincent "Croutteau" living at Cap-Rouge. He admitted owing the "Reverend missionary fathers of the Company of Jesus of the College of Québec", 49 livres tournois, both in merchandise and silver.

Again in 1669, Vincent made use of Notary Becquet's services. On 22 September, drew up the marriage contract for Vincent "Crodeau"and Jeanne Godequin. The document states that Vincent was the son of André Crodeau and Marie Metaye from Saint-Martin de Veulle, diocese of Rouen in Normandy (Seine-Maritime). Jeanne was listed as the daughter of the late Jacques Godequin and Jeanne Dupuis from the parish of Notre-Dame, diocese of Amiens in Picardy (Somme).Their wedding date is unknown, since the actual act of marriage has been lost "in the dust of past centuries". The young couple settled in Cap-Rouge.

During the following forty plus years, Vincent and Jeanne made several moves finally settling in what became the parish of Saint-Antoine-de-Tilly. They became parents to seven sons and three daughters. Two of their children, Jean and Marie-Anne, died during their childhood. One son, Laurent, was born and baptized in 1674. His fate is unknown after the census of 1681. Six of the seven remaining Croteau offspring left descendants who eventually settled in many parts of North America.

The date of Vincent's death and the record of his burial have not been found. We know from existing records, that his death occurred between the end of 1710 and the beginning of 1715. Jeanne lived until the age of eighty. Parish records show that she was buried on 4 October 1727, in the cemetery of Saint-Antoine -de-Tilly.

Known variations of Croteau are: Auge, Croto, Crotto, Groteau, and Vincent.

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Past - Kermesse Family Research

These are the family names that have been previously researched by the Society for the annual Kermesse Festival celebrated in Biddeford each June.

1989 - Nadeau
1990 - Cote
1991 - Gagne & Pontbriand
1992 - Roy
1993 - Bolduc & Gagnon
1994 - Morin & Gendron
1995 - Boucher & Landry
1996 - Boissoneault & Dubois
1997 - Lambert & Martel
1998 - Bergeron & Binette
1999 - Roberge & Pelletier
2000 - Dube & Labbe
2001 - Cantara & Paquet
2002 - Provencher & Belanger
2003 - Boisvert & Perreault
2004 - Michaud & Fournier
2005 - Couture & Marcotte
2006 - Chretien, Champagne, Corriveau, & Croteau

Famous Croteau Relatives:

The Olivia & Elzire DIONNE Quintuplets Genealogy;

The **Dionne Quintuplets** are my **3rd cousin's** once removed. Emilie, Yvonne, Annette, Cecile & Marie **DIONNE** all were born: 28 May 1934 in Corbeil, Ontario, Canada. The common ancestor is Charles Antoine **BOISVERT** (b: 1800) whom married Aurelie Henriette **RITCHMAN** (b: 1809 d: 1870). Multiple births were very uncommon in the early days and giving birth to 5 children at the same time was rather unique. These young ladies were exploited and put on show by the Province of Ontario and their family doctor when they were born. I believe 2 are still living in Montreal Quebec at this time. The City of North Bay has an excellent web site on the Dionne Family and of course it is non profit! They have some decent newsprint and photographs from the museum.

Common Ancestor

* Charles Antoine **BOISVERT** (1800-) * Aurelie Henriette **RITCHMAN** (Cir 1809-1870)

* Antoine **BOISVERT** (1830-)
Sophia BEAUPRE (1824 -)

William VALLEE (1870-1902)
* Emma **BOISVERT** (1869-)

Emile Doune **CROTEAU** (1885-1974)
* Marie Anna H VALLEE (1891-1960)

* Roger Louis **CROTEAU** (1921-2003)
Dorothy (Living)

* Paul D. **CROTEAU**

Joseph DIONNE (1839 -)
* Henriette **BOISVERT** (1845 -)

* Olivier **DIONNE** (1867-1944)
Rosanie COUTURE (1872-1923)

* Olivia Edouard **DIONNE** (1904-1979)
Elzire LEGROS (1909-1986)

* Marie **DIONNE** (1934-1970)
* Emile **DIONNE** (1934-1954)
* Yvonne **DIONNE** (1934-2001)
* Annette **DIONNE** (1934-Living)
* Cecile **DIONNE** (1934-Living)

"Dit" Names

"Dit" in French means "say", and in the context of "dit names" it means "called".

In other words, a person might be named Louis Gagné dit Belleavance.

This means Louis had an ancestor with the surname Gagné; but he chose to **use the surname Bellavance.**

So he was Louis Gagné called Bellavance.

Sometimes the first surname might be dropped, and so the ancestor would be known as "Louis Bellavance".

Ancestors may have used both surnames interchangeably, and records may exist for them using either surname.

"Dit" Names for Chrétien

Fure	Vincent
Christian	LeSourd
DeLisandrac	Lesourd

"Dit" Names for Croteau

Augé	Vincent
Longpre	LePoupon

"Dit" Names for Champagne

Andrgrave	Aubin	Beaugrand
Chamelot	Choquet	Curé
Descastineaux	Desparois	Dupré
Filion	Fontenelle	Foureur
Fugère	Gaspard	Goulin
Hocquart	Huyet	Jaladon
Lambert	Laplante	Laurent
loesage	Letang	Magnan
Malherbe	Maniant	Marmotte
Mascard	Moufflet	Normand
Pageot	Plante	Poncelot
St. Martin	Sylvestre	Tareau

Types of records to check

This list includes many of the most common types of records used in genealogical research:

BIRTH: Church Records, Certificate of Birth, Family Bible

CENSUS: Agricultural, Federal, Mortality Schedule, State

CHURCH: Annulment, Baptismal, Banns, Birth, Blessing, Burial, Christening, Confirmation, Death, Divorce, Marriage, Membership Lists, Minister's Records, Minutes, Mission Reports, Mission Release, Ordination, Transfers

COURT: Case Files, Convictions, Decrees, Dockets, Judgements, Minutes, Orders

COURT RELATED: Jail, Jury, Justice of the Peace, Lawyer's Briefs, Police/Sheriff

DEATH RECORDS: Autopsy Reports, Cemetery Records, Church Records, Coroner/Police, Death Certificate, Funeral Home Records, Funeral Program, Obituary, Tombstone Photo/Rubbing

DIRECTORIES: City, Schools, Telephone

EMPLOYMENT: Apprenticeships, Applications, Disciplinary, Indentures, Licenses, Pensions, Personnel, Retirement, Service Awards, Social Security, Union

HEALTH: Hospital Records, Immunizations, Nursing Homes, Medical Records

HISTORIES: Local/County, Family

IMMIGRANT: Alien Registration, Citizenship Papers, Crew Lists, Customs Records, Deportation, Immigr. Aid Societies, Letter Books, Log Books, Naturalization, Passenger Lists, Passports, Protocols, Register of Seamen, Vaccinations, Visas

INDEXES: Computer File Index, Family Group Archive, Temple Index Bureau

INSTITUTIONS: Charities, Convents, Genealogical Societies, Hospitals, Libraries, Missions Societies, Orphanages, Schools, Seminaries

INSURANCE: Accident, Automobile, Fire, Health, Life, Marine

LAND: Deeds, Donation Land Claims, Homestead Records, Land Grants, Leases, Maps, Mortgages, Patents, Surveys, Water Rights

LEGAL PAPERS: Abstracts of Titles, Auctions, Bankruptcy, Bonds, Contracts, Guardianship, Loans, Subpoena/Summons

LICENSES: Business, Drivers, Firearms, Hunting, Motor Vehicle, Occupational, Professional, Travel

MARRIAGE: Vital Records, Church Records, Census, Newspapers, Bible Records, Biography, Genealogy, Military Records, Probate Records, Land and Property, Nobility.

OCCUPATION: Census, Directories, Emigration and Immigration, Civil registration, Occupations, Probate Records, Newspapers, Court Records, Obituaries, Officials and Employees

PARENTS, CHILDREN & OTHER FAMILY MEMBERS: Vital Records, Church Records, Census, Probate Records, Obituaries, Bible Records, Newspapers, Emigration and Immigration, Land and Property

PHYSICAL DESCRIPTION: Military Records, Biography, Court Records, Naturalization and Citizenship, Civil Registration, Church Records, Emigration and Immigration, Genealogy, Newspapers

PLACE-FINDING AIDS: Gazetteers, Maps, Directories, History, Periodicals, Land and Property, Taxation

PLACE (TOWN) OF RESIDENCE WHEN YOU KNOW ONLY THE STATE: Census, Genealogy, Military Records, Vital Records, Church Records, Directories, Biography, Probate Records, History, Land and Property, Taxation

PLACES FAMILY HAS LIVED: Census, Land and Property, History, Military Records, Taxation, Obituaries

PREVIOUS RESEARCH (Compiled Genealogy): Genealogy, Periodicals, History, Biography, Societies, Nobility

RECORD-FINDING AIDS: Archives and Libraries, Societies, Genealogy, Periodicals

RELIGION: Church Records, History, Biography, Civil Registration, Bible Records, Cemeteries, Obituaries, Genealogy

Thank you

We acknowledge, here, the generous donations of money, books, software in 2005-06:

Mark Arnoldy
Arthur and Jeanne Guerin
Lorraine Brown
Priscille Fecteau
Kathleen McDavitt
Therese Bergeron
Anne Loranger
Richard and Gable Plamondon
Stella Roberts
Kevin Washburn
Diane Cyr

Andre Mignier dit Lagace/Lagasse

Our history is like a priceless book, a bible in which each chapter recounts an episode in the life of our people. Each ancestor has his own page. Each descendant can refer to it to inspect his image, to examine his conscience, to reflect on his service. Andre Mignier's page has several very well filled paragraphs.

After more than three centuries, we know that Andre was born at sea, that he was a soldier on the American continent, that he farmed in New France, that he worked in Acadia and at the Grande-Anse and that a multitude of his descendants live among us.

One of the most beautiful island in the Atlantic Ocean, northwest of LaRochelle, across from la Vendee is the Ile de Re. It is comparable in size to Ile d'Orleans. It was on this island that Andre's parents, Michel Mignier/Migner and Catherine Masson could be found. They lived in the small village of Bois-Plage, today a seaside resort and community belonging to Saint-Martin-de-Re, one of the two chief towns of the canton of Re.

Andre Mignier was one of 6 children, he was born about 1640. Marie Mignier his oldest sister was born 1-24-1630, in 1668 she married Etienne Godin. Pierre Mignier the next oldest was born about 1634 and married Catherine Raguener, 3rd child Michel Mignier was born 1-10-1647 and married Francoise Philippot. Jeanne Mignier was born 6-28-1644 and married Jean Froschet theirs was a short marriage, two years later she married Michel Courmet, finally the youngest Catherine Mignier was born in 1654. Their father Michel was buried at Bois-Plage on May 20, 1678, their mother Catherine Masson had died ten years earlier.
Fortunate are those who can say as much about the family of their first ancestor.

Andre Mignier was a French soldier belonging to the Carignan regiment, Compagnie de L'Allier, which was created by Alexandre de Prouville, Lord of Tracy and Lieutenant General of the New World Territories. The year 1664 was spent in the Antilles. It is difficult to know all the details of this adventure.
Andre and the regiment including 23 other companies received orders to be at the mouth of the Saint-Lawrence by mid June 1665 to join up with the troops coming from France in order to protect the early Quebec settlers from marauding bands of Iroquois Indians.

Since he was 24 years old when he came to Canada on June 30, 1665, he most likely was not a raw recruit.
In the army, he was called by the nickname of La Gachette which became

eventually Lagace/Lagasse later on. La Gachette means someone who can shoot with abilities. Hence the name Andre Mignier dit Lagace.

Between 1665-1667, our ancestor was stationed in Quebec City. Discharged in 1668 Andre Mignier was authorized to settle in the New France.

On October 14, 1668 in front of lawyer Leconte, our ancestor received a piece of land from Miss Guillemette Hebert, daughter of Louis Hebert and widow of Guillaume Couillard. That land was located in Charlesbourg.

On October 23, 1668 in Notre Dame Church of Quebec, Father Henri de Bernieres blessed the marriage of Andre Mignier and Jacquette Michel widow of Jean Cardin. A few days earlier on October 7th Andre had signed his marriage settlement with Jacquette in the office of lawyer Becquet.
Jacquette came to Canada as one of the "King's Daughters" the bride also was a native of Ile de Re, parish of Sainte Catherine de La Flotte, had they known each other before in France?
Jacquette was the daughter of Jacques Michel and Jeanne Dupont. No known children from her first marriage to Jean Gardin, Jacquette arrived at Quebec in the summer of 1668

Our ancestor worked busily to clear his land, so in 1672 he received 15 more acres of land and his only duty about that land, was once a year, on the Martin's day, to give a chicken and a small amount of money (fifteen "sol en argent" and "three deniers")

In 1681 Andre Mignier wanted to leave Charlesbourg, he sold his property to Joseph Blondeau dit Lafranchise.

Andre Mignier had an itchy foot. His journeys to Acadia proved it. He probably never owned land at La Pocatiere. On June 28, 1692 Charles Aubert leased him a farm on the river. He and his son Andre were committed to farm it for 3 years; they lived there till 1704, then for more than 20 years, his son Michel was in charge. In 1695, Andre was a church warden at Riviere-Ouelle.

Andre and Jacquette had 6 children. Andre the eldest born 10-6-1669 married twice first to Marie Charlotte Pelletier then to Francoise Ouellette from whom he had 11 children, he died in 1727, the second child Marie Mignier left no trace, could she

have married an Acadian? Francoise born in 1791 married in 1695 to Robert Morin they had 11 children she died in 1750. Marie Anne Mignier married Philippe Boucher in 1691 and had 12 children, she died in 1750, Marie Madeleine was born in 1679 and married in 1701 to Nicolas Claude Lizot, after his death she re-married in 1709 to Felix Aubert, Michel Mignier married in 1705 to Angelique Thibault after her death he remarried in 1736 to Marie Louise Pinel.

Thus with its 56 members, the third generation assured the survival of the Michel Mignier line.

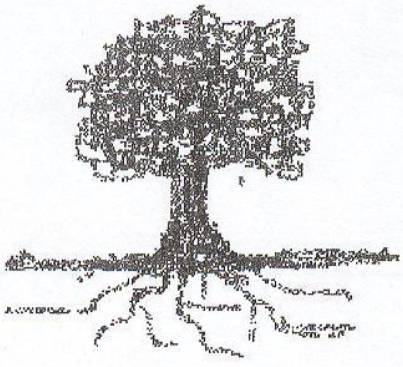
Death does not take away life, it changes it. Jacquette Michel was first to leave this world she died November 28, 1710. Andre Mignier died February 4, 1729; our ancestor was about 90 years old, 64 of his years given to his new country.

Andre and Jacquette had written another well filled page in our national history.

Here are a few name variations of Mignier,
La Gachette, Lagace, Lagasse, Magnan, Magnier, Maignen, Maignier, Megner, Megny, Meignan,
Meignay, Meunier, Mignay, Migne, Mignier, Minier and Migner

Rachel Chicoine Bernier

"To forget one's ancestors is to be a tree without its roots, a brook without its source" (Chinese proverb)



Mignier dit Lagace

Ancestral Lines

by Rachel Chicoine Bernier

1. Michel Mignier dit Lagace Catherine Masson	M. 4-16-1630 St. Martin, Ile de Re, LaRochelle, France
2. Andre Mignier dit Lagace Jacquette Michel dit Michaud	M. 1-23-1668 Notre Dame, Quebec, Canada
3. Michel Mignier dit Lagace Angelique Thibault	M. 7-28-1705 Cap St. Ignace, Montmagny, Quebec, PQ.
4. Jean Bernard Mignier dit Lagace Marie Dumont	M. 1-16-1747 Ste. Anne, Riviere Ouelle, Kamouraska, PQ
5. Maurice Mignier dit Lagace Josephte Dumont	M. 1809 Montreal, Quebec, Canada
6. Godfroy Mignier dit Lagace Henriette Martin	M. 2-6-1837 St. Madeleine, Vaudreuil, Quebec, Canada
7. Baptiste Alphonse Lagace Vitaline Leveille	M. 7-22-1861 St. Jean Bapt, Roxton Falls, Shefford, PQ
8. Laura Lagace Joseph Chicoine	M. 3-9-1900 St. Charles, Dover, New Hampshire

The Biddeford & Saco Directory is a tool available to genealogists

The Directory, a reference book found at the McArthur Public Library, covers over a 100 year span from the 1870's up to the late 1980's. Similar to the present day telephone book the Directory contains additional in depth information such as, occupation, spouses names, and homeownership. Indexed alphabetically by name and in some editions by street address the books provide an important source in establishing an ancestor's arrival to the area and tracking their movement. The disappearance of an elderly individual's name often indicates they may have deceased, narrowing the search in finding an obituary listing date in a local newspaper. Businesses took great ***pride in advertising*** providing background details and pictures of their operations.

By: John Vacari, Vice President

DAKIN Sabina wid Stephen bds 33 Green
DALLAIRE Philomon loom fixer h 23 Pine, S I
Philomon Mrs dressmaker 23 Pine, S I h do
DALSTROM Barnard weaver b 378 Alfred
Otto machinist bds 378 Alfred
DALY Daniel h 36 High
Dennis mill operative bds 36 High
John section hand b 30 Bacon
John watchman h 19 High
Timothy laborer h 17 Clifford
DANEAU Napoleon weaver b 12 Laconia corp
Philip laborer h 12 Laconia corp
Telesphore picker tender h 12 Bacon
DANIS Archille frame tender h 119 Main
Hermenegild A carder h 67 Summer
Isaie card grinder h 221 Pool
Jean B lab h 39 Gooch
Jean B weaver h 12 Maple, S I
Joseph b 39 Goooh
Joseph slubber tender h 6 Cross
Napoleon stone cutter h 62 Cutts
Olivier loom fixer h 58 Gooch
William section hand b 67 Summer
DANSEREAU Eugene painter 33 Bacon b do
Eugena dressmaker 33 Bacon b do
Leonidas salesman h 231 Elm
Louise wid Hector h 48 Pike
Luc h 33 Bacon
D'AOUST Joseph O physician 32 Alfred h do
DARANTE Joseph lab h 4 Kossuth
DARCHE Seraphin wid Francis h 194 Elm
DARCY John driver 271 Main h 5 Horigan ct
Michael laborer h 10 Horigan court
daSILVA Manuel R weaver bds 89 Hill
DAUDELIN Alphonse section hand h 11 Judge
Exiasse weaver h 11 Gove
Louise wid b 11 Gove
DAUDIER Joseph laborer h 14 Pierson lane
Thomas lab h 14 Pierson lane
DAUPHIN Hermenegild mill operative h 21 Water
Leon weaver b 21 Water
DAUPHINAIS Arthur weaver b 4 Laconia corp
Eugene box maker h 15 James
Henri belt maker b 46 Vetromile
Hermenegild laborer h 4 Laconia corp
Joseph bobbin boy b 4 Laconia corp
Leon weaver b 4 Laconia corp
Theodore saw mill hand h 46 Vetromile
Willie planer b 46 Vetromile
DAVIDSON Wesley engineer Laconia div h at Saco
DAVIS Ansel W Mrs h Oak Ridge road
Arthur farmer h Oak Ridge road
Benjamin F h Pool road near Guinea road
Bertha F clerk S P & M shop b at Saco
Charles farmer h end Guinea road
Charles W carriage painter b F P Staples, Pool rd
Chester carpenter b 30 Bacon
Elmer O mach h 28 Birch
Elroy, R F D route No 2 h Oak Ridge road
E Everett farmer h Pool road n Guinea road
Frederick L physician 293 Main h do
George E builder 203 Main h 16 W Myrtle
George W farmer b Mrs John T Davis'

DAVIS
Henry machinist b 3 Laconia corp
Horace farmer h Oak Ridge road near the church
Howard F b James H Davis'
Ida N b Joseph Newcomb's, Pool road
Ira N painter h Guinea road near Proctor road
Ivan farm hand b Mrs Ansel W Davis'
Ivory E farmer h end West
James H mason h Pool rd bey First Cong church
John T E Mrs h off West
Jotham tinsmith b 89 Foss
Lester G machinist b 79 Graham
Loring piper h 10 Orchard
Mary E wid Daniel b 22 Centre
Moses E carpenter h Oak Ridge road
Osborn carpenter h 57 Graham
Percy machinist b 30 Bacon
Rice E machinist h 79 Graham
Thomas E carpenter h Newton road
William H machinist b H Emmons', Pool road
Wm M (Biddeford Auction Room) 296 Main h at Old Orchard
Willis M Rev pastor Jefferson Free Baptist church h 279 Elm
DAWLEY Evaline wid Nathaniel B h 97 Pool
Hueland E machinist b 97 Pool
DAY Albert teamster b 9 Laconia corp
Benjamin F h 31 Bacon
Frederic A h 178 South
Luther W letter carrier rms 149 Elm
DEAN Bertha clerk 142 Main b 33 South
Elizabeth sub teacher b 144 South
John machinist h 144 South
DEAN JOHN F shoes 136 and 158 Main h 38 Mason
See page 41
Lillian tel oper 13 Adams b 144 South
Susan J wid George h 133 South
William J clerk b 133 South
DEARBORN Carl R elec b J Dearborn's, Hollis road
Jere farmer h Hollis rd bey South
Joseph H farmer River road h 272 Elm
Leslie L elec b 272 Elm
Lizzie wid Joseph h 256 South
Loeazer C wid Joshua M b 336 Alfred
Lowell A periodicals 110 Main h 231 South
Octavia G wid Edward I h 256 South
Ralph H clerk 285 Main h 36 Mt Pleasant
Serena W wid John B h 336 Alfred
DEARDEN Mary Ann wid William b 8 Harvey
DEARING Frank W b 18 Oak
Fred H checker b 18 Oak
Fred O barber 242 Main h 18 Oak
John M carpet cleaning off Main at R R crossing h 45 South
see Deering
deCARY Zenon Rev asst pastor St Andre's R C church h 73 Bacon
deCOSTA Antonio mill operative h 16 Laconia corp
DEERING Bros (Gilman N) agents Swift & Co 11 Thornton
Edward M teacher writing and drawing public schools h 314 Elm

FINEST CARRIAGES
BEST ASSORTMENT.
LOWEST PRICES.
at F. O. Bailey Carriage Co.'s
Opp. P. O., Portland

French names in the 1860 US Census of Aroostook County, Maine

First names | Last or family names

One of the biggest challenges of using the 1860 US Census to find people in the French-speaking parts of Aroostook -- in other words, in the entire valley of the Upper St.John River -- is the spelling of the names. The census takers in 1860 seemed to know more French than the ones in 1850, but since many of the names were unfamiliar to them, and since many of the people were not literate, they had to guess at the spelling. For example, many names ending in an -on or -an sound he rendered with the ending -eau.

Another complication is that the pronunciation of French in northern Aroostook county (as well as in neighboring parts of Québec and New Brunswick) has its own specificities.

Another thing to keep in mind is that in 1860 there was no single, standardized way to spell many names, so even if people could read and write they may have spelled their name differently from others with the same name. This explains much of the variation.

This is only a guide to deciphering the names. For those names for which I have definite information, I have included the correct spellings of the names in the annotations that show up in the popup boxes. This page is meant to be a guide, that is, to suggest possible ways that some common names were spelled; and to suggest possible correct spellings for some of the more common names found in the census to help point you in a direction for further research. Before you assume that the equivalents given here are correct for a specific individual, you should find other evidence for that spelling of his/her name.

If you have any other examples, or know specific names in the census, please let me know. Thanks.

- Here's a link to the American-French Genealogical Society's "Surname Variations" site; lots of spelling variations for French Canadian Surnames.
- See also Québec GenWeb's list of Anglicized French Canadian surnames

Please note: This is only a guide. You should always check other sources to confirm the actual spelling of names.

Last Names

In addition to the problem of spelling French names, there is also the challenge of what are known as "dit names"; that is, in some families two different last names were used either together or separately. Thus, someone with the last name of Roy may have been listed under Roy, or under Voisine, or under both. Following the list of misspelled names is a list of dit name equivalents. For more information on dit names go to FrancoGêne's page on Dit Names.

Please note: This is only a guide. You should always check other sources to confirm the actual spelling of names.

Auclair	O'Clair
Audibert	Adubert
Baron	Bureau
Beaulieu	Boleau
Belanger	Belonge,Belongir
Berube	Burebie
Bois	Wood
Bonenfant	Bonfan
Bouchard	Bushaud,Buchaud
Boucher	Bushy,
Boutot	Butotte
Caron	Coreau
Charette	Chorette
Clavette	Clovite
Cloutier	Cluky
Collin	Cully
Corbin	Curbie
Cote	Coutir
Couturier	Courtoir
Daigle	D'Aigle
Desrosiers	Derosie
Devost	Deveau
Dionne	Young
Dube	DeBe
Dubois	Wood
Duperre	Du'Pira
Emond	Amour
Elui	Ruest,Ruais
Fongemie	Forjimi
Fortin	Firteau
Fournier	Fornier
Gagnon	Gonyon, Gonyah
Gaudreau	Gutreau
Gauvin	Gover, Govah
Gervais	Jervis
Guerette	Yourette
Guimond	Diemon
Hughes	Hewes
King	Roy
Labbe	Le'Be
Labrie	Labre
Labonte	LeBonte
Lafrance	France
Lagace	Legasse
Lajoie	Lovejoy
Lamarre	L'Amour
Lang	Long
Langlois	English
Lauzier	Lougir
Lelbel	Bell
Levasseur	Vassieur
Lauzier	Lougir
Lelbel	Bell
Levasseur	Vassieur
Lefelieur	LaFerriere
LeVique	Levesque
Marquis	Marque,Marquis
Nadeau	Nado
Pelletier	Peltier
Paradis	Perodie
Picard	Picore
Pinette	Penit, Penite
Plourde	Plude
Quinn	Queen
Raymond	Romain,Rimon,Remo
Rossignol	Rosinal
Saucier	Soucier
StAmant	St.Thomas
St. Pierre	St.Peter
Sylvain	Sylvin
Tardif	Terdis
Theriault	Tarreo
Turgeon	Torgeau
Vaillancourt	Villeancourt
Voisine	Ouissin
St. Germain	**Squirel**

This name came about because the dit-Name for St. Germain is Cureux; the French translation for squirel is ecureuil; thus the census taker merely "translated" the dit name of the St. Germains.

Some of the "Dit Names"

Beaulieu-Hudon
Belanger-Lafebvfre
Deschenes-Miville
Dessain-StPierre
Faucaus-Raymond
Grace/Grasse-Dick
Guerette-Dumont
Laferriere-Charron
Laplante-Madore
Leclerc-Fancoeur
Martin-Beaulieu
Migneau-Labrie
Talbot-Gervais
Roy-Voisine
Roy-Desjardins
Sirois-Duplessis
St.Germain-Cureux

First Names

First names, if they were common ones, were put down in their English equivalents. Thus Jean became John (and the common name Jean-Baptiste was usually written down as John B.), Edouard - Edward, François - Francis, Michel - Michael, Antoine - Anthony, Henry - Henri, Marie - Mary, etc. Others were written down phonetically according to how the census taker heard them. They were rarely consistent in spelling. Included here are common abbreviations used in this census.

1860 census version ---> "real names"

Alair = Hilaire

Amabe, Amebe = Amable

Angelic = Angélique

Annri = Henri, Honoré

Artans = Hortense

Benj. = Benjamin

Brineau = Bruno

Chas. = Charles

Christmas = Noël

Demrise = Demerise

Deusta = Augustin

Dinah = Délina

Doriman = Dorimène

Dumas = Damase

Dussite = Dosithe

Elexee = Alexis

Femmie = Euphémie

Flora = Fleurent

Frisine = Euphrosine

Geo. = Georges

Harriett = Henriette

Henry = Honoré

H.N. = Étienne

Israel = Isaïe, Israel

Jere. = abbrev. for Jeremiah

Jeremiah = Germain, Jérémie

LeNoire = Eléonore

Metied , Mitaite = Méthaïde

Patk. = Patrick

Perpha = Parfait

Philoman = Philomène

Prudhon = Prudent

Prudun = Prudent

Richard = Régis

Saml. = Samuel

Sélina = Céline

Talie = Nathalie

Tazie = Anastasie

Thomas = Damase (also Thomas)

Twin = Antoine

Zavier = Xavier, usually short for François-Xavi

Zedore = Isidore

Zite = Ozithée

This is a photographic reproduction of the first restaurant menu printed in America in 1834
(From New York Historical Society Collection)

«DELMONICO'S»

RESTAURANT.

494 · PEARL · STREET.

BILL OF FARE.

Cup Tea or Coffee,	1	Pork Chops,	4
Bowl " "	2	Pork and Beans,	4
Crullers,	1	Sausages,	4
Soup,	2	Puddings,	4
Fried or Stewed Liver,	3	Liver and Bacon,	5
" " Heart,	3	Roast Beef or Veal,	5
Hash,	3	Roast Mutton,	5
Pies,	4	Veal Cutlet,	5
Half Pie,	2	Chicken Stew,	5
Beef or Mutton Stew,	4	Fried Eggs,	5
Corn Beef and Cabbage,	4	Ham and Eggs,	10
Pigs Head " "	4	Hamburger Steak,	10
Fried Fish,	4	Roast Chicken,	10
Beef Steak,	4		

Regular Dinner 12 Cents.

Smith & Handford Printers 23 and 25 Dey St N. Y.

Compliments of GENE'S — ONE OF MAINE'S QUALITY RESTAURANTS — Skowhegan, Maine
Recommended by Five National Travel Bureaus

ON his twenty-first birthday, Lorenzo Delmonico, an almost penniless Swiss emigrant, opened the New York restaurant which was to become famous throughout the world. He was America's first restaurateur to furnish his customers with a printed bill-of-fare.

If Delmonico's original prices appear ridiculous today, remember that this was in 1834, when six dollars a week was a good wage and a man could keep a country and town house, staffed with seven servants (and save money besides) on $3000 a year.

From this humble beginning on Pearl St., Delmonico's moved in 1875 to Twenty-Sixth St. and Broadway, then the heart of New York's theatrical district. Here the celebrated people of the world gathered in increasing numbers to pay tribute to the culinary genius of Lorenzo Delmonico.

For it was not the penny cup of coffee and the 12-cent course dinner which made Delmonico's famous. It was because Lorenzo Delmonico passionately believed in good food, prepared with care, cleanliness and imagination.

America has changed. The era of low wages and low prices belongs to the dim and distant past. But one thing will never change—the public, now as always, is eager to reward the restaurateur who keeps the creed of Lorenzo Delmonico.

May we suggest the Delmonico Menu on the inside fold of this card is suitable for framing as a souvenir of historical interest.

George S. McIntire DEAD

Passing Away of the Most Peculiar of Local Characters.
A Mathematician, Astronomer and a Philosopher. Some of the Many Peculiarities of Man.

By Raymond Gaudette, from a scrapbook

George S. McIntire, philosopher, mathematician and astronomer, one of the most peculiar characters that New England could produce a Diagenes of the 19th century, died at his room on Green street this noon.

A hermit who had no aversion to civilization and people so long as his peculiar ideas were not infringed upon a recluse for the most part yet quite free to talk with those who he had confidence in, this peculiar man, with books and slate under his arm has been in and

among the people of the two cities, harmless and honest and known and understood to about everybody for as many years as most of those who are now living can recall.

in his youth, what gave promise of being an unusually bright mind was warped and perverted, some say by sickness, some say by a love affair, until his relatives and others who had an interest in him could do nothing else then allow him to follow his own peculiar inclinations.

For years his companions have been his books, arithmetical problems having chief interest for him. He was an adept in mathematics, algebra and geometry. The more difficult the problem the more he enjoyed it. Astronomy was only a secondary interest, yet all that was related to that science was a delight to him and his information was as extensive in that line as in mathematics.

These studies were his life. He read the newspapers regularly and was well informed upon current events, but most of the happenings of the world with which he had been out of touch so long were regarded by him as wrongs and crimes.

His views were peculiar in the extreme. He believed that marriage was the greatest crime in the catalogue because it entailed bringing children into the world to experience a life that had much more of misery than that of happiness. Though he had not lived as long nor had all the advantages and opportunities upon which to base his estimate as Solomon had, he agreed with the wise man that all was vanity in this life.

He refused to eat meat or flesh of any kind. He believed that nature had provided in fruit and vegetable form all that was necessary for the sustenance of humans. He maintained that the lowest of the animal order had a good right to life as mankind and that to slaughter an ox to satisfy a carnivorous appetite was as great a crime as to murder a human being.

It would take columns to recount the peculiarities of this peculiar man, and to a great many Record readers they are well known without being recounted. He obtained by the charity of others his clothing was a matter of the utmost indifference to him and his garb was one of rags. If not arrayed like the lilies of the field, it was at true that he took no thought of the morrow and toiled not.

He was a great lover of nature and when the weather permitted spent most of his time in the fields and woods never separated from his books. He had a religion which was of his own conclusions and he had little fellowship or respect for the more regular forms of religion.

Mr. McIntire's age could not be learned this afternoon . It was a subject upon which he was always sensitive. He was probably about 70. He had been sick for a long time, though he still kept about town. For months he has been so weak that he could not get up over The Record office stairs for his paper, for which he never failed to call. but he had no complaint against his physical condition. Life had few charms to him and he had a strong pride, of a peculiar order.

An incident which shows something of the character of the man occurred a year or two ago, when he had trouble with one of his great toes. He endured it for a while and then cut the toe off himself and for weeks carried the severed member around in his pocket, wrapped in paper. Take all around Mr. McIntire was the most remarkable of all the odd characters of local history and his death removes a figure that was as familiar as peculiar.

He leaves several relatives and it was not their fault that he lived the life he did. His peculiarities were such that he could not be influenced or induced to fall into ordinary ways of men.

Louis Cyr The Amazing Strong Man
By Camille Bolduc #11

Noe-Cyprien Cyr (Syr) was born in Napierville, Napierville County PQ. in 1863 the son of Pierre Cyr and Philomeme Berger; When his parents moved to Lowell Massachusetts he changed his name to Louis, because English speaking people had a difficult time pronouncing his name.

His parents in their tradition of Old French Canadians had 14 children. In his first year in this world, little Louis was taken on a farm to live with his Grandfather, and his great-grandfather, who was still living at the age of 102.

At the age of 8 Louis was bigger than other children. Finding a helpless calf in a muddy ditch, young Louis lifted the exhausted beast on his shoulders and carried it home.

At the age of 12 Louis had to leave school to help his ailing father, he resumed his studies a year latter. At the age of 14 and a husky 160 lbs.boy, Louis going down a dirt road he came upon a team of horses straining to draw a wagon stuck in a deep rut. Louis not bothering to unload the wagon easily lifted the wagon back onto the road to the amazement of the teamsters.

In the fall of 1878, the Cyr family left Canada for Lowell, Mass. to start a new life, Louis was then 15 years old. After nearly dying of Typhoid Fever he worked in a Textile factory, getting double pay for doing the work of 4 men. He fell in love with Meline (Adelima) Comtois the daughter of Evariste and Odile (Bousher) Comtois. He followed her and the family when they moved back on a farm in St.-Jean de Matha, Joliette County Canada.

Noe-Cyprien (Louis) Syr married Adelime (Melina) Comtois at St-Jean de Matha, Joliette County on January 16, 1882, she was a little woman of a mere 100 lbs.

One day an angry bull charged him and Louis took the beast by the horns and heaved it over the fence.

Strongmen from everywhere hearing about Louis were anxious to match their strengths with, him. They were lumbermen, famous for their power, but none could match the might of Louis. One of these challenges came from the giant Beaupre, a mammoth of a man of 8 t. 2 1/2 inches weighing 300 lbs. he was a half-breed from Saskatchewan, Canada. He could lift his 600 lb. horse with one hand. Thousands of people jammed the Sohmer Park in Montreal, to witness the wrestling match of the Titans. Louis won over the giant Beaupre, and Beaupre still disbelieving that anyone could be stronger than he, broke into a fit of weeping.

Beaupre died of tuberculosis in 1904, at the age of 22. His huge body is preserved in a sealed case, and still be seen at the University of Montreal.

Louis began his career as a performing strongman,in a successful tour of the Maritimes. But his manager ran off with every cent earned.

Louis and Melina boarded a train for Montreal and the conductor allowed Louis to raise their fares by staging a show on the train, they then passed the hat and collected enough money for the pair to travel to Levis Canada. In that city the Chief of police helped out by allowing another exhibition at the railroad station.

One of Louis feats was to pick out the biggest men in the audience and have them stand on a platform that rested on 2 trestles then under the platform Louis would lift a load clear to the trestles. He once lifted a load of 4337 lbs. in this way.

At Mechanics Hall in Montreal Louis performed such feats of strength by juggling 3 cannon balls weighing 50, 33, and 33, lbs. then spinning 3 average sized men holding on to his hair which he kept very long, like the Biblical Samson. He then would lift 450 lbs. with one finger.

After a performance in Montreal the Mayor of Ste-Cunegonde, a small municipality that became part of Montreal, asked Louis to join the Police Force of his town to help combat a crime wave. Louis accepted and soon quelled the local toughs, who roamed the neighborhood.

Louis single handedly broke up several gangs, one mourning when he was about to make some arrest he was attacked by four burly roughs with murder in their eyes, whiten minutes Louis appeared at the police station with one tug under each arm and the others held by the scruff of the neck.

One eveningLouis barely escaped death as an ax was hurtled at him from a window that grazed his head, Louis failed to find any trace of the would be assailant. he returned to the station and handed in his badge, Louis, "I fear no man he said but I can not fight an unseen foe".

Stories of Louis filled the Montreal papers and his police exploits caught the attention of

R. A. K. Fox famous publisher of "Police Gazette." Fox organized a match between Louis and the U. S. champion strongman, Richard Pennell. Pennell was forty and Louis 23, Louis easily out-lifted the U. S. champion and his fame spread throughout, the American Continent, as well as Europe.

Fox then organized Louis's famous London show. And in January 19, 1892, when Louis was 29 under the patronage of the Prince of Wales, who "would later become King Edward VII," performed his incredible feats of strength before 15,000 spectators, he lifted with one hand, 273 1/4 lbs. above his head and with two hands 551 lbs. and finally he lifted a platform across his back with a weight in men of 4,337 lbs.

The Marquis of Queensberry the son of the man who had encoded the rules of boxing, challenged Louis stating "if you can succeed in holding my two horses to stand still I ahall make you a present of one of them" with one horse hitched to each arm Louis gave the signal. The horses pulled and strained in opposite direction. To the delight of the Marquis and his friends they failed to budge the mighty Louis and this acquired him one of the animal, that he brought back to Canada at the end of his tour.

Later at Montreal's Sohmer Park capped even his feat by holding 2 teams of Quebec farm horses to a standstill.

During his Triumphant European tour, Fox challenged all comers. Fox put up a standing offer of a thousand pounds sterling that no-one could better Louis's feats. There were great names in the field of strong men, in addition to Germany's Cyclops, France's Noel, America's Sandow yet none dared to accept the challenge.

The closest anyone came to winning was in April 1896 in America, the Swede August W. Johnson, a competitor then a contestant to Louis met at Chicago for the tittle of worlds champion. At stake was the purse of one thousand dollars. The match began at 10 pm. the two were nearly equal, and there was no decision until 1 o'clock in the mourning, pound by pound Louis drew ahead in the tally of the totals and when Louis was ahead by two hundred pounds Johnson gave up.

At the age of 43 Louis's health was failing him, a French Canadian by the name of Hector Decarie challenged him to a match and during the match louis appeared to be in trouble, he declined to match Decarie's best one hand lift but Louis still had his specialty in reserve. Two horses weighing nearly 3000 lbs. were placed on a special platform. Decarie strained with all his might but failed to budge it. Then Louis with a great explosion of energy, shouldered the load of the ground and held it in the air for a full minute.

This was the last public contest. Impressed with Decarie he bestowed his tittle to him but did not transfer his belt since Decarie had failed to best him.

Louis joined the Ringling Barnum Bailey Circus. And as the story was told of his first meeting with the famous boxer John L. Sullivan in a Boston bar. Sullivan ordered drinks for everyone as was his custom, Cyr declined his offer and Sullivan playfully hit Cyr in the midsection. It was like hitting a wall of steel. This is how they met and became good friends.

Sullivan had won the heavyweight boxing tittle from Paddy Ryan in 1882 and fought his most famous fight with Jake Kilrain in 1889. This was the last bare knuckles fight of professional boxing and they fought 75 rounds before Sullivan won by a knockout.

Cyr's daughter Emiliana inherited her fathers great strength, at 6 she lifted 125 lbs. with one finger and 450 lbs. with both hands. At 9 her parents decided that it was her mind that should be cultivated rather than a career in weight lifting so she went to school and later married Dr. Zenon Aumont of Montreal, they were married at St-Jean de Matha on January 8, 1906,. Emiliana at her death was buried in that parish February 11, 1935, she was 49 years old.

Anatomy of Louis Cyr;
neck 22"
chess 60",
bicep 24",
forearm 19",
waist 45",
thighs 36",
calf 28",
weight 300 lbs.

Franco-American Genealogical So. Price List

Title	Price	Shipping extra
Marriages of St. Mary (1850 - 1989)	$26.00	
Marriages of St. Margaret (OOB)	$14.00	
Marriages of Notre Dame de Lourdes(Saco)	$14.00	
Marriages of St. Andre's (Biddeford)	$30.00	
Marriages of Most Holy Trinity (Saco)	$18.00	
Marriages - City of Biddeford (1854 - 1891)	$30.00	
Marriages of St. Joseph's – Supplement	$20.00	
Corrections & Additions of Marriages/St. Joseph's (by: Father Y. Labonte)	$38.00	
Marriages of St. Andre's – Supplement	$17.00	
Marriages of St. Matthew & St. Phllip's	$18.00	
Births of Notre Dame de Lourdes (Saco)	$18.00	
Births of Biddeford (1800-1891)	$18.00	
Obituaries (Index) - 2 volumes	$75.00	
Obituaries (Franco) (1988 - 1997) - 2 volumes collection	$75.00	
Obituaries (Franco) – 1998	$12.00	
Obituaries 1902-1954, vol A (incomplete list)	$32.00	
Obituaries 1955-1975, vol. B (incomplete list)	$28.00/ A&B $50.00	
Pepperell Sheets 1938, 1939, 1940, 1941	$23.00	
Woodlawn Cemetery	$35.00	
St. Joseph's Cemetery - 2 volumes	$70.00	
Memories of WII	$28.00	
Brides – Grooms	$23.00	
Family Groups	$18.00	
Immigrants	$21.00	
St. Louis High, Senior Pictures –		
Volume 1:1952 - 1961	$18.00	
Volume 11:1962 – 1970	$18.00	
St. Andre's High School, Senior Pictures		
Volume 1:1938, 1940-1959	$18.00	
Volume 11:1960 - 1962 & 1964-1967	$18.00	
Biddeford High, Senior Pictures		
Volume I: 1931, 1937-1944	$18.00 ea.	
Volume 11:1945 - 1953		
Volume 111:1954 - 1961		
Volume IV: 1962-1969		
St. Louis High School (class of 1950-51)	$13.00	
Memere's Cookbook	$8.00	
Pepere's Cookbook	$8.00	
Audet's Ancestry	$34.00	

Attention Members

We Have books and CD'S missing in our Library

They may have been taken out by mistake and if so would you please return them to the library.

The cost of replacing these books and CD's is expensive and some can not be replaced

The Society would appreciate their return remember we all use these books for research on the

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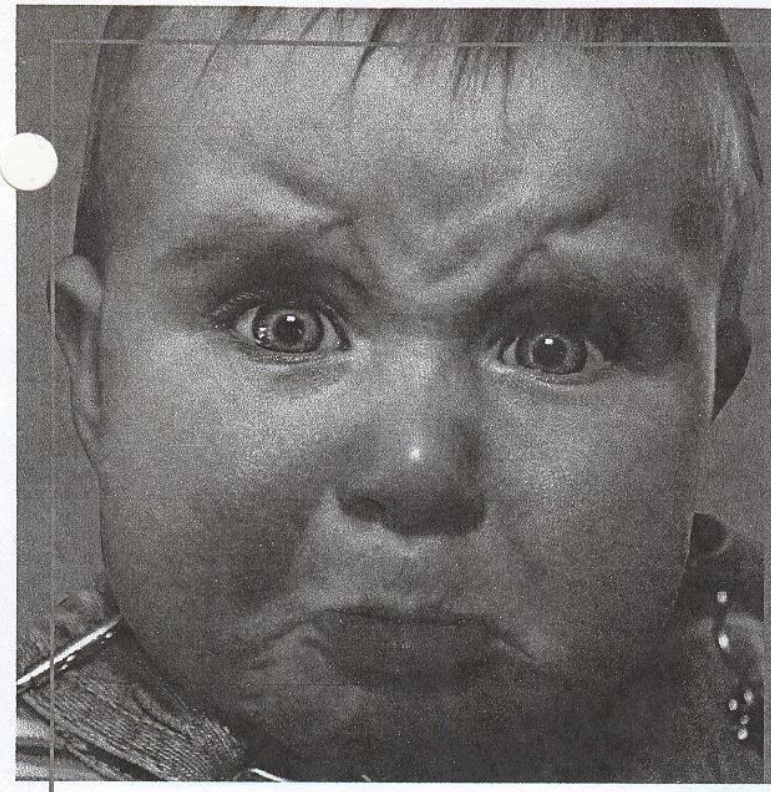

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Biddeford / Maine *le 11 octobre 2005 en après-midi :*

— Franco American Genealogical Society of York
MM. Camille Bolduc, Raymond Pépin, Raymond Gaudette, Fernand Girard.
(pas de site Internet)

Cette société a un urgent besoin d'aide. Elle se trouve dans des petits locaux et sans trop d'équipement informatique. Ils ont des ressources limitées, autant financières que bénévoles. La relève nous préoccupe aussi tout comme les administrateurs que nous avons rencontrés.

Il existe beaucoup de bonne volonté d'implication et ils organisent des actions concrètes comme la Kermesse de Biddeford qui leur donne une bonne visibilité. Cela leur permet d'exister, tant bien que mal. La Kermesse a lieu la dernière semaine pleine de juin, elle dure 3 jours et débute par une parade. Elle se tient depuis 25 ans. Plusieurs familles canadiennes-françaises ont été soulignées : la première était Nadeau. Les Champagne, Chrétien… ont aussi eu leur tour.

La Fédération québécoise des sociétés de généalogie a parlé le groupe NECRO et du BMS 2000 puis elle a fait la promotion du XXVIIIe Congrès international des sciences généalogique et héraldique.

Notre inquiétude face à cette société se situe surtout au niveau de la conservation des archives. Une grande richesse s'y trouve et nous pensons que dans un avenir prochain, une des actions concrètes, que pourrait se donner le futur Centre de la francophonie dans les Amériques, serait de trouver des pistes de solutions pour la conservation de ces documents.

Contrairement à ce qui se fait chez nous, les société de généalogies américaines ne bénéficient d'aucun soutien matériel de la part des administrations gouvernementales.

Les participants à cette mission :

FÉDÉRATION DES FAMILLES-SOUCHES DU QUÉBEC

Fédération québécoise des sociétés de généalogie

ACA ASSURANCE
Association Canado-Américaine
SOCIÉTÉ FRATERNELLE DE SECOURS MUTUELS DEPUIS 1896

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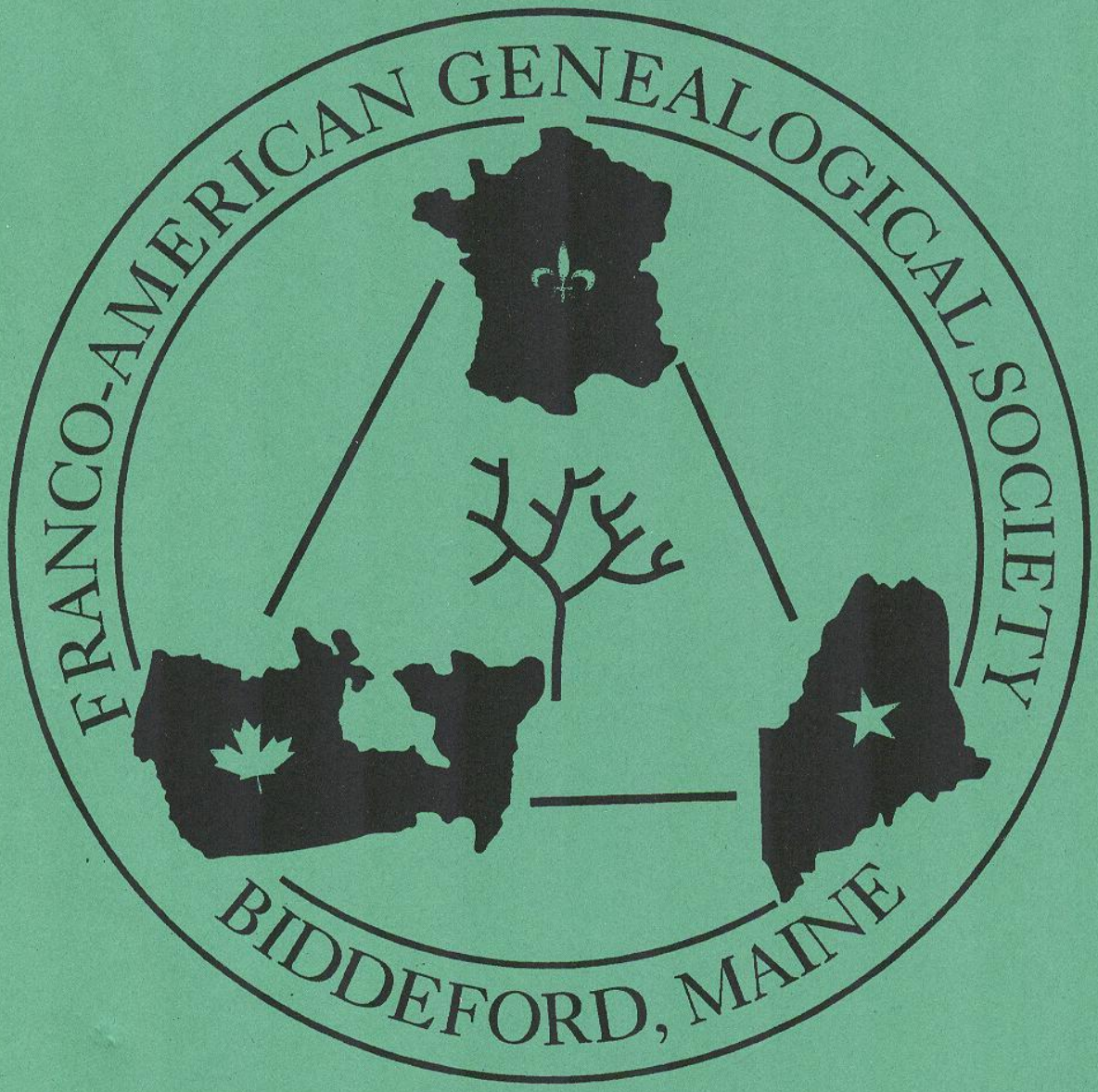

November, 2007
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Presidents Letter;

La Kermesse 25th. Anniversary has gone, and it is said they had a good year.
The "Franco-American Genealogical Society" Took part and supplied information, on ancestors along with ancestors forms, birth, marriages, and deaths records, and showed Coat of Arms.

This may very well be the last attendance for the "Franco-American Genealogical Society" at the La Kermesse festivity at the St. Louis Field. There being very little interest on request of information from those who visit our tent, we will no-longer spend long hours of involvement with lest interest and very few request.
This may not be a welcome conclusion to our taking part in the festivity from some of our members but a crucial and decisive determination has to be taken and hopefully you the members will understand our position.
Now for other matters the society is in the process of making several important changes.

NOTE IMPORTANT CHANGES
1-The Society is in the process of obtaining a non profit charter we are reviewing applications forms from the State of Maine along with instructions on how to file such forms. They will be reexamine by the board of directors in advance of our filing and registering.

2- We will file for a non-profit organization charter.

3- We will also file for as Tax Free organization number.

4-The society's name will most likely be changed to **"York County Franco-American Genealogical Society" of Biddeford, Me.**

5-Society meeting hours changed ***"From The Board of Directors"***
Changes of the regular monthly meetings of **September** and **October** business meeting, will be held at **7:00 pm.** and beganing in **November** we will hold genealogy research every **third (3) Wednesday** of the month from **6:00 to 7:00** pm.with a member present and available to help new members in their research. (The regular business meeting held on the third month will be suspended indefinitely.)
These changes need to take place with a low active membership and fewer enrolment of new members.
However the library will remain open until **8:00 pm.** for those who wish to stay may do so.

It is sometimes hard to accept change, but I do want the members to understand this is a positive and confident move that needs to take place.

I will conclude by asking that you as members who wish to donate a few extra dollars to help the society it would be most appreciative.

Yours Respectfully ;
President Raymond Gaudettte

ROBERT BLAIS PRESIDENT 1988-1989

Robert Blais was an active member for many years. He contributed a lot of his time to research when St. Joseph Cemetery decided to upgrade their records to put them on computer.

For decades most of the women were listed under their husband's family name. Robert spent many days researching newspaper microfilms at McArthur Library to find the maiden names of these women.

He also contributed many items for our annual Garage Sale which was so profitable for our Society. Robert was a gentleman of the Victorian Era, always low key, extremely polite, with good words for everyone. His dedication to our Society contributed immensely to the great success we have achieved through the years.

Robert Blais

BIDDEFORD — Robert M. "Duke" Blais, 91, died Monday morning on Feb. 12, 2007 at Coastal Manor in Yarmouth.

He was born in Biddeford on Nov. 26, 1915, a son of Wilfrid and Maria Giroux Blais.

Robert graduated from Biddeford High School.

Mr. Blais was employed by Saco Lowell Shops for 48 years, retiring in 1981.

His hobbies included coin and stamp collecting.

He developed a passion for genealogy and was a member and past president of the Genealogy Society.

Duke was the oldest active member, since 1938, of the Saco & Biddeford Lodge of Elks.

His family remembers his greatest pleasure of enjoying Huot's salmon pie.

Mr. Blais was a parishioner of St. Joseph's Church in Biddeford.

He was preceded in death by his wife of 47 years, Lena Lemieux Blais in 1988.

He was also predeceased by his son, Robert M. Blais on June 15, 2006.

He is survived by: Two grandchildren, Andrea Blais of Cumberland Center and Gregory Blais of Manchester, England; two great-grandchildren, Madelyn Lena Leen and Lucelia Farrell Leen; and a daughter-in-law, Elaine Farrell Blais of Cumberland Center.

JOSEPH C. "RED" THIBAULT

By Camille Bolduc

IN MEMORIAM:

It is with great regret that we learn that our friend and Society member Joseph Thibault has succumbed after a long battle with heart problems.

He has been a member of our Society for many years helping us grow with his support and wise counsel.

Mr. & Mrs. Philip and Janet Duchaine of Garfield St., Saco gave our Society $100.00 in memory of their friend. Also The Compliments Gallery of Kennebunkport also gave $100.00 in memory of Joseph Thibault. We thank them for their generous testimonial of their feelings for Joseph.

REQUIESCAT IN PACE

His obituary appeared in the Portland Press Herald October 7, 2007 and read as follows:

WESTBROOK –Joseph C. "Red" Thibault, of Church St., died Thursday, Oct. 4, 2007, at his home. He was born Oct. 16, 1932, in St. Olivier (St, Jean-Baptiste de Restigouche, New Brunswick) the son of Joseph Arsene and Marie Genevieve Clement Thibault.

A veteran of the Korean Conflict, he served with the 8th Engineer C Battalion of the 1st Calvary Div. In June of 1955 he married the former Leona Pomerleau at St, Hyacinthe. He worked at S.D. Warren Co. fro 32 years, retiring in 1992. He enjoyed doing genealogy and was a member of the American-Canadian Genealogical Society of Manchester, N.H., the Father Begin Chapter of Lewiston-Auburn and the Franco-American Genealogical Society of Biddeford. He was also a member of the Acadian Cultural Society of Fitchburg, Mass.

Surviving are his wife; a daughter, Jacqueline and husband Bill Armstrong of Andover, Conn.; three sons, David of Biddeford, Roland and wife Carolyn of Westbrook, John and wife Leah of Chicago; a grandson, Christopher Thibault; two sisters Sally Landry of Patten, Sharon Pare of Center Ossipee, N.H.; four nephews and a niece.

Funeral services will be private. Burial will be in Maine Veterans Memorial Cemetery, Augusta. Arrangements are by the Blais & Hay Funeral Home.

WELCOME NEW MEMBERS

ROBERT BOISVERT

LORRAINE BOURGEAULT

RAYMOND BOURGEAULT

DONNA BROWN

CARROLL L. CYR

DEBORAH L. CYR

IRENE CYR

ROSE MARIE DAIGLE

CAROL GILLIS

BARBARA L. HERRON

LORRAINE HOCTOR

CALIRE SANSOUCY KEY

LARRY LACHANCE

DENISE LAROCHE

NANCY MEDEIROS

GEORGE LOSIER

CLAUDETTE PAQUETTE

EDMUND WESTLEIGH

Girouard

There are two Girouard families in North America. We can assume that they are ancestors from the same family in old France. Antoine Girouard 1696-1767 from Bourbonnois, France establishes himself in Montreal about 1716. He was secretary to Governor M. de Ramesay.
The focus of this story is the first Girouard to come from France and settle in North America (Canada) around 1636. This was Francois Girouard dit La Varenne he was about 19 years of age, a laborer and a farmer, born about 1621 LaChausee, Loudon, Vienne, France. He set sail from LaRochelle, France with Aulnay de Choinisary aboard the "Saint Jehan" with approximately 78 other immigrants from Paris, Dijon, LaRochelle and other small villages to live in Port Royal, Acadia, (now Nova Scotia).

Aucoin

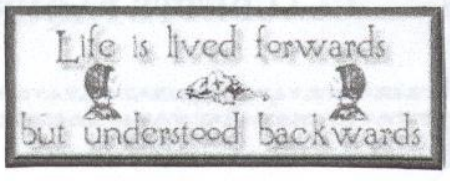
Jeanne Aucoin born 11-26-1626 Courgnes, LaRochelle, France (Francois Girouard's future bride) arrived in Port Royal in 1640.

1st hypothesis: Jeanne Aucoin with her step-mother Marie Salle Girouard and her sister Michelle, her brother Martin and a half brother Jean. Jeanne was about 9 years of age. Jeanne Aucoin's mother Barbe Minguet died before 1632 in France her father Martin Aucoin II remarried 1-20-1632 to Marie Salle. Martin Aucoin died before or about 1640 in France. Marie Salle made the decision to immigrate to Acadia, (Nova Scotia)

2nd hypothesis: Martin Aucoin II accompanied by his 2nd wife Marie Salle left for Acadia with all the children from his 2 marriages and that he died shortly after arriving in Acadia, it appears to be a better hypothesis rather than a young widow leaving alone with 4 children. Marie Salle remarried in Port Royal, Acadia to Jean Claude.

3rd hypothesis: Martin Aucoin II died in France and Marie Salle remarried in France to Jean Claude Landry and they had one child Rene born 1634 France and the family set sail in 1640 for Acadia.

This Jean Claude became the object of a whole lot of suppositions, Reverend Clarence d'Entremont indicates in his transcription of the census of 1678 that Jean Claude was Indian and that **Claude** was simply his surname. Others say that his last name was Landry and that he was born in France and died in Acadia.
Marie Salle- Aucoin born 1600 LaRochelle, France died 1691 Acadia she was 91 years old.



Francois Girouard and Jeanne Aucoin married about 1647 in Port Royal, Acadia.
Francois was 26 years of age and Jeanne was 16.
They had 5 children:
Jacques born about 1648 Port Royal married Marguerite Gautrot they had 14 children
Marie born about 1651 Port Royal married Jacques Blou
Madeleine born about 1655 Port Royal married Thomas Cormier
Germain born 1656 Port Royal Marie Bourgeois also had 14 children
Charlotte born 1660 Port Royal married Julien Lort/Lord dit Lamontagne

Francois Girouard died 10-27-1703 Port Royal he is buried in the cemetery at the garrison in Annapolis Royal, Nova Scotia .
Jeanne Aucoin died 4-18-1718 Port Royal she is also buried in the cemetery at the garrison in Annapolis Royal, Nova Scotia.

These immigrants took a chance and left France to inhabit this new land and call it home. Although France still managed and controlled how this colony of people lived and prospered even under English rule.
Today Port Royal is now known as Annapolis Royal, Nova Scotia, Canada.

The Acadians were a peaceful people that found the Bay of Fundy environment to be easy to manage by creating dikes on the inlets. The Acadian families helped each other and lived peaceably with the native Micmac Indians. The rule of this new land passed a number of times between the French and the English, but all the Acadians wanted to do was to be neutral in the conflicts. They refused to take sides and sign an oath of allegiance to the British Crown.

In 1755, everything changed when the British Governor Charles Lawrence in collaboration with the Governor of Boston William Shirley, decided to deport the Acadians from their land, and burn their homes and kill their livestock to be sure they would not return. Over the next 7 years 10,000 Acadians were put on ships and sent through out the English Colonies and Europe. They were dispersed to various locations on the Atlantic seaboard and England. In some cases families were split up never to see each other again and many died.
Some escaped the deportation, only to be hunted down and either killed or put in prison in Halifax. Today Acadians and the Girouard family can be found around North America, and Canada.

The Acadian Girouard Family is now split into 3 groups, those who found their way back to Canada and settled in Quebec, those who escaped the deportation found themselves in New Brunswick, and the third which were sent to England prisons, then to France and finally in a Spanish colony which we now know as Louisiana. A large number of the descendants from the 2 Canadian groups came into New England during the expansion of the textile mills in the 1850's. Their descendants have now spread across the United States.
There are a number of spellings for the name Girouard and it can be a hot topic around the Girouard Family. One thing to remember is for the most part our ancestors could not read or write. So if they were asked to spell their name they could not. And the writer would spell it as it sounded, they would use a phonetic system to identify the spelling of the name.

The spelling "Girouard" is used as far back as the 1600's and is thought to be the family name of Francois. This is the spelling that can be found in France and is used through out the French documents in North America.

The "Giroir" spelling is found to be used by the descendents of Prosper, after he was deported in 1755, and after he spent years in an English jail before being sent to France and then to Louisiana. The spelling "Gerrior" is found predominantly in Nova Scotia. If you only spoke English as many do, and someone came to you and pronounced "Girouard" in French and you could only speak English, how would you spell it? Some other spelling of Girouard is Girouere, Guerrior, Girouer, Girour, Gyroar and many other spellings.

Some little known facts: There is a map of Port Royal that shows the location of what was known as the "Girouard Village" it is now known as Tupperville, Nova Scotia. Southeast of Montreal, Canada is a city called St. Hyacinthe. There are over 250 families with the surname of Girouard, also there is an exit off the highway for Girouard Avenue. Also in St. Hyacinthe there is a Girouard University, founded by Father Antoine Girouard In different areas of Montreal there are Streets, Avenues, and Roads that have the Girouard name

Many with the name Girouard still live in many areas of France.

There was a printer to King Louis XIV that was a Girouard in the 18th century, Jacques Girouard. He is listed as one of the 2,700 people put to death by the Guillotine after the French Revolution of 1793. His name is listed on the plaque on the wall at the Conciergerie. The Conciergerie is the building that housed the prisoners, including Marie-Antoinette while they awaited their death.

There were Girouards in France that were knights

Bishop Paul Girouard 1898-1927 Rhode Island native was Bishop of Morandava, Madagascar

Monsignor Conrad Gerrior of West Arichat, Nova Scotia

Desire Girouard 1836-1911 politician, judge, historian, a member of Parliament in Canada for 17 years

Sir Percy Girouard 1867-1932a Colonel in the military in Moncton

There has been journalist, federal deputy judge for the county of Kent, New Brunswick, priests, educators, mayors of cities.

As one can see many notable persons have risen from our descendants.

Now we come to my maternal grandmother, her name was Josephine Girouard and she was a direct descendant of Francois Girouard. She was born 4-25-1879 Gentilly, Nicolet County, Quebec, Canada. She died 6-24-1947 Biddeford, Maine.

She married 12-26-1900 St. Andre's Church, Biddeford, Maine Delphis Dubois born 3-4-1879 St. Ferdinand, Megantic, Quebec, Canada, he died 10-6-1948 Biddeford, Maine

They had 5 children

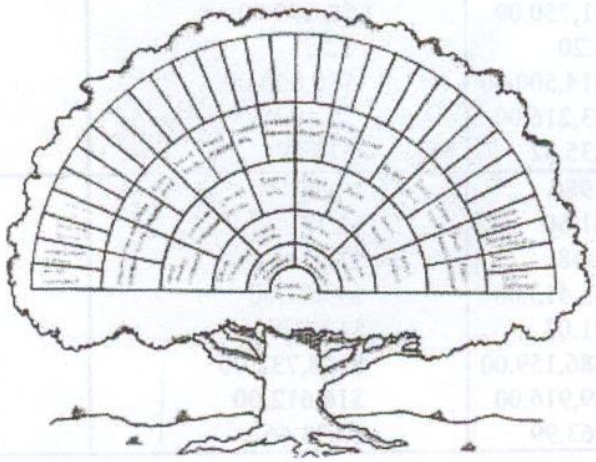
Marie Anna, Robert, George, Dorilla (my mother) and Edward

Josephine was the daughter of Joseph Girouard and Celine Adeline Soulard.

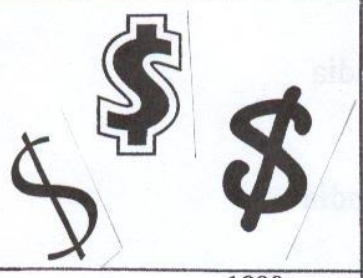
By Rachel Chicoine Bernier

Girouard Ancestral Line

1. Francois Girouard Jeanne Aucoin	M. about 1647 Port Royal, Acadia
2. Jacques Girouard Marguerite Gautrot	M. about 1670 Port Royal, Acadia
3. Germain Girouard Marie Doucet	M. about 1710 Beaubassin, Acadia
4. Michel Girouard Marguerite Hache dit Gallant	M. 1-22-1742 Beaubassin, Acadia
5. Joseph Girouard Josephte Normandeau	M. 2-2-1790 Gentilly, Nicolet, Quebec, Canada
6. Edouard Girouard Angelique Lavigueur	M. 9-23-1828 Gentilly, Nicolet, Quebec, Canada
7. Joseph Girouard Celina Adeline Soulard	M. 2-24-1868 Gentilly, Nicolet, Quebec, Canada
8. Josephine Girouard Delphis Dubois	M. 12-26-1900 St. Andre's Church, Biddeford, Maine



COST OF LIVING- 1880-2005



	1880	2005
Gallon of Milk	$.16	$3.29
Loaf of Bread	$.02	$1.10
New Auto	N/A	$21,345.00
Gallon of Gas	N/A	$1.96
New Home	$4,500.00	$221,800.00
Income	$480.00	$31,190.64
Dow Jones	N/A	10,544.19

	1890	1900	1910
Gallon of Milk	$.17	$.30	$.33
Loaf of Bread	$.02	$.03	$.05
New Auto	N/A	$500.00	$500.00
Gallon of Gas	N/A	$.05	$.07
New Home	$5,800.00	$4,000.00	$4,800.00
Income	$660.00	$637.00	$963.00
Dow Jones	N/A	70.71	81.36

	1920	1930	1940
Gallon of Milk	$.58	$.56	$.51
Loaf of Bread	$.11	$.08	$.08
New Auto	$500.00	$525.00	$810.00
Gallon of Gas	$.10	$.10	$.15
New Home	$6,296.00	$7,146.00	$6,558.00
Income	$1,179.00	$1,428.00	$1,231.00
Dow Jones	71.95	164.58	131.13

	1950	1960	1970
Gallon of Milk	$.82	$1.04	$1.32
Loaf of Bread	$.14	$.20	$.24
New Auto	$1,750.00	$2,275.00	$2,500.00
Gallon of Gas	$.20	$.25	$.40
New Home	$14,500.00	$30,000.00	$40,000.00
Income	$3,216.00	$5,199.00	$8,933.00
Dow Jones	235.42	615.89	838.92

	1980	1990	2000
Gallon of Milk	$1.60	$2.15	$2.80
Loaf of Bread	$.48	$1.02	$1.38
New Auto	$5,413.00	$9,437.00	$17,695.00
Gallon of Gas	$1.03	$1.08	$1.52
New Home	$86,159.00	$128,732.00	$178,500.00
Income	$9,916.00	$16,612.00	$22,397.00
Dow Jones	963.99	2,633.66	11,250.14

PEANUT BUTTER PAIL

By Camille Bolduc

Old timers must remember when peanut butter was sold in small metal pails. When emptied they became a convenient container for berries, eggs, etc. Last winter I had a miserable cold and my nose was running like Niagara Falls. At one point I told my wife I would be in need of a peanut butter pail. She looked at me wondering what was the connection between such a pail and my cold so I told her the following story.

In 1942, I was of military age and joined the Royal Canadian Air Force. I was sent to Lachine, on the outskirts of Montreal, to start my basic training. At the time my older sister, Alberta, a registered nurse, was working at St. Luke's Hospital in the big city. It was very pleasant to visit with her on various occasions. Often we talked about our childhood at our place of birth St-Georges-de-Beauce. My sister was 12 years older than me and her recollection of her early life was of great interest to me. One evening, she confided in me that when she was seven years old (1919) she went to church with her parents (also mine, later). She noticed the parish priest climbing down the stairs leading to the balustrade to give communion to the faithful. He was negotiating each step sideways, one at a time, and with obvious pain. She asked her mother what was wrong with the priest and was told he was suffering from gout. The word in French 'goutte' has two definitions, one being the medical condition and the other a drop of any liquid. Of course, at her age, my sister knew only the second definition and having a fertile imagination concluded that the priest was dripping. She concluded that, in order to stay dry, he probably had installed a peanut butter pail between his legs suspended from his waist belt to collect the 'gouttes'. Some time later I wondered if she felt obligated to go to confession because of having meditated on Monseigneur Fortier's private parts.

400 years ago in the Saco Bay...

Champlain-

On June 18, 1605 Sieur Pierre du Gua de Monts, Samuel de Champlain, about 20 sailors, and an Indian couple left St. Croix Island after spending a very difficult winter at the first European settlement in North America. The winter was too harsh and the island too isolated, so the settlers left in search of a fairer land. They explored the coast of Maine and visited Saco Bay during the days of July 8 through 11. They landed on the site that is now the University of New England. Samuel de Champlain was an explorer and cartographer who mapped the eastern coast of New England and Canada. He later founded Quebec and became known as the father of New France.

When they left St. Croix to explore the eastern coast of America, the explorers stayed close to the coast and stopped when they saw campfires. They were greeted with joy by the natives, the Almouchiquois, and they established positive alliances with several groups of natives as they traveled along the coast. They gave gifts to the chief of each group they met. They were welcomed and treated with hospitality by the natives everywhere they landed. They arrived at the mouth of the Saco River, called the Chouacoet by the natives, on July 8, 1605. The group visited the crops of corn, pumpkin, squash, tobacco, nuts, beans, and grapes.

Champlain drew a map of Saco Bay, showing Biddeford, Saco, and Prouts Neck.

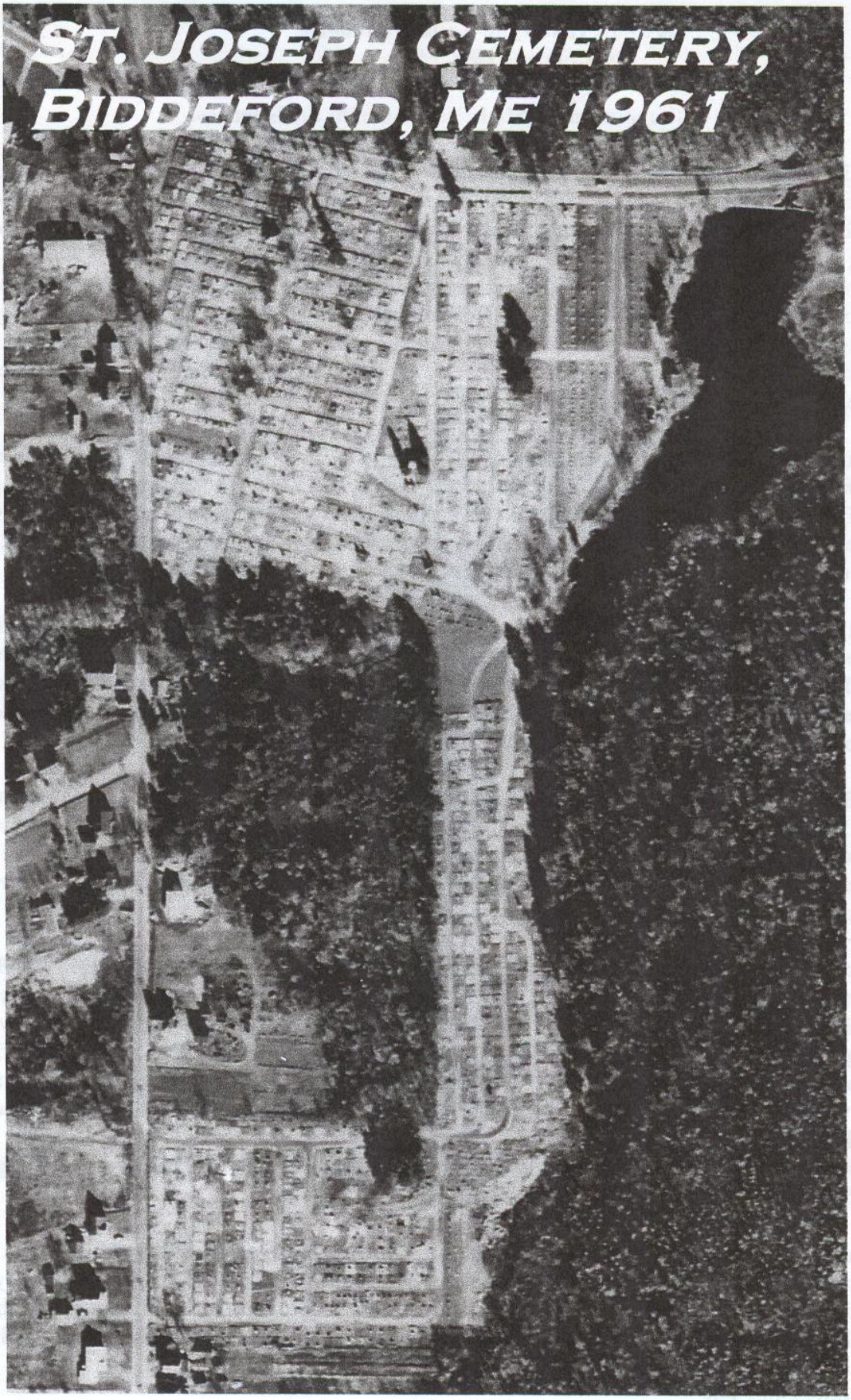
Sieur de Monts, Champlain, and their crew did not find a suitable place for their new "habitation" along the coast of Maine

and Massachusetts. They gradually made their way up to Port Royal, where they re-established their "habitation."

In honor of the 400-year anniversary of Champlain's visit to Saco Bay, the Biddeford Historical Society erected two plaques to commemorate the first European explorers to visit the area.

A plaque was erected at Mechanics Park in the proximity of the old textile mill buildings and the Saco River in Biddeford and another was placed at the University of New England on the very site of the landing. The plaques were dedicated on July 9, 2005. The actual landing site is a unique historical/ geographical locale since it marks not only Champlain's landing and the location of the Almouchiquois' wigwams and fields, but the tributary of the Saco River flowing into the Atlantic Ocean.

President, Norman R. Beaupré, Ph.D.
Biddeford Historical Society
P.O. Box 200, Biddeford, ME 04005-0200


ST. JOSEPH CEMETERY,
BIDDEFORD, ME 1961

A Short History of French Biologists
By Raymond Gaudette

Some of the most influential Frenchmen in the Sciences.

Surgery in early modern times, was not the concern of the physician but was left to the barbering profession, which thus cut flesh as well as hair. Perhaps because the barber-surgeons were weak on theory, they relied heavily on drastic treatment. Gunshot wounds were disinfected with boiling oil and bleeding was stopped by charring the vessels shut with a red-hot iron.

The *French surgeon* **Ambroise Pare (1517-1590)** helped change that. He began life as a barber's apprentice, joined the army as a barber-surgeon, and introduced startling innovations. He used gentle ointments (at room temperature) for gunshot wounds and stopped bleeding by tying off arteries. With an infinitestimal fraction of the earlier pain, he effected far more frequent cures. He is sometimes called, therefore, "the father of mordern surgery."

The most important *Philosopher* of the age, the Frenchman, **Rene Descartes (1596-1650)**, was attracted by the notion of the body as a mechanical device. With respect to mind and soul he was content to remain vitalist. Descartes's made the suggestion that the interconnection between body and mind-soul was through a little scrap of tissue pendant from the brain, the "pineal gland." This proved not to be so. Indeed the pineal gland in certain primitive reptiles is far better developed than in the human.

French *naturalist,* **Georges Louis Leclerc, Compt de Buffon (1707-1788)**. Wrote a forty-four volume encyclopedia on natural history, as popular in his time as ever on spontaneous generation. Like the two shriveled toes a pig possessed on the sides of its two useful hoofs. Might they not represent toes that had once been full-sized and useful but that had shriveled with time? Might not a whole organism do the same? Might not an ape be a degenerated man, or a donkey a degenerated horse?.

Jean-Baptiste de Monet, Chevalier de Lamarck (174401829) Lamarck grouped the first four Linnaean classes (mammals, birds, reptiles, fish) as "vertebrates," animals possessing an internal vertebral column, or backbone. The other two classes (insects and worms) Lamarck named "invertebrates." Between 1815 and 1822, Lamarck finally produced a gigantic seven-volume work entitled *Natural History of Invertebrates*, wich founded modern invertebrates **Zoology.**

Fossils attracted the particular attention of **Frecnh Biologist, Georges Leopold Cuvier (1769-1832)**. Cuvier studied the anatomy of different creatures, comparing them carefully, and systematically noting all similarities and differences, thus founding ***comparative anatomy***. Cuvier extended Linnaeus' system by grouping the latter's classes into still larger groups. One he called "vertebrata" as Lamarck had done. Cuvier did not however, lump the rest as invertebrates. Instead he divided them in three groups: articulata (shelled animals with joints, such as insects and crustacea), mollusca (shelled animals without joints, such as clams and snails), and Radiata (everything else).
Cuvier pushed biological knowledge into the far past and established the science of ***paleontology,***the study of ancient forms of life.

The greatest *chemist* of the age was the **Frenchman, Antoine Laurent Lavoisier (1743-1794)**. He emphasized the importance of accurate measurment in chemistry and used it to develop a theory of combustion that has been accepted as true ever since. According to this theory, combustion is the result of a chemical union of the burning material with the oxygen of the air. He showed also that, in addition to oxygen, air contains nitrogen, a gas that does not support combustion.
Compounds and Cells

A French *physician,* **Marie Francois Xavier Bichat (1771-1802)** , working without a microscope (!) was able to show in the last years of his short life, that various organs consisted of several components of different appearance. These components he named "tissues" and thus founded the science of ***histology,*** the study of tissues.

Digestion is one function of the animal body that is relatively open to investigation.There had been a serious question as to whether digestion was a physical process involving the grinding action of the stomach.
A **French physicist, Rene Antoine Ferchault de Reaumur (1683-1757)** thought of a way of testing this. In 1752, he placed meat in a small metal cylinders open at both ends (the ends being covered by wire gauze) and persuaded a hawk to swallow them. The metal cylinder protected the meat from any grinding action, while the wire gauze permitted stomach juices to enter, without allowing the meat to fall out. Hawks generally regurgitate indigestible matter and when Reaumur's hawk regurgitated the cylinder, the meat inside was found to be partially dissolved. Reaumur double-checked by having thr hawk swallow and regurgitate a sponge. The stomach juices that saturated the sponge were then squeezed out and mixed with meat. Yhe meat slowly dissolved, and the issue was settled. Digestion was a chemical process and the role of chemistry in life was effectively dramatized.

Paul Broca (1824-1880) French *surgeon* the worlds most renowned expert on skull structural, at the time, insisted that no modern man, diseased or healthy, could possibly have a skull like that of the "Neanderthal man" and that the neanderthal man was therefore an early form of man, quite different in some ways from modern man. Paul Broca as a result of a number of post mortem, showed, in 1861, that patients, suffering from a lost of the ability to speak, possessed damage to a certain specific spot on the upper division of the brain, the cerebrum, the spot was on the third convolution of the left frontal lobe, which is still called "Broca's convolution." Paul Broca's study and research on aneurism, was extensive and it said he died of the same.

Fr. American **Rene Jules Dubos (1901---)** *Microbiologist* was interested in soil microorganism. After all, the soil received the dead bodies of animals with every conceivable disease and, except in rare cases, it was not itself a reservoir of infection. apparently, there were agents within the soil that were antibacterial. (Such agents later came to be called "antibiotics" meaning "against life")

With the work of the French *Chemist* **(Pierre Eugene Marcelin Berthelot 1827-1907)**, ther remained no question that the supposed wall between inorganic and organic had broken down completely. In the 1850's Berthelot synthesized a number of well-known organic compounds, such as methyl alcohol, ethyl alcohol, methane, benzene, and acetylene from compounds that were clearly inorganic.
With the devoplment of appropriate analytical techniques chemist found that organic compounds were made up of carbon, hydrogen, oxygen, and nitogen. Before long they learned to put these substances together in such a way that the resulting compound had the general properties of organic substances but did not actually occur in living creatures.

Other French Scientist,
Fr. Chemist Anselme Payen (1795-1871
Fr. Paleontologist, Marie Eugene Francois Thomas Dubois (1858-1940)
Fr. Physiologist, francois Magendie (1783-1855)
Fr. Chemist Jean-baptiste Boussingault (1802-1887)
Fr. Chemist Louis Pasteur 91822-1895)
Fr. American Surgeon, Alexis Carrel (1873-1944)
Russian-French biologist Ilya Ilitch Mechnikov (1845-1916)
Fr. Physician, Philippe Pinel (1745-1826)
Fr. Psychologist, Alfred Binet (1857-1911) (Intelligence quotient test 1905 IQ)

NOTABLE FRENCH WOMEN OF SCIENCE

Marie Curie (1859-1906) is best known as the discoverer of the radioactive elements of polonium and radium. She was the first person to win two Nobel prizes 1903 in Physics and 1911 in Chemistry. She is the only woman to have won two Nobel prizes. She occupied a chair of physics at Sorbonne and a Professorship at Sevres. She was director of the laboratory at the Curie Institute of Radium. She died from the effects of radioactivity.

Irene Joliot-Curie (1897-1956), daughter of Pierre and Marie Curie, she did important work on natural and artificial radioactivity, transmutation of elements and nuclear physics. In 1935 she shared a Nobel Prize in Chemistry with her husband. She was director of the Radium Institute, Commissioner for Atomic Energy and Undersecretary of State for Scientific Research.

Sophie Germain (1776-1831), self-taught mathematician who is known especially for the study of vibrations of elastic surfaces.

Nicole-Reine Lepaute (1723-1788), Astronomer who worked on the prediction for the return of Halley's Comet, determining the effect of the gravitation of Jupiter and Saturn. She produced tables and catalogs that were crucial to the development of modern Astronomy.

Sophie Piccard (1904-1990), mathematician, she did research on set theorems, theorems of finite order, theorems about generators and relationships of abstract groups, worked on P-groups.

Bernadette Perrin-Rioux (1955-), mathematician, worked on p-adic L-functions and Iwasawa theory. She received the Charles-Louis de Saules de Freycinet Prize of the French Academie of Sciences in 1998 and the Ruth Lyttle Satter Prize in 1999.

Jeanne Villepreux-Power (1794-1871), naturalist who is termed the mother of aquariophily. She invented the aquarium which she used to study marine life. She wrote several books with a specialty in mollusks. She was a shoemaker's daughter who walked to Paris to become a brilliant dressmaker. She was self-taught.

BAY CITY, MICHIGAN TO NOTRE DAME-de-VAIR FRANCE

It is not my intention of giving you a biographical sketch of the world re-nowned icon known simply as Madonna. I am not qualified to take on such a task. However, I would like to share with you a few tid-bits about her French Ancestors.

Some of you are probably aware that Madonna's mother was French. Her family name was FORTIN and her given name was Madonna Louise. She married Silvio Ciconne at Bay City, Michigan on July 2, 1955. From this union was born Madonna Veronica Louise also at Bay City Michigan on August 16, 1958. Her maternal grandparents both carried the name FORTIN, They were William FORTIN married to Elsie FORTIN on Nov. 23, 1929 at Bay City, Michigan. You can follow the progression of the FORTIN line all the way to France on the next page.

Madonna's ancestor by the name of Julien FORTIN left Notre Dame-de-Vair for New France in 1650 from the port of Dieppe. He was a butcher by trade and by all accounts, he was a husky, jolly 29 year old.

Two years after his arrival in New France, Julien, born 1621 in France married 17 year old Genevieve Gamache, born 1635 in L'Islet, P.Q. The marriage took place in Quebec City on Nov. 11, 1652. From this union 12 children were born, eight boys and four girls.

For those of you who may be curious as to where Notre Dame-de-Vair is located in France. I must tell you, that in 1790 it merged with the neighboring village of Saint Cosme-de-Vair department of Sarthe. You should be able to find it in any modern map of France.

Here are a few notable ancestors who originated from St. Cosme-de Vair. Louis Gagne (Gasnier), Marie Launay, Francois Grenier, Simon Lereau, Julien Rocheron, Noel Rouillard, Jeanne Malin.

For those of you who have access to the MEMOIRES of the "La Societe Genealogique Canadienne-Francaise," I recommend you take a look at Volume xxv Pages 155-168, also Volume xxvi Pages 218-220. You will thus find a somewhat comprehensive history of Madona's FORTIN side of the family.

I wish I could do the Ciconne side of Madona's family. I just do not have the research materials to do it.

Raymond Pepin

Fortin Simon
Died April 10, 1617

Wife unknown

Fortin Julien
Born around 1600

m. Nov. 26, 1619
Notre-Dame-de-Vair, France

Lavye Marie 1st wife
Died Nov. 24, 1628

Fortin Julien
Born Feb. 9, 1621

m. Nov. 11, 1652
Quebec City

Gamache Genevieve
Born 1635
Died Nov. 5, 1709 L'Islet, P. Q.

Fortin Charles
Born 1656
Died June 23, 1685 L'Islet, P.

m. Nov. 11, 1681
Chateau-Richer, P. Q.

Cloutier Xainte
Died Sept. 22, 1725 L'Islet

Fortin Louis

m. Nov. 21, 1735
Cap-St.-Ignace, P. Q.

Langelier Madeleine 2nd wife

Thibault Judith

Fortin Augustin

m. Nov. 17, 1783
L'islet, P. Q.

Fortin Augustin

m. July 2, 1806
St. Jean-Port-Joli, P. Q.

Goudreau Euphrosine

Fortin Narcisse

m. Feb. 9, 1847
St. –Simon (Rimouski), P.Q.

Rioux Felicite

Fortin Narcisse

m. Jan. 7, 1891
West Bay City, Mich., USA

Lajoie Rose

Fortin Willar

Fortin Elsie

m. Nov. 23, 1929
Bay City, Mich., USA

Ciconne Silvio P.

Fortin Madona Louise

m. July 2, 1955
Bay City, Mich., USA

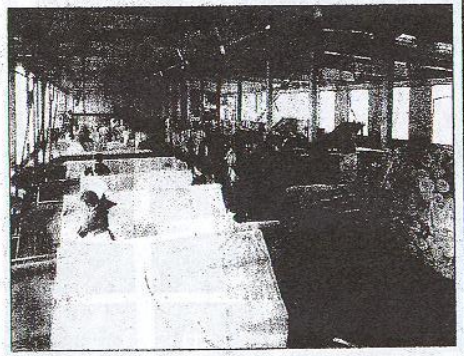
MADONNA
Born August 16, 1958
Bay City, Michigan

THE MUSEUM N THE STREETS®™

CITY OF BIDDEFORD
MAINE

A history and culture walking tour of the City of Biddeford, Maine.

Une promenade historique et culturelle de la Ville de Biddeford, Maine.



Welcome to BIDDEFORD

Bienvenue à BIDDEFORD

An early Industrial Revolution site, Biddeford was settled in 1630 by proprietors John Oldham and Richard Vines. They received their land grant as payment for services to the Plymouth Company in 1629. John Oldham was killed on a trading voyage leaving Richard Vines principally connected with the early development of the town. He had spent a winter here in 1616-1617 as a physician investigating a plague among the Natives. English settlers named the area Saco, a contraction of the river name thought to be Sawcotuck. Saco was destroyed in 1688 by Indians and was renamed Biddeford after Bideford, England, in 1719. In the 18th century, Biddeford was a small village. The land was agriculturally poor; shipbuilding, lumbering, and fishing became the major industries. A few merchant mills utilized tributaries of the Saco but not the river itself. Seth Spring and Moses Bradbury were Revolutionary War veterans who had first utilized the river for power around 1775. They built mills on Spring's Island and dams in the river itself. The Saco River falls 47 feet at Biddeford and has a dependable flow from large wetlands in the White Mountains. The 19th century brought vast changes in size and wealth. In 1830, Samuel Batchelder was brought to the area as a consultant on mills being built on Factory Island. He realized the river valley land in Biddeford held the potential to become a huge industrial site. He organized the Saco Water Power Company in 1837. Capital poured into Biddeford from investors enraptured by the "New England Mill Fever" and the village was dramatically changed into a city.

From the late 1800's through the early 1950's Biddeford maintained a strong identity as a productive mill city where thousands of immigrants seeking work came to establish themselves and their extended families. Failure to diversify and to deal with the loss of its mills to southern competitors forced the city to reevaluate its resources and establish new guidelines for growth and development.

Today Biddeford has joined with entrepreneurs to plan for the revitalization of the City's sprawling downtown mill district. The adaptive re-use of the historic mills into a unique mix of commercial and residential uses is expected to stimulate new vitality into the City's urban center and its historic mill complex.

Biddeford, Maine fut fondé en 1630 par les propriétaires John Oldham et Richard Vines qui avaient reçu leur concession pour services rendus à la Compagnie de Plymouth en 1629. Dans les années dix-huit cent Biddeford devint un village. La culture du poisson, l'entreprise forestière, et la construction navale y furent les industries majeures. Vers 1775, Seth Spring et Moses Bradbury furent les premiers à utiliser la rivière Saco afin de générer de la puissance électrique. En 1830, on embaucha Samuel Batchelder comme consultant pour la construction des fabriques sur Factory Island. Plus tard en 1837, il organisa la compagnie "Saco Water Power Company." Et c'est ainsi que Biddeford émergea comme une ville industrielle.

Des années dix-huit cent jusqu'au milieu du dix-neuvième siècle, Biddeford a maintenu son identité de ville de "moulins" tout en accueillant des milliers d' immigrants surtout de l'Irlande et du Canada français. Faute de diversification dans son industrie, Biddeford perdit à la longue ses industries. C'est alors que la ville a dû réévaluer ses ressources et adopter des mesures qui favoriseraient la croissance. Aujourd'hui Biddeford prend conscience de plus en plus de son ensemble industriel d'anciennes filatures dans son programme de revitalisation. Avec l'entrain des entrepreneurs qui y apportent une planification énergique, le futur s'annonce bien pour une utilisation à la fois résidentielle et industrielle.

THE MUSEUM IN THE STREETS®™ installation was created and organized by The Biddeford Historical Society.
For further information write to
P.O. Box 200, Biddeford, ME 04005.

L'installation du **MUSÉE DANS LA RUE®™** fut créée et organisée par la Société Historique de Biddeford.
Pour des renseignements plus complets contactez la Société à P.O. Box 200, Biddeford, Maine 04005.

THE MUSEUM IN THE STREETS®™ is designed as a bilingual history and culture walking tour created by the Biddeford Historical Society. The Society has chosen French as the second language in recognition of the substantial population of Franco-Americans as well as the many francophone tourists who visit our area. The immediate roots of the Franco-Americans go back to Canada in the 17th century.

LE MUSÉE DANS LA RUE®™ conçu pour une promenade historique et culturelle fut créé par la Société Historique de Biddeford. La Société a choisi le français comme seconde langue en reconnaissance de la forte population franco-américaine de Biddeford ainsi que les maints touristes francophones qui viennent parmi nous chaque année. Les racines immédiates de ces Franco-Américains remontent au Canada du 17ème siècle.

THE MUSEUM IN THE STREETS®™ project in Biddeford has been supported by:

SACO & BIDDEFORD SAVINGS INSTITUTION
PEOPLES CHOICE CREDIT UNION
LA SOCIÉTÉ SAINT JEAN-BAPTISTE DE BIENFAISANCE
PAQUIN & CARROLL INSURANCE

The Society also wishes to recognize the cooperation and assistance of BIDDEFORD'S DIRECTOR OF PUBLIC WORKS, GUY CASAVANT.

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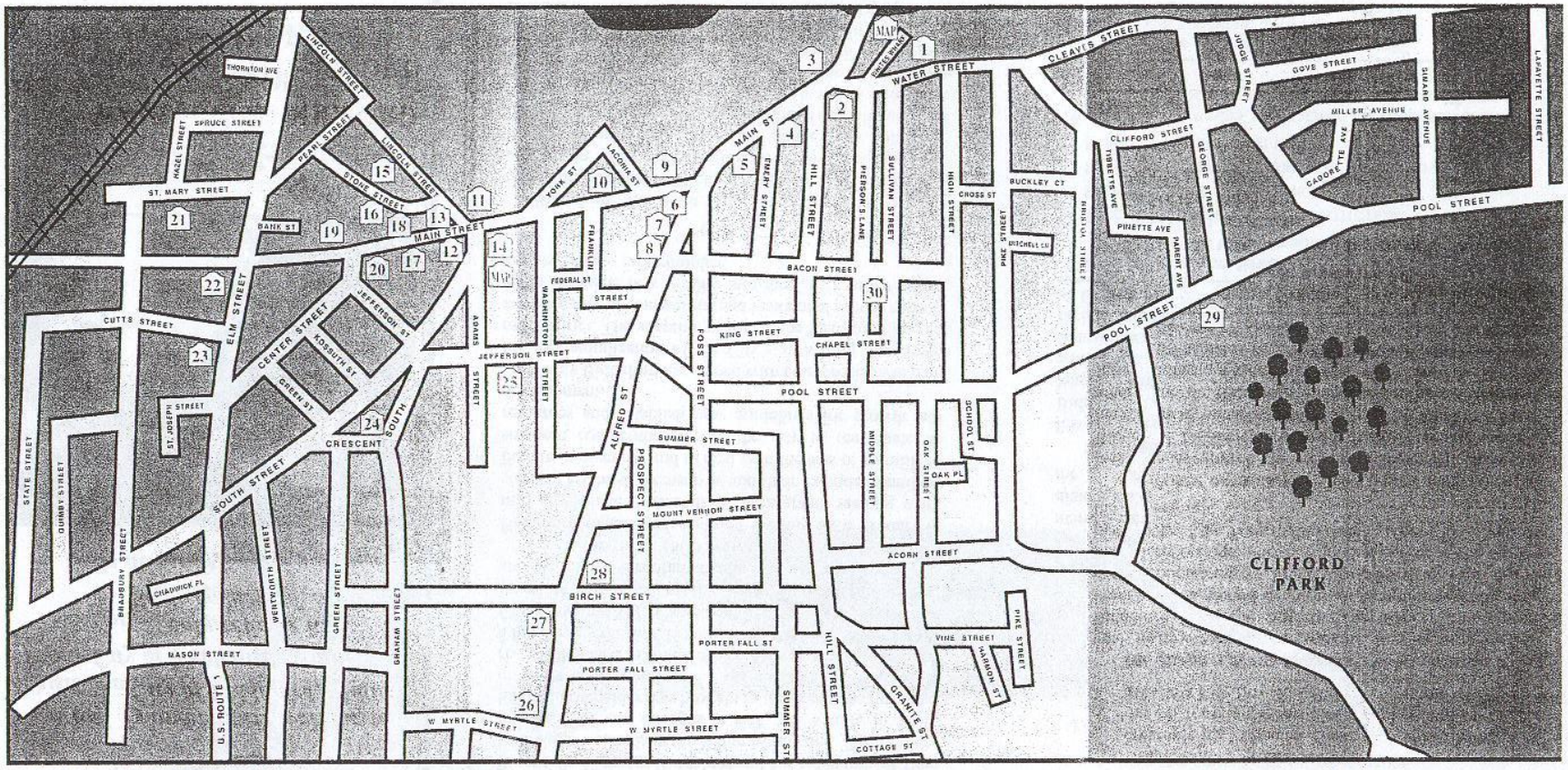
For information please write to:
P.O. Box 11, Cushing, ME 04563



1 THE BIDDEFORD SHIPYARDS
LES CHANTIERS NAVALS

2 SAMUEL PEIRSON'S HOUSE
LA MAISON SAMUEL PEIRSON

3 THE JAMES SULLIVAN HOME
LA RÉSIDENCE DE JAMES SULLIVAN

4 FORT SACO IN 1693
LE FORT SACO EN 1693

5 THE LACONIA CO.
LA COMPAGNIE LACONIA

6 ALFRED STREET
LA RUE ALFRED

7 BIDDEFORD'S *LA JUSTICE*
LA JUSTICE DE BIDDEFORD

8 THE I. O. O. F. BLOCK
LE BLOC I. O. O. F.

9 LOWER MAIN STREET IN 1870
LA RUE MAIN EN 1870

10 MARBLE HALL
LE BLOC MARBLE

11 THE THACHER HOTEL
L'HÔTEL THACHER

12 JOURNAL BUILDING IN 1916
LE BÂTIMENT DU JOURNAL QUOTIDIEN EN 1916

13 PAINCHAUD BAND
LA FANFARE PAINCHAUD

14 PEPPERELL MFG. CO.
LA FILATURE PEPPERELL

15 THE LINCOLN STREET MILL AND CLOCK TOWER
LA FILATURE ET SA TOUR SUR LA RUE LINCOLN

16 TRACY HOUSE
LA MAISON TRACY

17 BIDDEFORD CITY HALL
L'HÔTEL DE VILLE

18 THE OPERA HOUSE
LA SALLE DE L'OPÉRA

19 UPPER MAIN STREET
LE HAUT DE LA RUE MAIN

20 McARTHUR LIBRARY
LA BIBLIOTHÈQUE McARTHUR

21 ST. MARY'S CHURCH
L'ÉGLISE ST. MARY

22 THE SOCIETY SAINT JEAN-BAPTISTE DE BIENFAISANCE
LA SOCIÉTÉ SAINT JEAN-BAPTISTE DE BIENFAISANCE

23 ST. JOSEPH'S CHURCH
L'ÉGLISE ST. JOSEPH

24 THE SECONDCONGREGATIONAL CHURCH
L'ÉGLISE SECONDE CONGRÉGATIONALISTI

25 THE McARTHUR HOME
LE FOYER McARTHUR

26 BIDDEFORD HIGH SCHOOL
L'ÉCOLE SUPÉRIEURE DE BIDDEFORD

27 SAINT JOSEPH SCHOOL
L'ÉCOLE SAINT JOSEPH

28 THE GOULD HOUSE
LA MAISON GOULD

29 WEBBER HOSPITAL, POOL ST.
L'HÔPITAL WEBBER

30 ST. ANDRÉ'S CHURCH
L'ÉGLISE SAINT ANDRÉ

Tune in to Station WIDE In Biddeford

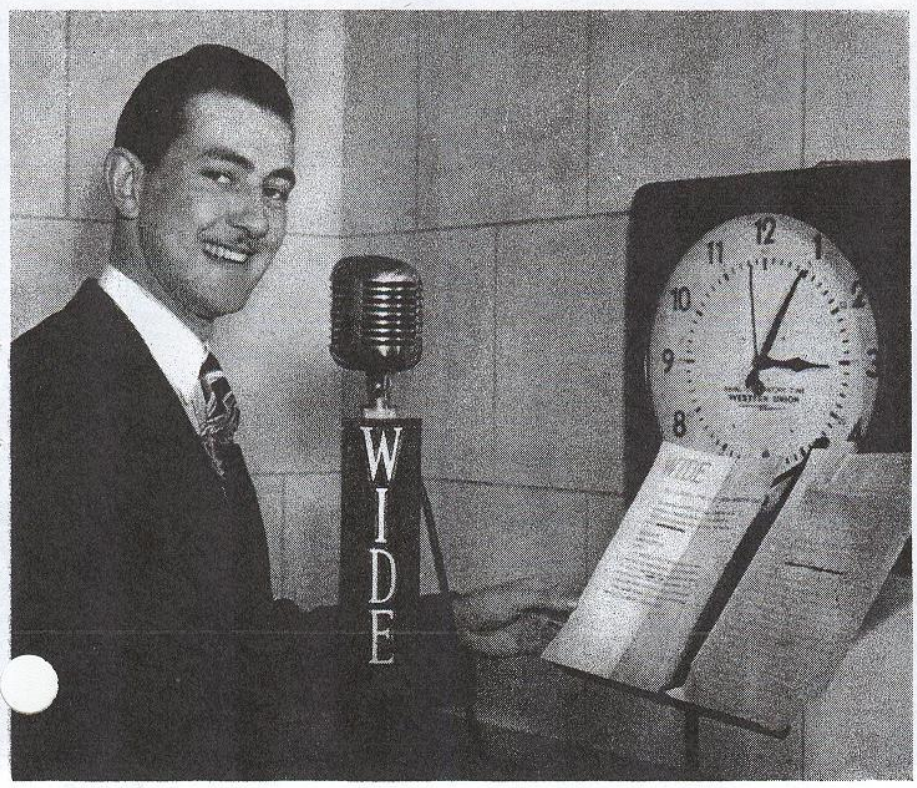
Lucien Dumont announces Pepperell's noontime program.

Frame Tender Laura Belanger Wins WIDE Slogan Contest

A NEWCOMER to the town of Biddeford—in fact to all of York County, is radio station WIDE. It's Biddeford's first radio station, and since the very first broadcast on November 6 it's been attracting more and more local interest. Pepperell people feel especially pleased, too, that WIDE's slogan contest was won by one of their own fellow workers—Mrs. Laura Belanger, a Frame Tender in Room 23-B. Mrs. Belanger's slogan was selected from a group of over 450 that were submitted, and for her prize she won a handsome console combination radio and automatic record player.

Pepperell is associated with the new station in another way, too, by spon-

Clock watcher Burleigh Brown broadcasts the news for station WIDE. Like rest of announcers and other studio personnel he's expert at radio work.

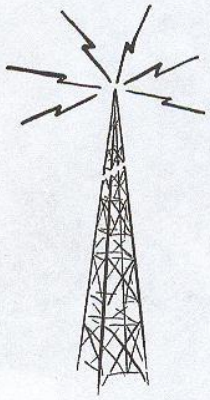


Merrill Smith, announcer on "Requestfully Yours," and salesman Jim Gates, who signed up Pepperell.

soring two daily programs. One is a 5-minute broadcast at 12:55, known as "Names in the News," which is announced by Lucien Dumont, Production Manager for WIDE. Each day this program features a name, or perhaps an event, that is outstanding for that particular day. The second daily Pepperell program is at 5:00 till 5:10, and is called "Gaslight Harmonies." This is a barbershop quartet singing old and favorite songs, and if any employee would like to hear a special song, just write it on a penny postcard and mail to WIDE, and they'll be glad to sing it.

Station WIDE, at 1400 on your dial, is on the air daily from 6:30 A.M. to midnight, and on Sundays from 8:00 A.M. to midnight. The studios are located at 234 Main Street in the Youland Building, and consist of one large studio and one small one, both built around a control room. The library, offices and reception rooms are not yet totally completed. World news reaches the studio on the teletype, coming in from New York by the United Press. News of York County comes from Boston, again through the United Press. WIDE's transmitter is on Garfield Street in Saco, and has a 300-foot aerial.

The new Biddeford Broadcasting Corporation is constantly being asked, "Why the station letters WIDE?" According to Mr. Dumont, the original plan was to use the letters WBME—the B for Biddeford, and ME for Maine. "But unfortunately," he says, "these letters had already been assigned. Then we tried to get WBID, with the BID for Biddeford, but those



letters had been assigned, too. We had three other choices. Naturally we chose WIDE because it actually spells a word which can be tied in with promotions. For instance we have the 'WIDE Awake Club' which greets everyone each morning. And we have 'nation-WIDE' stories similar to one of the Pepperell programs, but perhaps more important — we are 'WIDE open' for ideas. We really want to serve this community."

As to WIDE's plans for the future, Gordon J. Lewis, President of the Biddeford Broadcasting Corporation, has prepared the following statement especially for readers of the Pepperell Sheet: "WIDE is a newcomer to the great industrial cities of Biddeford and Saco. During the first months of broadcasting we have made many friends, among them the Pepperell Company, sponsors of two top programs daily.

"For many years the people of York County have been deprived of their own radio station — a broadcasting service which is now able to bring to the thousands of residents in this area the entertainment, news, variety and special broadcast features to suit the interests and tastes of our local people. We of the Biddeford Broadcasting Corporation and WIDE are proud to be able to serve Biddeford, Saco and all of York County. We will always do our best to serve the people of this area, among them being you, our listeners, and employees of Pepperell."

WIDE is Biddeford's own station, and already it has thousands of regular listeners who enjoy hearing programs and news of, and by, people they know, sponsored by well-known local stores and companies like Pepperell. If you haven't tuned in to WIDE yet—try it, you won't be sorry!

Lucky winner of this handsome console radio and automatic record player is Laura Belanger, Frame Tender in Room 23-B at Biddeford. Her slogan—"This is your musical host from lake to coast," was chosen from over 450 that were submitted.

Popular Baby Names
1880,1900, 1920, 1940,1960, 1980 & 1990

IN THE YEAR 1880 :
Male Number/ Female Number

John 464	Mary 176
William 330	Anna 77
Charles 218	Elizabeth 53
George 214	Margaret 49
James 199	Minnie 42
Joseph 189	Emma 41
Frank 149	Martha 38
Henry 116	Alice 37
Thomas 102	Marie 331
Harry 89	Annie, Sarah (tie) 30

IN THE YEAR 1900:
Male Number/ Female Number

John 25515	Mary 24455
William 20247	Helen 11468
James 15196	Marguerite 9638
George 13000	Anna 8856
Joseph 12144	Ruth 8148
Charles 11436	Elizabeth 6833
Robert 9677	Dorothy 6639
Frank 8786	Marie 5874
Edward 7428	Mildred 5800
Henry 6477	Aice 5573
Thomas 18087	Judith 11046
Michael 17283	Sharon 11008
Ronald 14614	Susan 10499
Larry 12915	Betty 9508
Donald 12885	Carolyn 9005
Joseph 11993	Shirley 8524

IN THE YEAR 1960:
Male Number/ Female Number

Michael 41989	Lisa 25048
David 36793	Mary 17530
John 35694	Karen 14452
James 34082	Susan 14431
Robert 32510	Kimberly 13152
Mark 22391	Patricia 11656
William 21014	Linda 11399
Richard 18959	Donna 10512
Thomas 16324	Michelle 10399
Jeffrey 15181	Cynthia 9878
Steven 14312	Sandra 9463
Joseph 14027	Deborah 9323
Timothy 13917	Pamela 9176

IN THE YEAR 1980:
Male Number/ Female Number

Michael 33316	Jessica 23744
Christopher 27697-	Jennifer 22274
Matthew 22914	Amanda 18260
Joshua 19983	Ashley 17489

IN THE YEAR 1920:
Male Number/ Female Number

Robert 32223	Mary 36997
John 32149	Dorothy 19382
James 29254	Helen 15228
William 29097	Betty 14727
Charles 16789	Margaret 12855
George 15003	Ruth 11342
Joseph 13988	Virginia 8930
Richard 12242	Doris 8032
Edward 11104	Mildred 7729
Donald 10853	Elizabeth 7421
Thomas 9445	Frances 7354
Frank 8665	Anna 6559
Paul 7556	Evelyn 6485
Harold 7468	Alice 5939
Walter 6937	Marie 5738

IN THE YEAR 1940:
Male Number/ Female Number

James 41321	Mary 32160
Robert 39225	Linda 26255
John 36626	Barbara 21150
William 29189	Patricia 20684
Richard 24452	Carol 14417
David 22199	Sandra 13148
Charles 18395	Nancy 12593
David 19556	Sarah 13676
Daniel 17520	Stephanie 10992
James 17505	Melissa 10952
Robert 16232	Nicole 10573
John 15928	Elizabeth 9987
Joseph 15058	Heather 9716
Jason 14679	Tiffany 8021
Justin 14513	Michelle 7835

IN THE YEAR 1990:
Male Number/ Female Number

Michael 21243	Ashley 14108C
Christopher 16421-	Jessica 14090
Matthew 15851	Emily 10345
Joshua 14973	Sarah 10109
Jacob 13086	Samantha 10096
Andrew 12281	Brittany 9016
Daniel 12178	Amanda 8982
Nicholas 12072	Elizabeth 7745
Tyler 11739	Taylor 7329
Joseph 11646	Megan 7266
David 11532	Stephanie 7229
Brandon 11355	Kayla 7006

The Social Security Administration published a brief study (Actuarial Note #139, Name Distributions in the Social Security Area, August 1997) in 1998 on the distribution of given names of Social Security number holders.

MARRIAGES OF OUR ANCESTORS

By Camille Boldue

Several centuries ago choosing a husband or wife was not left to hazard; rules had to be followed as much as possible.

One of the rules was that each family's professions should be compatible. The daughter of a stone mason would not mingle with the son of a wine merchant.

In that era it was frowned upon to marry a stranger, therefore the bride and groom were usually from the same village. The Church incest rules forbade unions of up to the seventh generation. After 1917 it was revised up to the fourth generation. With such interdictions up to two thirds of the females of a small village could not marry locally.

When it came time to set a date for the wedding, it wasn't as simple as today. Friday was excluded since it was a day of fasting and abstinence and the priest would refuse benediction. Sunday was reserved by the Clergy for Low and High Mass as well as Vesper; there was no time for weddings. Tuesday and Thursday were considered appropriate times for weddings. However, Thursday was not so popular since the festivities would have to stop short at midnight. There were definitely no weddings on religious feast days (there were many in those days).

There were restrictions for some months. The four weeks of December were for penance including abstinence of sexual activities. The same restrictions were in place for lent. They also avoided weddings in May because of superstitions. Marriage in May was mortal or never bloomed. During the summer months the work on the farm was so demanding that few people chose that time to wed. For all the above mentioned reasons, country folk usually married in January, February and November after the harvest.

The day of the wedding rifle shots were fired at different intervals all along the retinue. Before departing from her home the bride was dressed with a lot of help from friends and family. They did not dress in white. The tradition was started after the apparition of the Virgin dressed in white who appeared to Bernadette

Soubirous at Lourdes in 1944. Brides usually dressed in bright red or blue with an apron of a different color or white. She went to church with her hair flowing in the wind which was a mark of purity. In 1840-1850 the white veil was introduced as a sign of union with God. When all dressed according to the custom, the bride leading the parade, was often crying as she left her parent's home.

After the French Revolution of 1789, mandated that the marriage took place at Town Hall. Thus the mayor showed he was first in importance and before the pastor.

After that ceremony, the bride and groom proceeded to the church where the priest welcomed the couple and led them to the altar. He blessed the rings as a symbol of their joining. The rings were different from the ones used in our time. They were not smooth but adorned with two hearts or made of two metal threads intertwined. The pastor then blessed a medal of gold or silver inscribed with the date of marriage as well as the names of the spouses.

The wedding meal was very copious. First came the salt meat, then the goose, the duck and turkey. All of it was washed down with wine followed by a short period of rest and amusements. They stole the bride's shoe, removed the garters, broke a china plate and then presented the couple a gift of a box containing a baby doll. This was followed by the wedding cake, dancing and the departure of the newly wed. In the Province of Brittany it was out of the question for the couple to spend the first night together. It was the custom there to offer the first married night to the Blessed Virgin and the second night to St. Joseph.

In other Provinces they more or less discarded these drastic customs and the morning after the marriage the newly weds had to receive a delegation of parents who brought them white wine and who them inspected the sheets to verify that the bride was really a virgin. The bed sheet was then shown through the window for the spectators to be convinced that the marriage had been consumed.

Reference: Ainsi vivaient nos ancetres, by Jean-Louis Beaucarnet

Francois Collet (Collette)

Francois Collet was able to sign his name which was uncommon in that era. He signed with the spelling of Collet and occasionally as Colet. His descendants were known as Collet. It wasn't until the late 1800 that the name arrived at its current spelling of Collette.

Francois Collet (Collette) is the first settler in Canada who is the ancestor of the three Collettes who migrated to Biddeford. He was a master carpenter.

He was born about 1741 since according to his marriage contract of July 22, 1762 he is 21 years old at that time. His parents names according to various documents are Alin or Alexis Collet and Marie Mau or Nau or Magant.

His wife Marie-Marguerite Tanguay, daughter of Andre Tanguay and Marie LeRoy, was baptized in St.Vallier, Bellechasse, Quebec September 21, 1744. Her god-parents were Etienne LeRoy and Marie LeBrochu.

1757- He arrives in Canada (age 16) and resides with Joseph Corriveau and Francois Brideau according to a document (7-14-1762) declaring that he is free to marry and that he is a native of St-Louis-de-Brest.

July 22, 1762, he signed a marriage contract; Joseph Fortier was notary. It states that he is a native of Breste, St-Paul-de-Leon.

July 26, 1762, he and Marie-Marguerite Tanguay were married at St-Vallier, Bellechasse, Quebec.

September 27 1763 daughter, Marie-Marguerite Collet, was baptized at St-Vallier, Bellechasse, Quebec. The priest (Blondeau) was God-father and Marie Marguerite Roy was god-mother.

March 3, 1765 daughter, Marie-Claire Collet, was baptized at St-Vallier, Bellechasse, Quebec. God-father was Andre Tanguay and Anne Noel.

August 18, 1765 daughter, Marie-Claire Collet, was buried at St-Vallier, Bellechasse, Quebec.

August 20, 1766 son, Francois-Louis-Marie Collet, was baptized at St-Vallier, Bellechasse, Quebec. God-parents were Joseph Gabory and Angelique Vallee.

August 8, 1768 son, Denis-Marie Collet, was baptized at St-Vallier, Bellechasse, Quebec. Names of Godparents are unreadable.

September 16, 1769, Mother-in-law, Marie Roy, was buried at St-Vallier, Bellechasse, Quebec.

November 18, 1769 disbursal of goods belonging to Marie Roy, mother-in-law. Each item is listed with a value assigned. This document itemizes all of her property and assigns a value and names who is to receive the item among all her children and their spouses. A marriage contract is considered in the execution of this document,

November 18, 1769, inheritance from Marie Roy, mother-in law, of about 80 pounds of

goods belonging to her. This document also acquits Andre Tangue of any further obligation with regards to the marriage contract.

January 5, 1770, daughter, Marie-Josette Collet, was baptized at St-Vallier, Bellechasse, Quebec. God-parents were Joseph de Lavaux and Marie-Ursule Tanguay.

June 29, 1771- Sale of land from Francois Collet to Simon Corriveau, Joseph Gabory, notary. The land situated in St-Michel was inherited from Marie Roy-Tanguay (deceased), mother of Marie-Marguerite Tanguay (his wife). It is sold to Simon Corriveau for the sum of 125 pounds and cessation of indebtedness toward each other. 100 pounds is paid at sale and the remaining 25 pounds is due the following winter.

August 17, 1772 Sale of land in St-Michel, Joseph Fortier, notary, to Pierre Chabot, his brother-in-law, for 500 pounds.

April 14, 1773 Sale of land in St-Michel, Joseph Riverin, notary, to Simon Corriveau.

April 15, 1773 Swap of property, Joseph Riverin, notary, between Francois Collet and Jacques Bernard. Land situated in St-Augustin is exchanged for a house, barn and outbuildings situated in St-Vallier.

July 7 1773, daughter, Marie-Marguerite Collet was baptized at St-Vallier, Bellechasse, Quebec. God-parents were Simon Corriveau and Marie-Louise Rouleau.

August 1, 1773, daughter Marie-Marguerite Collet was buried at St-Vallier, Bellechasse, Quebec.

February 17, 1775, son, Joseph-Marie Collet was baptized at St-Vallier, Bellechasse, Quebec. God-parents were Joseph Corriveau and Marie-Genevieve Remillard.

August 19, 1776 unnamed child was born and buried at St-Vallier, Bellechasse, Quebec.

August 31, 1777, daughter, Marie-Victoire Colletwas baptized at St-Vallier, Bellechasse, Quebec. God-parents were Francois Corriveau and Marie-Josephte Fradette.

November 19, 1777, daughter, Marie-Victoire Collet was buried at St-Vallier, Bellechasse, Quebec.

November 21, 1778, son, Pierre Collet was baptized at St-Vallier, Bellechasse, Quebec. God-parents were Pierre Chabot and Jeanne Methot.

December 18, 1779 Loan, Joseph Riverin, notary. Francois Collet borrows 300 pounds from Simon Corriveau. This debt is paid up by August 23, 1785.

October 10, 1781, son, Antoine Collet was baptized at St-Vallier, Bellechasse, Quebec. God-parents were Antoine Fortin and Marie-Louise Thibault.

November 16, 1781, son, Antoine Collet was buried at St-Vallier, Bellechasse, Quebec.

January 21, 1783, son, Thomas Collet was baptized at St-Vallier, Bellechasse, Quebec. God-parents were Thomas Cameron and Marie-Josephte DeRoussel.

February 24, 1784 son, Antoine Collet was baptized at St-Vallier, Bellechasse, Quebec. God-parents were Francois Roy and Marie-Josephte Gaboury.

September 15, 1784, son, Thomas Collet was buried at St-Vallier, Bellechasse, Quebec.

January 27, 1785, son, Alexis Collet was baptized at St-Vallier, Bellechasse, Quebec. God-parents were Francois Resoulon and Marie-Louise Vaillancourt.

July 29 1785, son, Alexis was buried at St-Vallier, Bellechasse, Quebec.

December 12, 1786, son, Michel Collet was baptized at St-Vallier, Bellechasse, Quebec. God-parents were Michel Tellier and Marie-Louise ..... .

October 23, 1790, his father-in-law, Andre Tanguay was buried at St-Vallier, Bellechasse, Quebec at 77 years of age.

October 2, 1792, his son Denis, married his first wife, Louise Leclerc, at St-Charles, Bellechasse, Quebec.

February 25, 1794, his daughter Marie-Josette, married Francois Leclerc at St-Charles, Bellechasse, Quebec.

September 23, 1794, his son Francois-Louis married Ursule Duquet at St-Charles, Bellechasse, Quebec.

February 18, 1800, his daughter Marie-Genevieve married Joseph Gaulin, at St-Francois-du-Sud, Montmagny, Quebec. In the record of this marriage, Francois and Marie-Marguerite are living in St-Henri-de-Lauzon, Levis, Quebec. It further states that he is unable to attend the marriage "due to the distance". He wrote a letter on February 4, 1800 stating that he consented to the union. Marie-Genevieve's siblings, Francois, Pierre and Marie were witness to the Marriage.

May 8, 1809, his wife Marie-Marguerite Tanguay, was buried at St-Henri-de-Lauzon, Levis, Quebec.

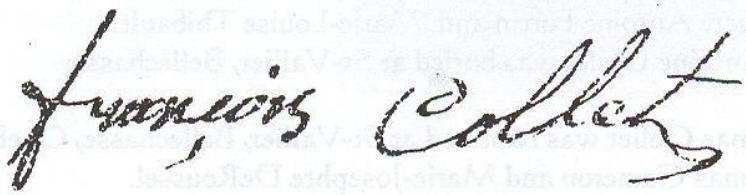
Between May 8, 1809 and August 8, 1810 Francois Collet died. In the record of his wife's death he is listed as residing at St-Henri-de-Lauzon, Levis, and at the burial of his son Pierre, he is listed as deceased. I was unable to find the record of his death in that parish or parishes in which his other children lived.

August 8, 1810, son, Pierre was buried at St-Henri-de-Lauzon, Levis, Quebec.

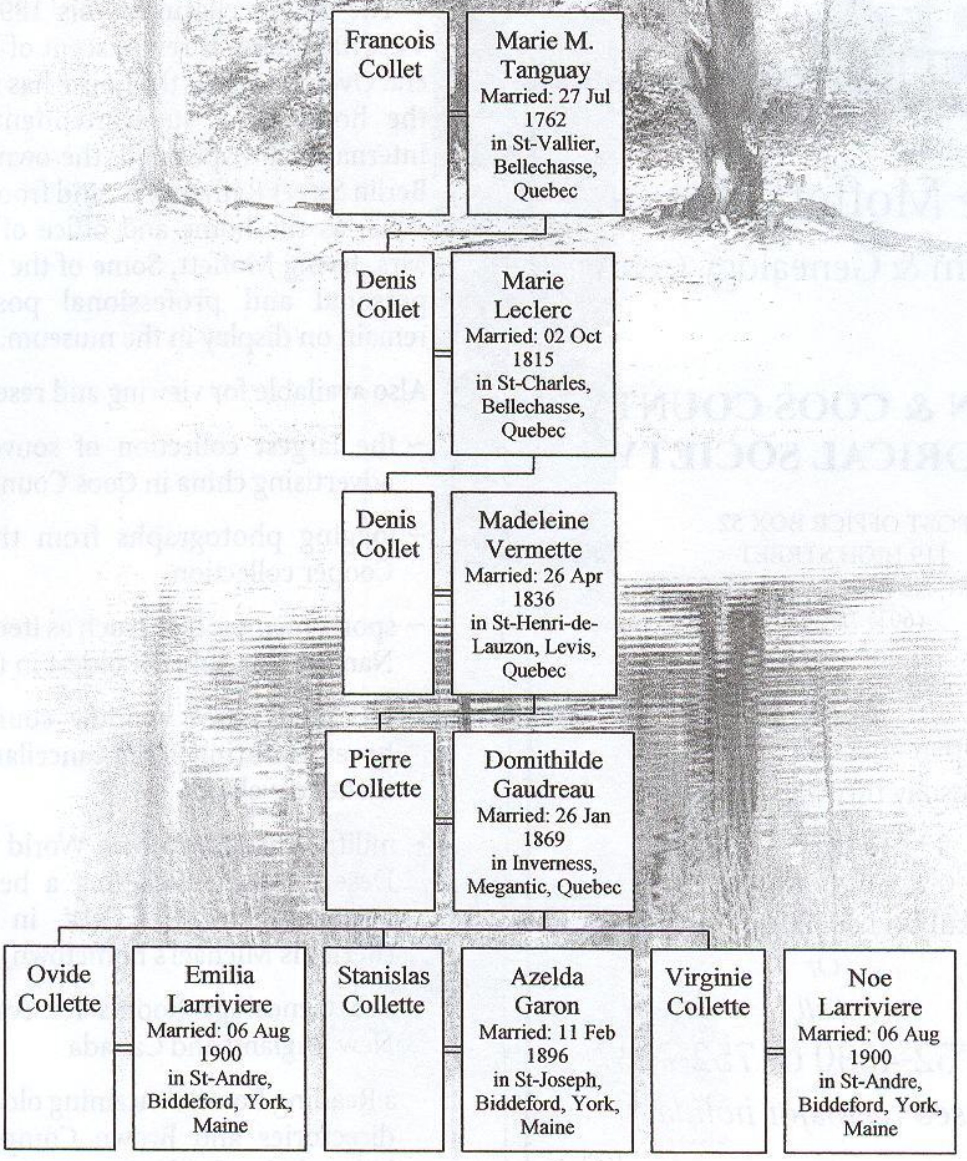
His other children married after his death.

Compiled by Lucile Collette Morgan

His signature:



Descendants of Francois Collet



The Moffett House

One of our members, Rachel Chicoine Bernier, visited this center. She was very impressed with the resources she found there and with the helpfulness of the staff. So if you need help with Berlin and Coos County New Hampshire keep this place in mind.

The Moffett House

Museum & Genealogy Center

BERLIN & COOS COUNTY HISTORICAL SOCIETY

POST OFFICE BOX 52
119 HIGH STREET
BERLIN, NEW HAMPSHIRE 03570
(603) 752-4590

Open Five Days A Week
Tuesday through Saturday
Noon to 4 P.M.
or by Appointment
Email bcchs@hotmail.com
Or
Call
603-752-4590 or 752-7337
Closed on major holidays

Admission is free.

The quaint charm of this 1892 period Victorian house is reminiscent of a bygone era. Over the years, the house has served as the home of a superintendent of the International Paper mill, the owner of the Berlin Street Railway Co., and from 1949 to 1993, as the home and office of Dr. and Mrs. Irving Moffett. Some of the Moffett's personal and professional possessions remain on display in the museum.

Also available for viewing and research:

~ the largest collection of souvenir and advertising china in Coos County

~ logging photographs from the Roger Cooper collection

~ sports memorabilia, such as items on the Nansen Ski Club, the oldest in the U.S.

~ old post office window counter and boxes, featuring Berlin cancellations and cachet envelopes

~ military uniforms from World War I to Desert Storm, including a beret from Michael Durant, P.O.W. in Somalia (Berlin is Michael's hometown)

~ two Genealogy Rooms for research in New England and Canada

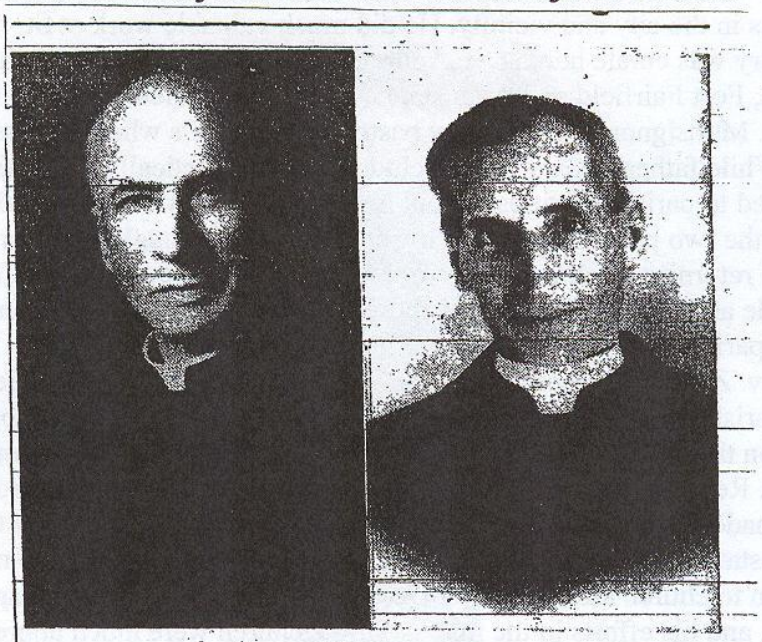
~ a Reading Room containing old business directories and Brown Company bulletins dating back almost one hundred years

ODLECLERC@VERIZON.NET

Decary Brothers

By Raymond Gaudette

Noted brothers of the Priesthood who came from Canada.



Msgr. Decary **Father .Decary**

They came here and made a difference in the Franco-American Community of Biddeford, Me. This is a brief account of there work in our community.

The Rev. Zenon Decary was known as Le Pere Zenon and was well known for the miracles that he performed with his prayers. And this is one of them that I am familiar with. Roland (Putt) Martin who was my stepfather was scalded by a hot pan of water, when he was a little boy, he was about five years of age at the time. He went next to the stove, and he reached up and grabbed the handle of a boiling pan of hot water spilling it on his head and badly scalded him. His head of hair and skin melting and blistering as the skin of his forehead melting down and over his eyes causing the lost of his eyesight.

Le Pere Zenon made many visits to the Martin home on White's Wharf Street.

Le Pere Zenon would kneel and recite a prayer on every step to the second floor of their home. He prayed until the little boy Martin regained his eyesight. He did regain his eyesight but the skin remained slightly deformed. He served in the army during W.W.II

Le Pere Zenon was known for having performed many miracles on those that were injured or sick. There was a small booklet written and distributed about the miracles that Le pere Zenon performed I had one and have not been able to find it.

Le Pere Zenon it was said was a Saint and should have been declared a Saint years ago. It is said that part of his habit or his scapular were sewn in a mix of other cloth and woven into tiny cloth and these were hung around the neck for the protection against Illnesses.

The Rev. Zenon Decary was born and raised near St. Laurent Montreal P. Q. the son of Charles and Helene (Valois) Decary.

Father Zenon was well known in the Maine diocese he served as assistant and as pastor of several Maine churches before coming to assist his brother at St. Andre's. in Biddeford. Although he was not active in fraternal or civic life, he was known and esteemed by many friends in the city and vicinity. He did much valuable work at St. Andre's parish. Father Decary was curate here at St. Andre's Biddeford he later served as pastor at Presque Isle, Fort Fairfield and Augusta, he returned to Biddeford as assistant to his brother Rev. Monsignor A. M. Decary pastor at St.Andre's when the later took over the pastorate. While father Decary led a secluded life, he practically spent his entire time being devoted to parish activities. About his only diversion was long walking trips with his brother, the two priests often walking several miles through the country or to the beaches and returning declining lifts from friends though several miles from the parochial residence. He and his brother enjoyed these long walks, witch were taken almost daily, When their parish duties permitted them for time off for the recreation.

Both the Rev. Zenon and Monsignor Decary performed many extra duties in connection with their parish work, supervising and planning the erection of the school buildings, alterations on the church property and such tasks, in addition of the administration of the large parish. Rev. Zenon gave much time to the society, solidarity and schoolwork, until his illness made it necessary for him to submit to treatment in Montreal Canada.

Few priests stationed here have won more admiration from their parish members, for zeal and devotion to church affairs. Father Decary contributed much to the up building of the local parish, and his efforts in the interest of the church were much appreciated by the parish members, who several times have made known their appreciation of his work.

Le Pere Zenon Decary died at Montreal Canada in 1940 at the parsonage of St. Andres His age was 70. His remains were brought back to Biddeford for funeral services at St. Andre's church he was be buried on the grounds at St. Francis College in Biddeford.

Rev. Monsignor Arthur M. Decary

Was born at St. Laurent near Montreal P. Q. on October 12, 1872 the son of Charles and Helene (Valois) Decary. After completing his elementary school studies in St. Laurent P. Q. He attended the College of Montreal from where he graduated in 1894 with a degree of Bachelor of Arts. Later he pursued a theological course at the Grand Seminary of Montreal. He was ordained in the priesthood in that city in 1899.

After becoming a member of the Roman Catholic Church diocese, his first assignment was an assistant pastor of the Brunswick church. He was later transferred to Augusta where he remained until 1904. At that time he was named pastor of St. Louis church, at Fort Kent. He remained in that town until August 1919, when he was made pastor of St. Andre's church of this city to fill the vacancy caused by the death of Rev. Louis Bergeron.

During his 15,year pastorate at Fort Kent, he supervised the building of the present Roman Catholic Church in that town, a parochial school building and a convent occupied by the Franciscan of Mary Sisters congregation.

In 1939 while pastor of St. Andre's church, he was designated a domestic prelate with the tittle of monsignor by Pope Pius XII.

During the 31 years that monsignor Decary filled the office of administrative head of St. Andre church he was responsible for building numerous local institutions. He designed

and assisted in the construction of St. Andre parochial school building on Sullivan Street in 1925. He performed much manual labor himself during the construction of the school. In 1930 he planned the enlargement of the Presentation of Mary congregation convent on Sullivan Street. He was responsible for a group of Sacred Heart Brothers of Victoriaville. P. Q. coming to this city to form the Sacred Heart School for the Boys on High street. He was instrumental trough a large donation in the building of the St. Louis high school, the erection of the Stella Maris School for the Presentation of Mary sisterhood, the founding of St. Francis College and St. Andre Hospital on the Old Pool road.

In 1950 Monsignor Decary was honored by the French Government, for his work with the French speaking people of Maine. By being awarded the Legion of Merit, a citation held by only a few residents of this country. Among his last achievements prior to retiring on June 1, 1951from his pastoral duties was his two fold foundation in 1948-49 of the Mary-Joseph academy at Biddeford Pool His charge of the Presentation of Mary Congregation, and then the cherished wish of his life, the Notre Dame hospital, of which the Sisters Hospitalieres of St. Joseph, Montreal, congregation are in charge.

Rev. monsignor Decary was fatally injured when he was struck by an automobile near his home on Christmas Eve 1957. He was on his way to mail Christmas cards when he was struck and received multiple injuries and lacerations and died at the hospital of his injuries, he was dragged forty feet before the vehicle was brought to a stop.

The local Biddeford Journal reported the following.

Following a requiem high mass at Dorval P. Q. the body will be brought here for a special ceremony of the dead. On Monday a solemn requiem high mass will be celebrated at St. Andre church by the Rev. Daniel J. Feeney, Bishop of Portland. Internment will be in the St. Francis College cemetery on the old Pool road Biddeford next to his brother, Rev. Father Zenon Decary.

St. Francis sets hall dedication

St. Francis College officials announce the dedication of the main academic building, on Tuesday, November 30, 1967 in honor of the late Rev. Msgr. Arthur-Marie Decary and his brother the late rev. Zenon Decary.

Though born and raised in the late 1800's in Saint Laurent on the outskirts of Montreal the Decary Brothers soon became an integral part of the history of Biddeford St. Andre's Parish. Although much has been said in the above of their accomplishments it merits a second review. During their years at St. Andre's Msgr. Decary and his brother were instrumental in building of [St. Andre's school system,] [Stella Maris Boarding school] [St. Andre's Home Hospital] [Notre-Dame Hospital] and [St. Francis College High School] father Decary became the Apostolic Syndic and guiding hand for the Franciscans, a post he held until his retirement six years later.

It was trough their intercession that the Franciscans came to their present location in November1933, to establish St. Francis College High School.

St. Francis College is now known as the U. N. E. University of New England located on the Hill's Beach Road (the Pool road name changed to the Hill's Beach road) the university has a large attendance of students and a year by year growth of attendees continues.

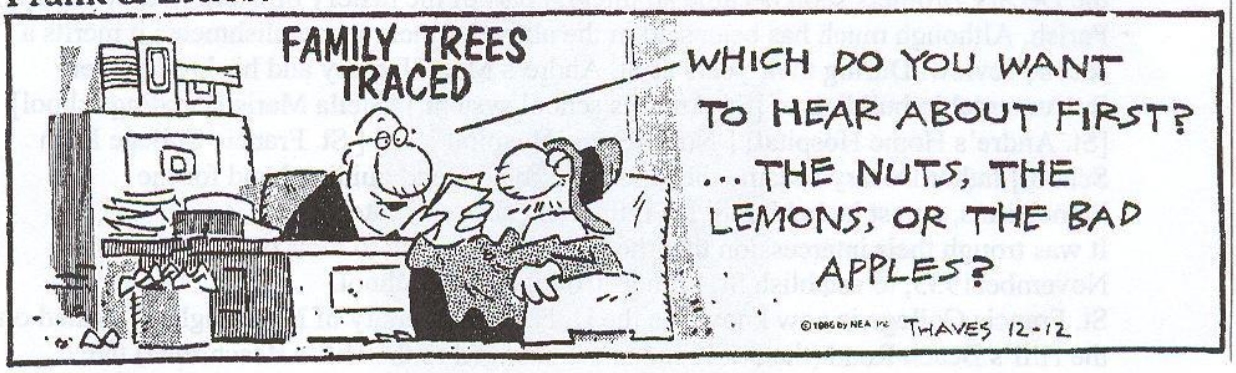
On The Shelves

By : Fernand Girard

New Books added to our collection during the year 2006 – 2007

Notre Dame du Mont Carmel Baptisms 1864 – 1993 (2 Vol .) Champlain County .
Notre Dame du Mont Carmel Burials 1864 –1993 Champlain County
St.Bernard de Shawinigan Baptisms 1912 – 1993 (2 Vol .) St. Maurice County
St Bernard de Shawinigan Burials 1912 –1993 St. Maurice County
St, Marc de Shawinigan Baptisms 1911 – 1993 St. Maurice County
Central Vermont Parishes (Brandon, St.Mary; Fair Haven,Seven Dolors & St. Louis de France ; Castleton, St, John; Orwell, St. Paul ; and Shoreham , St.Genevieve) Marriages .1857-1953.
St. Mary 's Cathedral ,Burlinlinton, VT, Baptisms. 1830 – 1858
St. John's, Enosburg Falls, VT. Births, Marriages & Burials 1872-1946
Holy Family, Essex Junction, VT. Births & Burials. 1893-1997
Places in Quebec (Donated by L:ucile Morgan)
American Marriages of persons born in Bellechasse County Quebec..(Donated by Lucile Morgan)
Vital Records of Bangor,Maine, Birth Records . (2 Volumes) (Donated by Lucil Morgan)
Ste Luce Church,Frenchville,Maine . Cemetery list 1843-1970. (Donated by Jane Rossignol)
Richmond,VT. Our Lady of the Holy Rosary Baptisms 1857-1931
Charlotte,VT. Our Lady of Mt. Carmel, Bapt. Mar.& Burials 1858-1946
Northfield,VT.St John the Evangelist Catholic Church. Bapt. & Mar. 1870-1951.
Paroisse Saint-Joseph de la Nouvelle Beauce . Bapt. Mar. & Burrials , 1737 – 2006 (2 Tome)
Pawtucket, Burials of the McAloon- Kelly Funerals Home, 1900 – 1998 (3 Vol.)

Frank & Ernest



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COMPUTER REPORT

by Lucile Collette Morgan

This year has been a very busy year for our computers. We upgraded the CD drive to CD/DVD write/record drive. We added a 250 gig hard drive and the Ram got upgraded from 256 MB to 384 MB. The Acer computer now has a scanner and a newer large monitor donated by Nancy Auclair.

We had a HUGE software donation from Nancy Auclair in two areas, Acrobat Reader files and files of original documents. We now have over 700 books on Acrobat Reader files and close to 200 Originals of either records of churches or towns. Many thanks, Nancy.

****

The Genealogist's Psalm

Genealogy is my pastime, I shall not stray;
It maketh me to lie down and examine half-buried tombstones.
It leadeth me into still Court Houses,
it restoreth my ancestral knowledge.
It leadeth me in paths of census records and ships'
passenger lists
for my surname's sake.

Yea, though I walk through the shadows of research
libraries and microfilm readers,
I shall fear no discouragement;
for a strong urge is within me;
the curiosity and motivation
they comfort me.

It demandeth preparation of storage space for the
acquisition of countless documents;
it anointest my head with burning midnight oil,
my family group sheets runneth over.
Surely birth, marriage, and death dates shall follow me
all the days of my life;
and I shall dwell in the house of a family-history seeker
for ever.

--Wildamae Brestal

McArthur Public Library

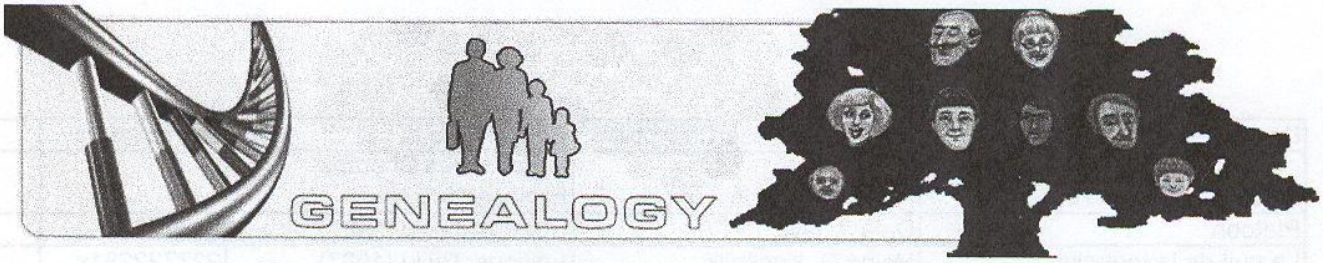
New French Collection - Adult

Title	Author	Publisher	ISBN	
le carrefour du pendu	Jacques Margboeuf	Denoel		
Au Nom de L'Amour	Sue Miller	Super Sellers	2890771121	
Mon voyage en enfer	Patricia Hearst	Libre Expression	2891111427	
Tim	Colleen McCullough	Pierre Belfond	271441219x	
Megalodon	Steven Alten	Editions du Rocher	2268025926	
Meurtres a Domicile	David Martin	Les Editions Quebecor	2764001762	
fleur Sauvage	Sara Flanigan	Super Sellers	2890771105	
le Hadj	Leon Uris	Robert Laffont	2221044959	
Ultimatum	Richard Rohmer	Les Editions de L'Homme	775904104	
lumiere noire	Minette Walters	Les Editions Quebecor	276400141x	
Out	Pierre Rey	Laffont (1977)		
Hotel Saint Gregory	Arthur Hailey	Presses Pocket	2266004158	
Combats Pour la Survie	Dr. Gustave Gingras	Robert Laffont (1975)		
Suppose Disparu	April Christofferson	Belfond	2714436781	
Enfances Blessees	Anne Tolstoi Wallach	Super Sellers	2890770451	
La "French Atlantic Affair"	Ernest Lehman	Tchou		
L'Enfer de Verre	Thomas Scortia et Frank Robinson	Presses de la Cite (1975)		
Holon	Philippe et Jean-Christophe Colonna	Editions du Seuil	2020087960	
Les dames de Hollywood	Jackie Collins	Libre Expression	2891112415	
Le coeur de l'autre	Sandra Brown	Bernard Grasset	2246502810	
La Taupe	John Le Carre	Laffont (1974)		
Solo	Jack Higgins	Albin Michel (1981)		
Mascarade mortelle	Tracey Tilles	Editions J'ai lu	2277239569	
Le Montage	Vladimir Volkoff	Julliard/L'age d'Homme	2266013084	
Palm Beach	Pierre Rey	Laffont (1979)		
Red Fox	Anthony Hyde	Editions du Seuil	2020096226	
Black Out	Arthur Hailey	Albin Michel (1979)		
Ripley et les ombres	Patricia Highsmith	Calmann-Levy (1970)		
Gorky Park	Martin Cruz Smith	Robert Lafont (1981)		
Les Chevaux de Borovetz	Dominique Biton	Atout Editions	291274203x	
Le dernier piege	Marc-Andre Plante	Les Entreprises Castelriand inc. (1978)		
pulsions	Brian de Palma & Campbell Black	Editions J'ai Lu (1981)	2277211982	
Qui a tue Peggey Sue?	Tess Gerritsen	Editions J'ai lu (1995)		
nom de code: Intrepid	William Stevenson	opuscule ?	2891390024	
La ville des separations	Peter Schneider	Bernard Grasset	2246474914	
Le Client	John Grisham	Robert Laffont	2221075897	
Typhon	Mark Joseph	Presses de la Cite	2258035740	
Precieuse Comme L'amour	Barbara Cartland	Fanval	2869280270	
Que notre joie demeure	Rosemary et Victor Zorza	Acropole	2714413587	
Vivre sa Vie	Shirley MacLaine	Super Sellers (Les Editions Flammarion Ltee)	2890770397	
A L'Ombre D'Eden	Susan R. Sloan	France Loisirs	2744124354	
A l'aube l'espoir se leve aussi	Belva Plain	Edition du Club Quebec Loisirs Inc.	289430188x	
Dans L'Ombre du Bonheur	Lili Palmer	Presses de la Cite (1985)	2724229193	

Derniers desirs	Marie-Francoise Colombani	Editions J'ai lu	2277234605	
Le Baron Risque Tout	Anthony Morton	Librairie des Champs-Elysees (1953)		
Platoon	Dale A. Dye	Editions J'ai lu (1987)	2277222011	
La nuit de la tentation	Heinz G. Konsalik	Editions J'ai lu (1987)	227722281x	
Aout quatorze I	Alexandre Soljenitsyne	Editions du Seuil (1972)		
Aout quatorze II	Alexandre Soljenitsyne	Editions du Seuil (1972)		
Le meilleur de nous-meme	Jimmy Carter	Stock (1976)		
La Lecon D'allemand	Siegfried Lenz	Robert Laffont (1971)		
Les oiseaux du ciel	Alice Thomas Ellis	Editions de L'Olivier (1995)	2879290759	
Portrait de Groupe Avec Dame	Heinrich Boll	Editiojns du Seuil (1973)		
Les Cartes du destin	Jessica Stirling	Libraire Plon (1978)	2259003729	
Rain Man	Barry Morrow	France Loisirs	2724245172	
Le retour de Deborah	Barbara Wood	France Loisirs	2724245067	
Histoires a Lire	(misc. authors)	France Loisirs	2724279077	
Tess d'Urberville	Thomas Hardy	France Loisirs	2724207653	
Sur le pont de Golden Gate	Alistair MacLean	Librairie Plon (1976)	2259000827	
Le Choix du Docteur Duncan	Henry Denker	Les Presses la Cite (1988)	2724243870	
Arret Prolonge Sous Park Avenue	John Godey	Flammarion (1973)		
Au Sixieme Jour	Lionel Shapiro	Presses de la Cite (1956)		
Les Cordes de la harpe	Carlo Coccioli	Stock (1967)		
Route des Indes	E. M. Forster	France Loisirs	2724224418	
l'ecole ideale de bruno hauter	bernice grohskopf	Lidec Inc.	2760800040	
La Croisee des Destins	Jacquelie Briskin	France Loisirs	2724221907	

New French Collection - Juvenile

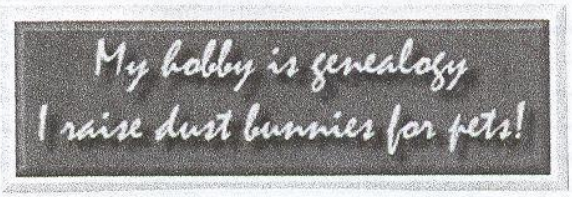
Title	Author	Publisher	ISBN	
Surreal 3000	Suzanne Martel	editions jeunesse inc.		
En toute liberte	Marilyn Halvorson	fides	2762113458	
ma premiere bibliotheque	(misc.)	Reader's Digest	O888501374	set of 4
Alice et les Trois Clefs	Caroline Quine	Hachette (1962)		
Alice et le Flibustier	Caroline Quine	Hatchette (1956)		
Alice au manoir hante	Caroline Quine	Hatchette (1963)		
Les Tribulations d'un Chinois en Chine	Jules Verne	Hatchette (1979)		
La Fortune de Gaspard	Comtesse de Segur	Librairie Charpentier (1972)		
Viva Mirabel	Gaston Otis	Editions Paulines	2890390136	
Le Vendeur de Paniers	Maxine	editions pedagogia inc. (1963)		
Au-dela des barricades	Joan Lingard	Duculot (1973)		
Et puis, j'en sais rien!	Judy Blume	l'ecole de loisirs (1985)	2211029680	
Dernier mois d'ecole	Lella Setti	Duculot (1974)	2801100021	
La Bienheureuse Isabelle, soeur de saint Louis	Gilles Mauger	Apostolat des Editions Societe Saint-Paul		

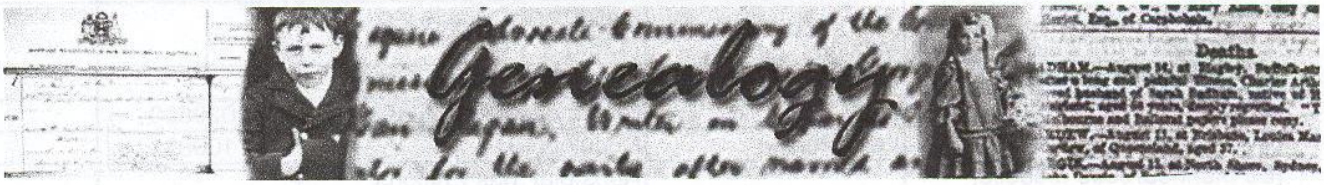


My Family tree must have been used for firewood!

GENEALOGY CLIP-ART

Genealogy clip-art is easily found on the internet. Much of it is copyright-free. It can add a lot to a presentation. On your favorite search engine just ask for 'free genealogy clip-art' and you will be amazed at what you will find.





Franco-American Genealogical So. Price List

Title	Price	Shipping extra
Marriages of St. Mary (1850 - 1989)	$26.00	
Marriages of St. Margaret (OOB)	$14.00	
Marriages of Notre Dame de Lourdes(Saco)	$14.00	
Marriages of St. Andre's (Biddeford)	$30.00	
Marriages of Most Holy Trinity (Saco)	$18.00	
Marriages - City of Biddeford (1854 - 1891)	$30.00	
Marriages of St. Joseph's – Supplement	$20.00	
Corrections & Additions of Marriages/St. Joseph's (by: Father Y. Labonte)	$38.00	
Marriages of St. Andre's – Supplement	$17.00	
Marriages of St. Matthew & St. Phllip's	$18.00	
Births of Notre Dame de Lourdes (Saco)	$18.00	
Births of Biddeford (1800-1891)	$18.00	
Obituaries (Index) - 2 volumes	$75.00	
Obituaries (Franco) (1988 - 1997) - 2 volumes collection	$75.00	
Obituaries (Franco) – 1998	$12.00	
Obituaries 1902-1954, vol A (incomplete list)	$32.00	
Obituaries 1955-1975, vol. B (incomplete list)	$28.00/ A&B $50.00	
Pepperell Sheets 1938, 1939, 1940, 1941	$23.00	
Woodlawn Cemetery	$35.00	
St. Joseph's Cemetery - 2 volumes	$70.00	
Memories of WII	$28.00	
Brides – Grooms	$23.00	
Family Groups	$18.00	
Immigrants	$21.00	
St. Louis High, Senior Pictures –		
Volume 1:1952 - 1961	$18.00	
Volume 11:1962 – 1970	$18.00	
St. Andre's High School, Senior Pictures		
Volume 1:1938, 1940-1959	$18.00	
Volume 11:1960 - 1962 & 1964-1967	$18.00	
Biddeford High, Senior Pictures		
Volume I: 1931, 1937-1944	$18.00 ea.	
Volume 11:1945 - 1953		
Volume 111:1954 - 1961		
Volume IV: 1962-1969		
St. Louis High School (class of 1950-51)	$13.00	
Memere's Cookbook	$8.00	
Pepere's Cookbook	$8.00	
Audet's Ancestry	$34.00	

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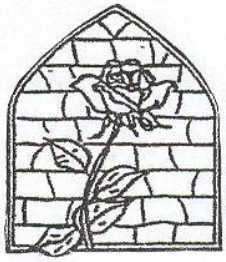

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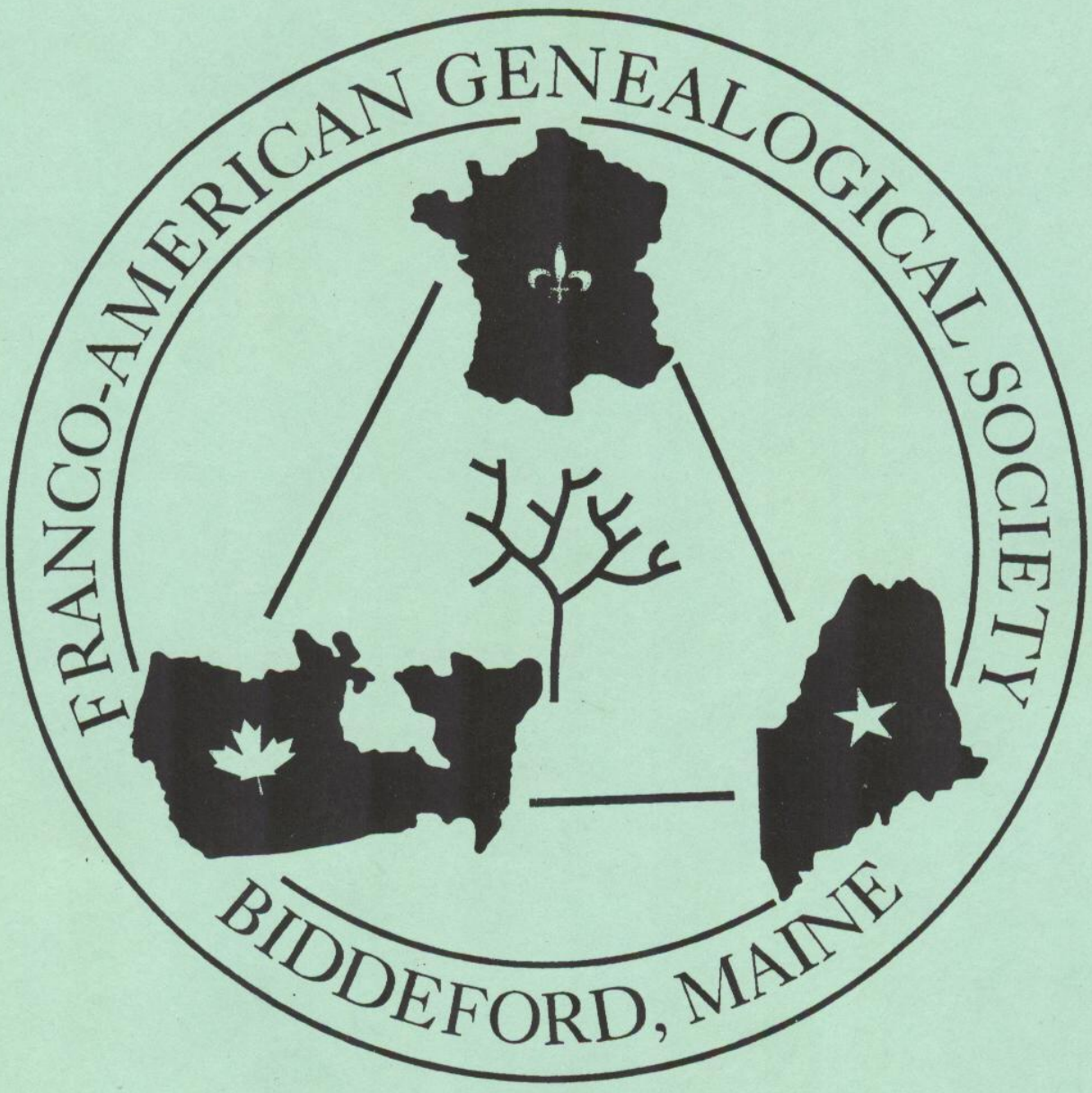

November, 2008
Volume #25

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Raymond Gaudette
A presidents letter,
Pay Attention members;
This years bulletin will contain articles in both English and French language.

It was thought that a news letter was to be published to replace the yearly bulletin.

Well it was decided to continue with the bulletin for one more year and if the members cotribute material such as Genealogical records, family stories, family letters, research, of family names, documentation how about some sports material school reports, church, events war accounts, etc.
If you have material even if only half a letter, a few paragraphs or very short writings, even a short joke, This can be arranged together by paragraph, and be printed in sequence.

The material sent to us or brought to us will not be changed, but will be properly corrected for editing.

Ralph Courtois;

One of our "Franco-American Genealogy Society," founder Ralph Courtois, is now at the Living Center on May Street on my last visit with Ralph was a remembrance of the past with pleasant memories. Although Ralph asked me to pick his brain for recollection of the past he did quite well. About two years ago it was noticeable that Ralph was losing his way of thought, That was when he first asked that I pick his brain with the help of his wife Rita he did real well.

When I first joined the Society Ralph was there to help me retrace my ancestors, explaining the usage of the books and to always jot down the book numbers and location of parishes and so on. There were a few times I had to ask for his help and then he would say, Gaudette I told you to write down all the information and numbers from the books so that you wont forget were to look next time. With a teacher like Ralph I became a better researcher. The Courtois and Gaudet family are eight generation, relations. And the Daigle and Gaudet family are tenth generation relations.

Attention Members

Some officers of the Board of directors will continue to meet on the third Wednesday of the month from 6:00 to 8:00 pm. to help new and present members in their research.

Board members will be contacted when in need of a business meeting the third Wednesday of the month, from 7:00 to 8:00 pm.

We meet about eight (8) times a year.

We are in need of a secretary to take notes at our meetings. Are you interested in becoming a board member ? this is not a demanding task, we discuss matters and make decisions that concern the society, such as purchases of books and materials needed.

We have copies of "Coat of Arms" for a small fee, should you want one of your family let me know. Also have a list of books for sale, such as births, marriages, and cemetery records see the list in the bulletin.

We will continue to publish the yearly bulletin for as long as we can, but we need you to take part in producing and creating family genealogies, life stories, biographies, sports, documentations, jokes, any information that have to do with your ancestors, You are welcome to take part in this once a year publication, and please do. Even short family stories, letters, post-cards, no matter how short short your material is, it will be arranged and edited for printing in its entirety.

The La Kermesse, twenty-sixth celebration was held this year, and it is said they had a very good attendance. Even though the "Genealogical Society of Franco-Americans did not participate we wish them great success.

Did you know that one of the societies co-founders, Ralph Courtois, is housed at the "Southridge Rehabilitation Center" , on May Street Biddeford.

Your President
Raymond Gaudette

Missing Books

Obey The Honor System ;

We Have several missing books possibly taken out of our library by error, if you have them would you please bring them back, to our library.
Members need to use these books for their family research.

Thank You

The following list of missing books are

ST.. HYACINTHE BOOK BOOK # 3 LA PRESENTATION ST. JUDE 1822-1969

Riviere du Loup Book # 5
Listed in Book #5 Parishes are Ill Vert St. Jeanne Baptiste 1766-1986
N.D. Sept Douleure 1876-1986 Anglicans Marriages 1840-1986
St. Arsenes, 1849-1986 St. Cyprian 1888-1986
St. Francois Xavier, 1872-1986 St. Ethane 1863-1986
Cacouana de St. Georges 1813-1986 St. Hubert, 1886-1986
St. Modest, Marriages 1864-1986 St. Paul de la Croix 1873-1986

And Also missing from Rivier du Loup Book #7 Ill Vert, Births 1873-1986

We also have a few C D's Missing, possibly taken out by error if your done with them, please bring them back.

We also have a few microfiche, missing, we also would like to have them back.

Thank You;

President
Raymond Gaudette

IN MEMMORIAM

By Camille Bolduc

On December 2, 2007, our Librarian Fernand Girard was found dead at his home where he lived alone since the loss of his wife Doris (Demers) Girard who died in 2005. His son who was in the area decided to visit his father and found him on the floor an apparent victim of a heart attack.

Fernand was born in Biddeford January 17, 1931 the son of Emile Girard and Delvina (Caron) Girard. After graduating Biddeford High School he joined and served in the United States Navy on the U.S.S. Flokomin during the Korean War.

Our friend was very active all of his life. He had great abilities with his hands, never hesitating to take care of any repairs of his home.

He joined the Franco-American Genealogical Society of Biddeford, Maine. He was appointed Librarian an in no time was repairing books and suggested to the Board of Directors what books to buy for the benefit of the membership. He was also very proficient in ancestral research for which many members benefited from his skill.

Fernand and Doris took long vacations taking them to Europe and Canada to places of interest. They enjoyed life with their four sons and many grandchildren.

Other activities Fernand enjoyed were collecting minerals and gems and membership to the American Legion, the Amvets, and Veterans of Foreign Wars as well as many other activities.

Our friend will be a subject of conversation among the citizenry of Biddeford and surrounding communities for a long, long time.

Fernand and Doris Girard

Love Token is Placed

Gov. SanCouci Here
For Afternoon

I found This account of Governor Emery Joseph SanSouci, was published in Biddeford Record

Governor Emery J. SanSouci of Rhode Island native of Saco and a former resident of Biddeford, was a visitor in Biddeford Thursday afternoon, stooping over on his return to Providence from Lewiston, where he attended the convention of the "Union St. Baptiste d' Amerique Society" of New England this week. The Governor was accompanied by his private secretary W. A. Needham, and two members of his personal staff, Lieutenant Frank A. Ames and Lieutenant Herb P. Cauchon.

The distinguished visitors arrived in the city on the early afternoon train from the east and went at once to Hotel Thacher where they had luncheon.

A number of citizens, including prominent french speaking residents called on Governor SanSouci et the hotel to pay their respect to the Governor. Among these was Joseph Carter, a boyhood friend. The meeting between these two men was especially cordial and eminently gratifying to both , and they spent considerable in recalling old times in the two cities when they were on terms of the utmost intimately.

The story of Governor SanSouci's birth in Saco and his residence in Biddeford, as well as many interesting incidences connected with his life in Biddeford followed by his rise to business success and political fame have been told in the Record.

A reporter for the Record had the pleasure of a few minutes chat with the Governor at the Thacher and found him an exceedingly affable and pleasing man to meet, democratic in his ways and interesting. He talked of his boyhood days in this city and expressed great pleasure at being able to revisit the city. His is a vigorous, energetic appearing man of perhaps 55, with handsome face adorned with a white mustache and imperial. He looks younger however than the printed pictures in newspapers.

After luncheon at the hotel Governor SanSouci visited the old brick house on Maple Street where the family lived for many years, after which, accompanied by his private secretary and members of his personal staff, he drove to St. Joseph cemetery and placed flowers on the grave of his mother, brother and two sisters, who were buried there. His father Eusebe SanSouci, was killed in the Civil war and buried in Virginia, but the stone that marks the grave of the Governors's mother, brother and sisters, was erected in memory of his father.

Governor SanSouci left Biddeford for Boston on the 4:19 train Thursday afternoon and will proceed to Providence at night.

Emery John San Souci (July 24, 1857 - August 10, 1936) was the Republican Lieutenant Governor of Rhode Island from 1915 to 1920 and Governor of the state from 1921 to 1923. Based in Providence, Rhode Island as a politician, San Souci was born in Saco, Maine and ultimately burried in Hartford, Connecticut at Mount Saint Benedict's Cemetery. San Souci was a Franco-American, an American of French-Canadian descent.

Emery J. San Souci.

A brief narrative on Emery Joseph Sansouci and family

His father Eusebe B. Sansouci enlisted in the Union Militia from Vermont in 1862 and died while in the service in 1863 (Have yet to find the rest of the story)

Emery was born in Saco, Me. In 1857, the son of Eusebe Sansouci and Louisa Chouette, his mother lived in Saco, on Temple Ave. (city directory of 1872, and lived on Maple St. In Biddeford, in 1875)

St. Joseph, cemetery records show Eusebe B. Sansoucie d. 06-09-1863 K I A Civil War Memorialized only.
His mother Louisa (Caouette) Sansouci, died 05-21-1892 age 68

Eusebe B. Sansouci Married in July 9, 1844 at St. Cesaire Rouville Co. P.Q. to Louisa Caouette his parents Pierre Sansouci and Archangel Trembley, her parents Francois Caouette and Louise Morin.

Pierre Sansouci the son of Joseph Sansouci and M. Rosette Vadnais m Oct. 30, 1815 at St. Luc to Archangel Heleine Trembley her parents

Joseph-Sansouci (Langlois) the son of Joseph and Catherine-Leonard-Simon m. Nov. 15, 1779, at St. Mathias, to Josette Vadnais her parents Nicolas Vadnais and Catherine Plante

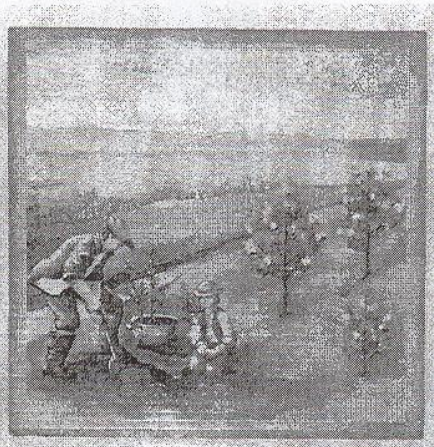
Joseph Langlois son of Guilliam (Jacques) Gems and Catherine-Limousin Beaufort m Nov. 23, 1744, at Longue Point to Catherine Simon her parents Francois Simon and Suzanne Chaperon

Guilliam Gems m. Feb. 5, 1703 at Montreal to Catherine-(Limousin) Beaufort
his parents Nicolas Gems Christine North Of England Her
parents Hilaire (Limousin) Beaufort and M. Antoinette Lefebvre
Hillaire's parent Pierre Beaufort and Isabelle Fradin de Ste. Rodigande ville de Poitiers Poitou was a Carignan Soldier.
Antoinette parents Charles Lefebvre and Louise-Homme de Charny, diocese d' Evreau, Normandie.

6

Hébert Garden

These photos were taken mid-September in Quebec City on the Plaines of Abraham. The vegetables and herbs grown are all grown from heirloom seed gathered from all over the world. They wanted to grow items as they were 400 years ago. For example carrots were a dark purple/black then and had a very bitter taste. It was a challenge to try to identify some of these early edibles.



Louis Hébert

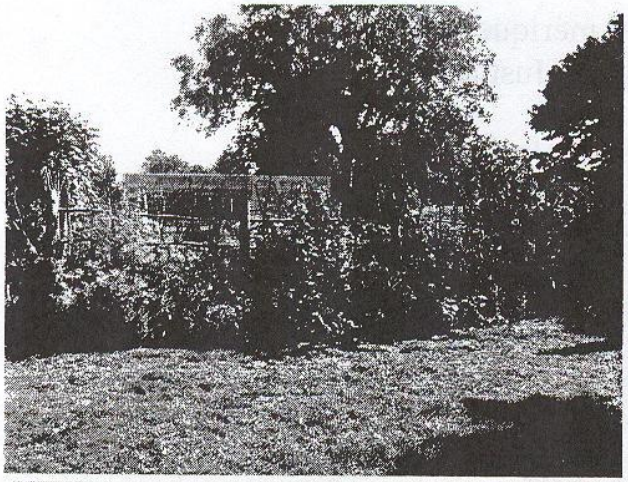
Louis Hébert (1575-1627), apothicaire, fut le premier colon de la Nouvelle-France à tirer subsistance de ses récoltes. Arrivé à Québec en 1617, il défricha et cultiva, au moyen d'outils manuels essentiellement, des terres situées sur les hauteurs de Québec. Expérimentant de nombreuses semences, Hébert impressionna bon nombre d'observateurs par la diversité des espèces cultivées dans son jardin, en particulier les herbes comme les choux, raves, laitues, pourpier, oseille, persil, etc.; toutes herbes utiles à l'alimentation et à la fabrication de médicaments. Il y planta, aussi, des pommiers de Normandie, apportés de France et parmi les premiers à croître en cette colonie.

Louis Hébert

Louis Hébert (1575-1627), an apothecary, was the first New France settler who succeeded in earning his living from growing crops. After arriving in Quebec in 1617 he began, mainly using hand tools, to clear and cultivate the land located on Quebec's heights. He experimented with all kinds of seeds, impressing many observers with the variety of species grown in his garden, including herbs like cabbage, kohlrabi, lettuce, portulaca, sorrel, parsley, etc., which could all be used for cooking and for medicinal purposes. He also planted on his land Normandy apples brought from France, among the first trees to be grown in this colony.

Louis Hébert. Aquarelle: Claire Lemieux,
Archives de la Commission des champs de bataille nationaux.

Louis Hébert. Water-colour: Claire Lemieux,
Archives National Battlefields Commission.



POTAGER DE LA *Nouvelle-France*

New France VEGETABLE GARDEN

En Nouvelle-France, aux XVIIe et XVIIIe siècles, les potagers sont essentiellement utilitaires et occupent l'habitant du printemps à l'automne. Plantes potagères, herbes aromatiques et médicinales, petits fruits et arbres fruitiers constituent la majorité des végétaux cultivés à cette époque. Comme il doit assurer la subsistance des habitants pendant l'hiver, priorité est donnée aux légumes qui se conservent bien comme les choux, les carottes, les navets, les pois, les fèves et les oignons. Les potagers de la noblesse, quant à eux, se démarquent par le raffinement de certaines espèces de légumes comme les asperges. La salade est aussi très appréciée; elle est alors composée d'herbes et de fleurs comestibles (fleurs de ciboulette, de bourrache, de souci ou de capucine). Il est à noter que la pomme de terre ne sera cultivée qu'à partir de la moitié du XIXe siècle car jusque là, le Canadien la considère fade et sans intérêt.

La conception du potager, quant à elle, répond à un ensemble de règles bien précises, datant du Moyen Âge, et issues de la volonté de l'habitant français de domestiquer et de maîtriser la nature. Cet héritage est transposé en Nouvelle-France où des principes agricoles rigoureux déterminent la disposition du potager. Les rangs sont constitués d'une seule espèce de manière à en faciliter l'entretien et le traitement, ils sont habituellement orientés est-ouest afin de profiter du soleil et sont bien nets et espacés pour que chaque plante puisse croître. Les plates-bandes, elles, ne sont pas trop larges, facilitant l'entretien à la main. En revanche, les allées principales sont assez larges pour y permettre la circulation avec des brouettes ou des charrettes.

À l'époque de la Nouvelle-France, la technique du compostage est connue et des engrais naturels, utilisés. Ces engrais sont des fumiers qui proviennent d'animaux, tels les porcs, les vaches, les chevaux et les poules. Le contenu des latrines est aussi récupéré.

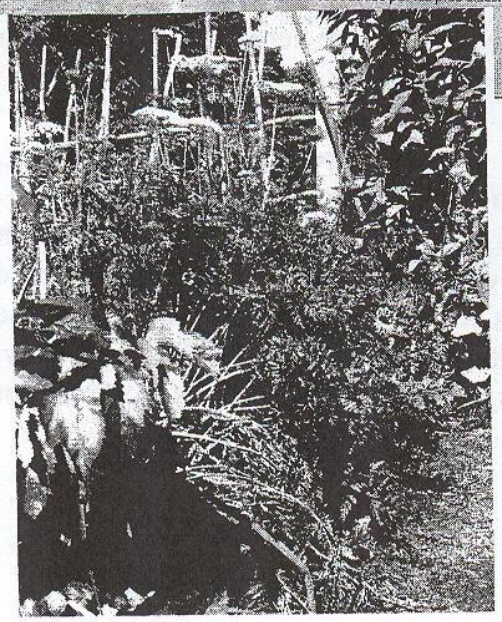
Quant aux instruments utilisés pour l'entretien du potager, ils sont peu nombreux. La fourche, la pelle et la bêche servent au travail de la terre. Des petits outils comme la truelle ou bien même une cuillère ou un couteau servent à la plantation. Le seau de bois était le plus courant pour transporter l'eau et arroser les plates-bandes, alors que l'arrosoir était surtout utilisé par les plus aisés.

In the 17th and 18th centuries in New France, vegetable gardens were mostly utilitarian and would keep the local population busy from spring until fall. Edible plants, aromatic and medicinal herbs, small fruits and fruit trees made up most of the plants grown in that era. Since the vegetable garden had to maintain the local population during winter, priority was given to vegetables that kept well such as cabbage, carrots, turnips, peas, beans and onions. As for the nobility's vegetable garden, it was characterized by the refinement of vegetable species like the asparagus. Salad was also popular in those days, it was made with herbs and edible flowers (chives, borage, marigold or nasturtium). It should be noted that potato farming dates back only to the second part of the 19th century, because until then this was a crop considered by Canadians to be bland and uninteresting.

As for the design of the vegetable garden, it followed a strict set of rules dating back to the Middle Ages and resulting from the will of French peasants to domesticate and control nature. This heritage was transposed to New France, where strict agricultural principles determined its arrangement. Rows were comprised of a single species to facilitate maintenance and handling, they usually had an east-west orientation to get the greatest benefit from the sun, and they were very neat and set apart such that each plant could attain optimum growth. The flower-beds were not too wide and could be tended by hand. However, the main paths were wide enough to allow for wheelbarrows and handcarts to go through.

During the New France period people knew of the technique of composting and natural fertilizers were used. These consisted of manure collected from farm animals: pigs, cows, horses and chickens. The content of latrines was also collected.

As for the tools used to tend vegetable gardens, there were few of them. Pitchforks, shovels and spades served to work the soil. Small tools such as trowels, or even spoons or knives could be used for planting. People had wooden pails to carry water and sprinkle the flower-beds, while watering cans were mainly used by the more well-to-do.



Les Huguenot en Amérique
Transcrire dû Journal La Justice

Par Raymond Pépin

Alfred Boneau Editor de La Justice a Biddeford, Me.

J'ai cru me conformer au but poursuivi per L'Alliance en vous présentant quelques fragments d'histoire concernant le rôle considérable joué dans la politique américaine, par les réfugiés français qui vinrent s'établir ici vers 1630 d'abord, époque de la prise de la Rochelle par Richelieu, puis vers et après la révocation de l' édit de Nantes. On sait que l' édit de Nantes avait été promulgué par Henri IV, en faveur des *Huguenots* à qui il accordait le libre exercice de leur religion. Il tut révoqué par *Louis XIV*, en 1685-ce qui eut pour effet d' exiler du royaume de France la plupart des protestants qui préférèrent quitter leur patrie plutôt que de renoncer à leur religion. La révocation de l' édit de Nantes fut une faute politique et un attentat à la liberté de conscience.

Le départ des *Huguenots* fut une perte considérable pour la France, car ils appartenaient, pour la plupart, aux classes les plus industrieuses et les plus progressives de la nation.

"Alors que dans les autres pays, les masses abandonnaient la foi ancienne et s' attachaient à la Réforme, sous une poussée aveugle, pour obéir aux injonctions ou aux caprices d'un monarque, en France, les *Huguenots* étaient en butte à l' hostilité du roi et de peuple et acceptaient l'oppression et l'exil pour rester fidèles à la croyance qu'ils avaient embrassée. Quelles que soient les opinions que l'on professe sur les dogmes pour lesquels les *Huguenots eurent* à *souffrir la persécution*, il faut reconnaître qu'ils avaient des âmes fortement trempées. On peut dire des protestant français comme des catholiques anglais du temps de Henri VIII, d' Elisabeth et de Cromwell, qu'il faisaient partie de l' élite de la nation.

Le séjour de la France leur étant devenu intolérable, les *Huguenots* se réfugièrent en *Hollande, en Allemagne et en Angleterre. De la Hollande*, quelques centaines se dirigèrent vers les lointaines régions du *Sud de L 'Afrique* ou, deux sicles plus tard, on devait retrouver leur descendance dans la personne de *Joubert, de Delarey, de Villiers et de Botha*, les vaillants commandants de ces quelques milliers de héros qui, trois ans durant, tinrent en èche les forces réunies de l'empire britannique.

Ce fut l'Angleterre qui reçut le plus grand nombre d' émigrés. Les uns s' y fixèrent, les autre Passèrent en Amérique. Cette émigration, commencée en 1630, se continue, à des intervalles plus où moins éloignés, jusque vers 1740. Des colonies *Huguenots* se fondèrent dans la Virginie en 1630,-dans la province de NewYork, en 1661; dans la Caroline du Sud en 1689;-dans le Massachusettes, à Boston et à Oxford, en 1687. Vers la même année quarante-huit personnes émigrant dans le Rhode-Islande. Le Connecticut et le New Hamphire avaient reçu précédemment plusieurs réfugiés français venus isolément ou par petits groupes.

La Province de New York où ils fondèrent New Rochelle, en souvenir de la Rochelle, en France, et la Caroline du Sud, ou ils fondèrent Charleston, furent leurs principaux lieux de refuge. " Un peu avant la guerre de l' Indépendance, dit Bancroft, ils constituaient à New York, la classe la plus riche de la population. Ils y étaient si nombreux que les document à publics étaient rédigés en français, de même qu'en anglais et en hollandais."

Dans son admirable ouvrage intitulé; "*Les Huguenots en Amérique*" l' historien Baird écrit les lignes suivantes: "Dieu a béni-leur émigration en eux et en leurs descendants. Plusieurs des premières familles de L' Etat de New York, du Maryland, de la Virginie et de la Caroline du Sud sont de descendants *huguenots* ainsi que quelque-uns des hommes les plus éminents qui out honoré les Etats-Unis.

Des sept présidents du Congres pendant la guerre de l' Indépendance, trois étaient de sang français John Jay, Henri Laurens, et Edias Boudinât. Jamais aucun peuple n'a mieux reconnu la bonté hospitalier de la terre qui lui avait offert un refuge. Parmi les plus brillants ornements des Conseils d' Etat des législatures, de la chaire et de la magistrature on trouve des noms de réfugiés français. Au Moment de quarante à cinquante. Ils avaient en majorité conservé leur langue parce qu'ils se trouvaient groupé et qu'ils avaient leurs églises particulier. Nous voyons dans la biographie, qu' à cette époque on parlait généralement le français à New Rochelle et que dans certaines localités de la Caroline du Sud, on le parlait exclusivement."

Un bon nombre de *Huguenots* avaient pu recueillir, avant de partir pour l'exil , une partie ou la totalité de leur fortune; ce qui les plaçait, en arrivant en Amérique, au nombre des plus riches. Ainsi que Jacques Beaudoin connu dans l' histoire, sous le nom de l' Etat du Massachusetts réalisé la plus grande fortune qu'on avait encore vue cet Etat. James Beaudoin qui, en 1687 vint se réfugier à l' endroit ou se trouve aujourd' hui la ville de Portland, Me.

James Bowdoin avait fait de fortes études. Il entretenait une correspondance suivie avec Franklin sur des questions scientifique. Il fut élu par la ville de Boston membre de la Législature du Massachusetts et plus tard membre du Congrée continental. Il eut l'honneur de présider la Convention chargée de donner une constitution à l' Etat du Massachusetts. Il fut aussi parte de la commission choisie pour élaborer la constitution des Etat-Unis. En 1785, il fut élu gouverneur du Massachusetts. Il eut à réprimer la fameuse insurrection connu dans l' histoire sous le nom de "Shay's Rebellion." La ville de Springfield était déjà au pouvoir des insurgés, et la ville de Worcester était menacée du même sort. Il fut de plus, le fondateur et le premier président de l' académie des Arts et des Sciences. Le Bowdoin College qui fut l' Alma Mater de Longfellow, de Hawthorne, de Fessenden, du président Pierce et de beaucoup d'autres célébrités littéraires et politiques fut ainsi nommé en l'honneur du deuxième gouverneur de l'honneur de l'Etat du Massachusetts Je pourrais ajouter que la ville de Worcester a voulu honorer la mémoire de Bowdoin en donnant son nom à l'une des rues de son quartier le plus fashionable.

Telle est brièvement la biographie de James Bowdoin que l'Etat du Massachusetts honore tout particulièrement à titre de principal auteur de sa constitution. Un autre nom français, destine à vivre dans l'histoire de ce pays, c'est bien celui de Pierre Faneuil qui à

ses autres titres à la considération publique, ajoutait celui d' être le plus riche marchand de la ville de Boston. Comme James Bowdoin, Pierre Faneuil était petit-fils d'un réfugié français. C' était un homme d'affaires avisée, âpre au gain, mais ne se désintéressant pas pour cela de sa cave et de sa cuisine, car il aimait dit la chromique, la bonne chère et la vie somptueuse. Son magnifique carrosse, portant les armes de la famille, faisant l'adoration de tous. C' étais une nature ardente et impulsive, tempérée torte fois par un grand fond de charité et de bienveillance. Voyant que les citoyens de Boston n'avaient pas de lieu de réunion qui leur appartint en propre, il conçut la généreuse idée d'en bâtir un à ses frais et d'en faire don à la ville. L'offre fut acceptée avec reconnaissance. Et en reddition de Yorktown et le traite la paix de 1783, errent lieu quelques engagements de peu d'importance entre les américains et les Anglais. C'est au coup de l'un de ces engagements que John Laurens fut tué pour s' être inutilement exposé au danger. Ce vaillant officier, ce héros de la Révolution, ce brave d'entre les braves devait tomber sur le champ de bataille .

Pour terminer cette période de la Révélation, qu'il me soit permis de rappeler lance de patriotique générosité de cet autre Français, Gabriel Canigaut qui donna sa fortune de $12,000 à l'Etat de la Caroline du Sud pour lui permettre de soutenir la guerre de l' indépendance. En avançant dans l'histoire américain, nous retrouvons encore des descendants français.

Le président Garfield, nous l'avons dit était fils de Ekiza Ballou. Le général Frémont, premier candidas à la présidence du parti républicain, l' intrépide explorateur qu'on à surnommé le "Pathfinder", parce que, le premier, il traversa les montagnes, de la Sierra Nevada pour aller planter le drapeau américain sur les bords du Pacifique, à Monterez, Californie. Il m'a été donné de visiter l'humble maison sur le toit de laquelle flotta, pour la première fois le drapeau étoile. J'ai saluée ce tendrait historique avec une profonde motion, aussi avec un sentiment de fierté patriotique, me rappelant que le général Frémont était d'origine française. Le Gouverneur Dudley lui avait concédé, ainsi qu'aux familles qui l' accompagnaient, quelques milliers d' acres de terre qu'ils durent abandonner plus tard à cause des trop nombreuses incursions des Indiens. Z. Allen, président de la Société Historique du Rhode Islande, assista à la dédicace du monument qu'on éleva en 1884, aux colons français d 'Oxford. Ce monument porte l' inscription suivant: " A la mémoire des *Huguenots,* exilés pour leur foi, premiers colons d' Oxford, 1687. Ils n'ont pas vécu pour eux seulement, mais aussi pour la postérité." A un mille du village actuel d'Oxford on peut voir encore l' endroit ou s' élevaient les habitations et le fort, principal érigés par Gabriel Bernon, en 1687, Cet endroit a porté, jusqu' à ces dernières années, le nom de " *Old French Plantation*." Les fouilles pratiquées en 1884, lors de l' érection du monument, ont permis de découvrir les dispositions et les proportions exactes du vieux fort. Il était d'une structure solide et construit selon les règles de l'art militaire. Ses murs en pierre, flanqué de deux bastions, avaient trois pieds d' épaisseur, trente pieds de longueur et dix-huit de largeur. L' foyer ou "fire-place," avait d' énormes dimensions: il mesurait plus de dix pieds. C'est avec émotion qu'on retrouva les cendres des feux éteints depuis deux cents ans. Le soir, à la lumière pétillant de la bûche, on devait se réunir pour aviser aux moyens de défense, pour rappeler le passée, ses joies, plutôt ses tristesses, pour s' entretenir de la

lointaine partie chère toujours malgré ses cruels traitements et ses barbares édits de proscription !!

De Boston à Oxford, distance de cinquante milles, ils eurent à se frayer un chemin à travers
l' épaisse broussaille et la dense forêt. L'endroit ou ils se fixèrent était malheureusement exposé aux attaques des Indiens. Dans l' été de 1694, la fille de l'un des colons, du nom d' Œillard, commit
l' imprudence de s' éloigner du fort. Elle avait amené avec elle deux de ses petits frère. Comme ils tardaient à revenir, ou se mit à leur recherche et l'on retrouva, dans les bois affreusement mutilé, le corps de la jeune fille, quant aux deux enfants, ce n'est que quelques mois après qu'on apprit l' affreuse nouvelle qu'ils avaient été capturés par les Indiens et transportés à Québec. Plus tard, une autre bande d'Indiens enfonça la maison d'un autre colon, du nom de Sigourney, saisit les trois enfants et leur brisa le crâne sur les pierres du foyer. La mère affolée, tarifiée, s' enfuit en errant. Le Père accourt et, en arrivant sur le seuil de sa maison, tombe lui-même frappé à mort par les féroces assassins de ses enfants.

Oh! Quelle dut être angoissante, terrible, l'existence de ces pauvres colons, expulses de leur pays, perdus dans la solitude de al forêt, ayant à faire face à de continuels dangers, placés entre un passé de tristesses et un avenir tout plein d'incertitudes. Comme ils ont bien mérité ces héroïques pionniers, le tribut d'hommages reconnaissants qu'on a offert à leur mémoire Ce monument rappellera aux générations futures ce que l'histoire a déjà enregistré et qu'elle enseignera encore longtemps après que les pierres du monument se seront disjointes sous la morsure du temps, -il rappellera que les colons français ont apporté leur bonne part de souffrances, de sacrifices et d' héroïsme à l' oeuvre sainte de la civilisation !

Gabriel Bernon descendais de la maison de Bougogne, l'une des plus "anciennes familles de France. Sesancestres avaient été, pendant plusieurs générations, maires de la ville de La Rochelle. L'un d' entre eux avait même continuée à la rançon des fils de François 1er retenus en otage après la bataille de Pavie. Gabriel Bernon avait les manières d'un gentilhomme de cours, l' esprit aussi vif que le caractère. L' lorsqu'il fut forcée d' abandonner ses terres d' Oxford, il se réfugia dans le Rhode-Islande où il devint la plus grand négocient et amateur de l' Etat. Sur la fin de sa vie il se retira à Providence et se construisit une magnifique résidence à endroit où se trouve aujourd' hui la fontaine du Roger Williams Parque. Il y mourut en 1736, à l' âge de 92 ans. C' était un gentilhomme de naissance, née à Rochelle, en France. Il y a cinquante ans, il quittait sa patrie, à' abandonnait la plus grande partie de sa fortune plutôt que de renoncer à sa religion. Il se réfugia dans la Nouvelle-Angleterre qu'il a toujours habitée depuis et ou s'est gagné le respect de tous. Il était courtois, honnête et bon. Il à laissé un nom honoré. Une foule considérable assista à ses funéraille. L' oraison funèbre fut prononcée par le Rev. M. Brown.

Gabriel Bernon eut quatre enfants un garçon trois filles, de son premier mariage avec

Esther Le Roy, et autant de son second mariage avec Mary Harris. Les deux garçons de Gabriel Bernon moururent jeunes, et avec eux, s' atteignit le nom de Bernom.

Voici les noms des familles issues du mariage des filles de Gabriel Bernon: Ballou, dont le président Garfield descendait par sa mère: Tourtellot, Powell, Seabury, Helme, juge en chef de la Cour Supérieur du Rhode-Islande,. Whapple, Caddington, Arnold et Allen. Z. Allen, président de la *Société Historique* du Rhode-Islande, et qui mourut, à l' âge de 87 ans, était petit-fils de Susanne Bernon, fille Gabriel Bernon. Comme il l écrivait lui-même; "*Hls Huguenot ancestry was a matter of unfailing delight to him*". Il se rappelait parfaitement sa mère. Sa mémoire était restée remplie des impressions qu'il avait reçues de cette femme distinguée. Plus peut-être qu' aucun autre Américain de descendance *huguenote*, M. Allen avait conservé les qualités et les traits caractéristiques de la race française

Les Huguenots En L' Amérique
Deuxième Partie

Vers 1686, une cinquantaine de familles françaises avaient émigré dans le Rhode-Islande."On leur avait concédé des terrains sur lesquels existaient des droits antérieurs, et lorsque les difficultés qui
s' étaient nécessairement élevées de ce chef eurent été aplanies. Ils se trouvèrent en butte à la défiance de leurs voisins, les colons anglais, qui saccagèrent leurs récoltes, détruisirent leurs clôtures et démolirent leur églises.

Enfin, ne pouvant plus y tenir, ils durent chercher ailleurs un refuge. Leur colonie s' élevait près de la Baie de Narragansett, à, l' endroit connu aujourd'hui sous le nom de French-Town, dans la municipalité de East Grennwich. On peut voir encore la trace des fondations des premières maisons qui y furent construites. On prétend qu'il existe encore des arbres qui furent plantés par les colons français en 1686. Parmi les *Huguenots* qui vinrent se réfugier dans le Rhode-Islande, je relève les noms suivants: Le Moyne, transformé en Mavoney, La Barron, Grenelle, plus tard, Grinelle" Basset (Bassett) Dupeur (Depew) Ballou, dont l' une des descendantes, Eliza, fut la mère du président Garfield.

Vous avez, pour la plupart, visité la ville de Washington. Vous avez admiré son superbe site, ses rues d' une symétrie parfaite, ses avenues larges, droites, immenses, magnifiques. A quoi la ville de Washington doit-elle son incomparable beauté ? Elle le doit au fait, unique dans ' histoire des villes modernes, d' avoir été construite d' après un plan préparé à l' avance par un ingénieur et par ingénieur d'un sens artistique merveilleux. Cet ingénieur, ce fut le major Pierre Charles L' Enfant, un officier français qui prit de service dans l'armée américaine durant la Révolution et qui, une fois la guerre terminée, continua en ce pays l'exercice de sa profession. Il prépara aussi les plans des Bureaux du gouvernement de New-York et de Philadelphie, ainsi, que le dessin des insignes de l'ordre de Cincinnati. Le plan de la ville de Washington usé, jauni par le temps, est précieusement conservé dans les bureau de l'architecte du Capitole.

L'Enfant eut des démêlés avec les commissaires nommées par le gouvernement. Il ne

voulut pas d'abord publier le plan, de crainte que les spéculateurs ne s'emparassent des meilleurs lots. L'un des commissaires, Daniel Carroll, s 'avisa même de construire une maison sur la ligne de l' avenue du New-Jersey. Enfant la fit démolir. Ses ennemis finirent par obtenir sa destitution comme ingénieur officiel.. Le gouvernement, cependant, en reconnaissance de son talent, de son mérite et de ses services, lui fit offrir la somme de $2,5 00 L'Enfant, bien que pauvre, refusa avec dignité. Plus tard on lui offrit un emploi public. Il refusa encore. "Not refused but not accepted", répondit-il à Washington. L'Enfant mourut pauvre, dans une petite ville du Maryland, vers 1824. Pas un monument, pas une pierre n'indiquent l"endroit ou repose le grand ingénieur à qui l'on doit Washington, la capitale des Etats-Unis, l' orgueil du peuple américain, Washington, la plus belle ville du monde !

En 1783, après une terrible guerre qui avait duré sept ans, se signait, à Versailles, un traité, -le document historique le plus important des temps modernes,-le traité qui, en reconnaissant l' indépendance des Etats-Unis en faisant naître à la liberté le peuple américain, devant déplacer le centre de gravité du monde. Ce traité fut signé par l' Angleterre, la France et les Etats-Unis. La jeune république avait délégué, pour signer en son nom, trois représentants. Puis le président du congrès devait contre-signer.

Compatriotes franco-américains, vous tous qui, comme moi, voulez ajouter à l'honneur d'être les citoyens de la plus grande des républiques, la gloire de rester les dignes descendants de la plus généreuse et de la plus chevaleresque des nations, ne vous est-il pas permis d' éprouver un sentiment d' orgueil et de fierté en retrouvant au bas du traité de Versailles,- cet acte de naissance de la République Américaine-en retrouvant, dis-je, sur quatre signatures, trois noms français: John Jay, Henry Laurens, et Edias Boudinât. Le quatrième était celui de l'illustre Benjamin Franklin. John Jay, fut de plus gouverneur de l'Etat de New-York, et la premier juge en chef du plus haut tribunal de ce pays, la Cour Suprême des Etats-Unis, Il fit partie de la commission chargée d' élaborer la constitution fédérale et c'est surtout grâce à ses efforts et à son influence personnelle qu'elle fut acceptée par l'Etat de New-York.

Ce fut à John Jay, bien qu'il fut alors le plus jeune membre du congrès-il n'avait alors que 29 ans ce fut à John Jay qu'on confia le soin de rédiger le document:"The address to the people of Great-Britain", dans lequel on protestait contre les injustices dont on avait à se plaindre de la part de la mère-patrie. Ce document contient des pages d'une grandeur, d'une éloquence qui n'ont peut-être pas été surpassées à cette époque pourtant si féconde d'inspirations. Il fut l'ami et le confident de Washington avec qu'il eut une volumineuse correspondance au cours de laquelle les deux grands hommes d'Etat se fanaient part de leurs craintes et de leurs angoisses au sujet de la république naissant. John Adam lisait: "Si je perdais confiance en John Jay, je ne sais plus vraiment sur qui je pourrais la reporter." Washington, John Adam, Jay, et Hamilton, furent les parti fédéraliste.

Après l' élection de Jefferson, chef du parti républicain, plus tard le parti démocrate, John Jay abandonna la vie publique et se retira à la campagne, où il passa le reste de sa vie. Survécut à tous les chefs de la Révolution: "comme le vieux chêne, échappé à la bûche du bûcheron, resté seul dans la plaine," Il mourais à l'age de 84 ans. Je ne connais rien de plus beau, de plus éloquent que cette phrase de Daniel Webster, à l 'adresse de John Jay: "All

through his public life, John Jay remained as spotless as the remine of the judicial robe that fell on his shoulders."

Edias Boudinot, l'antre signataire du traité de versailles, fut aussi secrétaire d'Etat en 1783-84. Il avait été près, du Congrès Continental En 1795, il fut nommé directeur de l' Hôtel des Monnaies de Princton de son cabinet d' Histoire Naturelle. Il mourut à Burlington, New-Jersey, en 1821. Henry Laurens, le treizième signataire du traité de paix avec l'Angleterre, naquit à Charleston, Caroline du Sud, en 1724. Il amassa une fortune considérable dans le commerce. On le vit, de bonne heure, se constituer le champion des droits des colonies contre l' adoption, par le parlement anglais, du "Boston Port Bill" En 1776, il fut élu membre du Congrès et ,en 1777-8, il en devint le président; ami de Washington, il fut chargé d' aller négocier un traité secret avec la Hollande. Durant la traversée, il fut capturé par une frégate anglaise et conduit à la Tour de Londres où il resta pionnier quinze longs mois, Sa santé s' affaiblit par suite des mauvais traitements qu'on lui fit subir. On lui offrir plusieurs fois la liberté, mais à la condition qu'il renonçât à ses sentiments patriotiques. Toujours il refusa avec indignation. Remis en liberté, en 1781, après la victoire de Yorktown, il fut délégué à Paris pour négocier le traité de paix. Il mourut en 1792. Selon une disposition de son testament, son corps fut incinéré et ses cendres furent inhumées dans le cimetière de Charleston.

Son fils,, John Laurens, fut un des principaux officiers de l' armée américaine durant la Révélation. Il prit part à toutes les batailles livrées par Washington depuis celle de Brandywine jusqu'a celle de Yorktown. En toutes occasions, il déploya tant de bravoure, qu'il fut surnommé "le Bayard de la Révélation." Au siège de Germantown comme à Monmouth où il sauva la vie à Washington en se jetant'an devant du général et en recevant lui-même le coup qui lui causa une blessure qu'on crut longtemps mortelle, à Savannah où, sous une grêlé de mitraille, il fut le premier à Yorktown où il escalada la première redoute défendue par le colonel anglais. Combell qui fut forcé de lui remettre son épée, partout et toujours, John Laurens se montra digne de son glorieux surnom "de Bayard, de chevalier sans peur et sans reproche."

Aux jours sombres de la terrible guerre, quand les soldats de Washington pour chassés, manquant de tout, commençaient à déserter les rangs, quand Washington lui-même écrivait: Si nous n'avons pas largent et les secours de la France, notre cause est perdue," quand l'horizon était devenue si sombre qu'on désespérait voir jamais se lever l'astre de la liberté: c'est John Laurens qui fut choisi comme envoyé spécial auprès de la cour de France pour en obtenir les secours en soldats et en argent dont ou avait un si pressant besoin, aide des autres commissaires qui se trouvaient déjà à Paris, il réussit dans sa mission. Il gagna à la cause américain la France officielle. Les renforts arrivèrent. On reprit l'offensive et, quinze mois après, la victoire de Yorktown, venait mettre fin à la guerre de la Révolution.

John Laurens fut chargé avec le comte de Nouilles de rédiger les articles de la capitulation de Cornwallis, le 19 octobre, 1781. Le sang des quarante à cinquante mille Français qui vinrent, il y a deux siècles, se réfugier sur cette terre de liberté, s'est diffusé et s'est modifié en Passant dans l' organisme américain. Il s'est refroidi il a perdu de ses belles qualités gauloises d'ardeur et d'enthousiasme. Mais on peut le retrouver encore dans les veines de L' Oncle Sam. Il se manifeste dans les sentiments de profonde sympathie et de fraternelle amitié qui unissent les deux nations. Il se manifeste dans l'attrait irrésistible qu'exerce la France sur les Américains. Tout Américain qui voyage semble trouver avec Jefferson que 'tout homme a deux parties, la sienne d'abord, la France ensuite."

Il se manifeste dans la goût artistique américain auquel le jury de l'Exposition de 1900 a rendu un

éclatant hommage en décernant aux Etats Unis, pour la section des arts, le plus grand nombre de prix; exception faite de la France. Il se manifestes enfin et surtout dans le développement et la propagation de l' idée et de la langue françaises. De toutes les langues étrangères perlées eu ce pays, la langue français est la plus aimée et la plus recherchée. Et le cour suit les lèvres. La parole donne la pli à l'âme. Si on aime tant la langue français, c'est qu'on aime la France. Si on admire la langue français, ses beautés, ses richesses, sa clarté et ses harmonies, c'est qu'on admire plus encore le peuple de génie qui a écrit, dans cette langue les plus grands chefs-d'ouvre de la pensée humaine; les plus grands, comme les plus nombreux aussi, car si une autre nation peut disputer à la France le premier rang dans les sciences, aucune ne songe à lui contester la souveraineté dans le domaine des arts de la littérature.

Au-dessus des droites à la France sa prodigieuse actuelle et son génie, se placent, pour la peuple américain, les droits qu'elle s'est acquis à sa connaissance. "S'il était permis, a dit Lacordaire. Délaver des autels à quelque chose d'humain, je me prosternerais devant les cendres du cour plutôt que devant celles du génie." Victor Hugo a exprimé la même pensée quand il a dit "Au cours de ma longue carrière, j'ai vu défiler devant moi bien des célébrités et des grandeurs. Que m'en est il resté?

Il m'en est resté la conviction qu'il n'y a qu'une seule chose devant laquelle on doive s'incliner, c'est le génie; qu'une seule chose devant laquelle on doive s'agenouiller, c'est la bonté."

Et la France a été bonne, elle a été généreuse, elle a été chevaleresque à l'égard des Etats-Unis. Que vient-on nous parler de raison d'Etat, de motifs d' intérêt ! La France officielle même représentée par Rochambeau, a été généreuse, parce que la guerre de l' Indépendance américaine lui a coûté la somme énorme, à l' époque, de un milliard deux cents millions de francs; un peu plus de deux cents millions de dollars. Cette somme, il lui fallut emprunter. Les intérêts onéreux de cette nouvelle charge produisirent un déficit considérable qui fut la cause principale de la convocation des Etats généraux, on le sait, amena la chute de la royauté. La monarchie français en donnant naissance à la république américaine, avait hâté le moment de sa mort ! !

Et la France chevaleresque, représentée par Lafayette, obéissais elle à des considérations politiques ? "Mon cour est enrôlé, je suis gagné à la cause américaine," répondait Lafayette à Franklin qui, tout en le remerciant de se offres et services, se croyait tenu de lui représente la condition désespérée qui se trouvait l'armée américaine.

Votre cause est désespérée, dites vous, c'est précisément le moment de lui venir en aide'.

-Mais vous partez sans le consentement du roi. Vous exposez à la confiscation de vos biens. Puis nous n'avons seulement pas de vaisseaux à mettre à votre disposition." Qu'à cela ne tienne, j'en fréterai moi-même, à mes propres frais." "Mais nous n'avons pas d'argent pour la solde de vos soldats." -"Qu'importe, je les paiera moi-même. J'affecte à cette fin la somme de deux cent cinquante mille francs. Qu'on me montre dans l'histoire un plus bel exemple de générosité !

La France généreuse et chevaleresque, je la retrouve dans l'admirable réponse d'un jeune officier français auquel Washington demandait, le jour de l'enrôlement, à quelle religion il appartenait: "Général, répond le jeune officier, si vous me demandez: à quelle foi ? Je réponds" A la foi catholique'. Mais si vous me demandez: à quelle religion ? Je réponds: 'A la religion américaine."

La vaillante épée de la France, dans l'espace de tris quarts de siècle, a brisé les liens de deux peuples: du peuple américain à Yorktown du peuple italien à *Solferino*. Combatte pour, l'indépendance de son pays est admirable, mais plus admirable encore est de combatte pour la seule idée de justice; et de liberté ! Ça été le malheur de la France quelquefois, mais ce sera sa gloire toujours d'avoir distribué ses sympathies, son cour, son sang partout où il y a eu de grandes causes à défendre !

Rita (Daigle) Courtois and Ralph Courtois
Ralph Courtois Salesperson

Ralph Courtois employed as a salesperson in area stores for over 40 years. Ralph first started work at the same store that his father had worked many years, at John Sellers store at 92 Summer street,

Ralph was employed for 14 years at "GOFKAUF'S" store at 259-261 Main Street, Their merchandise varied but became well known as "Kauf's Auto Store".
He then worked for 22 years at the "Biddeford Hardware"

Ralph also worked for 9 years at the "Biddeford' s Ace Hardware", where he finally retired after 47 years.

Ralph Courtois is well known as a Franco-American Genealogist,

Ralph along with Raymond Pepin planted the first seed that was to become the "Franco-American Genealogical Society".

Led by his curiosity of knowing where his family relatives came from where they were born, married, died. And the search on their Families History had begun.

Birth Ralph Courtois the son of Alfred Courtois and Leopoldine Bernier was born in Biddeford on March 1, 1929.

Married Ralph Courtois was married on August 27, 1962 at St. Andre church Biddeford, to Rita Daigle born 1931 the daughter of Alcide Daigle and Emma Daigle

COURTOIS

COURTOIS, Ralph Gilbert son of Alfred & Leopoldine BERNIER
DAIGLE, Rita dau of Alcide V. & Emma DAIGLE
married...27 Aug 1962 St. Andre, Biddeford, Me.

COURTOIS, Alfred son of Zoel & Marie DUBOIS
BERNIER, Leopoldine dau of Onesime & Marie Anne CLOUTIER
m...20 May I925 St. Andre, Biddeford, Me.

COURTOIS, Zoel son of Abraham & Julie BEAUDET
DUBOIS, Marie dau of Ulderic & Esther BEAUDET
m...17 Jun 1879 Gentilly, Qc. Nicolet co. S. Edouard

COURTOIS, Abraham son of Charles & Victoire TROTIER
BEAUDET, Julie dau of Jean Marie & Genevieve BILLY
m...21 May 1844 Gentilly, Qc.

COURTOIS, Charles son of Etienne & Madeleine MAILHOT
TROTIER, Victoire dau of Joseph & Elisabeth BARIL
m...24 Nov 1807 Gentilly

COURTOIS, Etienne son of Francois & M. Josephte ROIREAU
MAILHOT, Madeleine dau of Francois Ls. & M. Josephte ROIREAU
m...09 Sep 1783 Deschaillon, Qc. Lotbiniere co. St. Jean

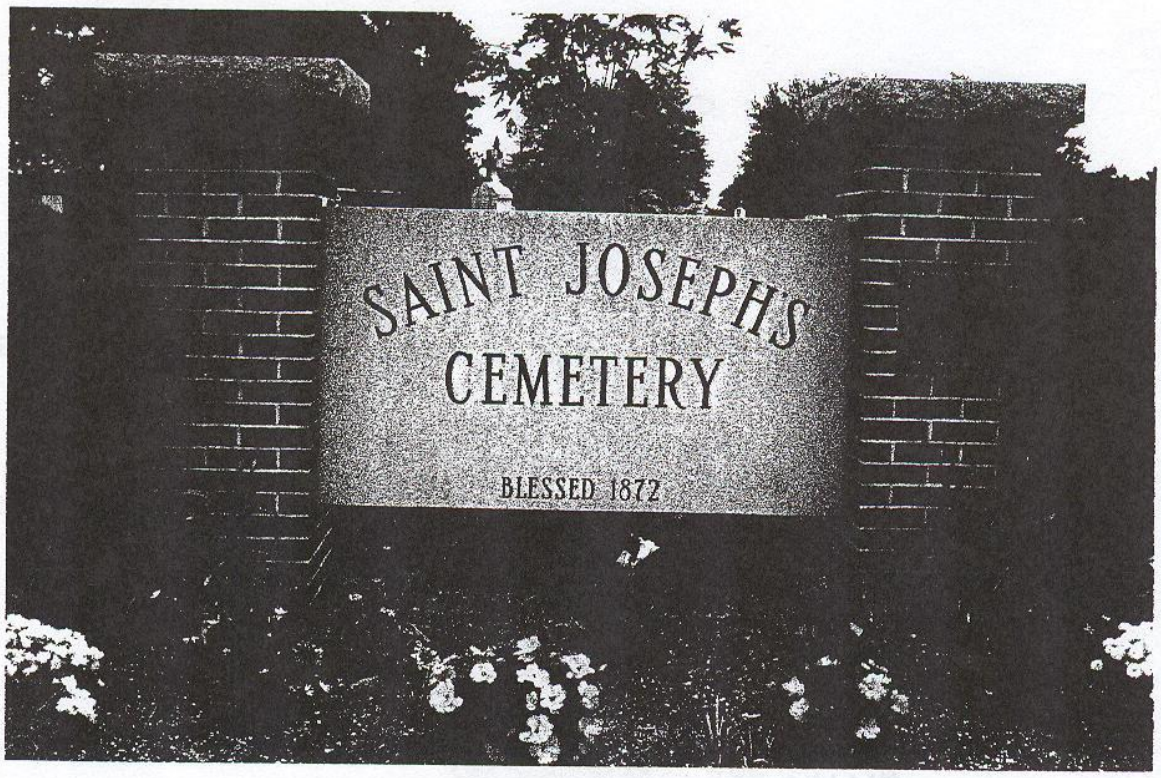
COURTOIS, Francois son of Gabriel & Elisabeth MOREAU
ROIREAU, M Josephte dau of Jean Bte & M. Jeanne GERVAIS
m...19 Jan 1756 Deschaillon, Qc.

COURTOIS, Gabriel son of Charles & Marguerite BERGER
MOREAU, Elisabeth dau of Louis & Elisabeth GAGNON
m...05 Apr 1701 Batiscan, Qc. Champlain co.

* COURTOIS, Charles son of Antoine & Esther LEBRUN
BERGER, Marguerite dau of Jean & Madeleine JEANNE
m...09 Oct 1670 Quebec city (Notre Dame)

COURTOIS, Antoine son of _____ unknown
LEBRUN, Esther dau of _____ unknown
born France-Married France-died France

* Charles is your ancestor that left France to come to Canada. He was from St. Martin de Canteleu Archeveche de Rouen Normandie France. (now Seine Maritine)



St. Joseph Cemetery located in Biddeford, Maine, is a beautiful and well maintain cemetery. The granite sign located at the corner of West and Granite Streets leads to the entrances to the cemetery, located on the West Street side. There are over 50,000 thousands people buried on the cemetery grounds.

To look up a individual buried in the cemetery, you can go to the Portland Diocese web site portlanddiocese.net go down to the cemeteries, click on it, a box comes up , click on genealogy and chose a cemetery.

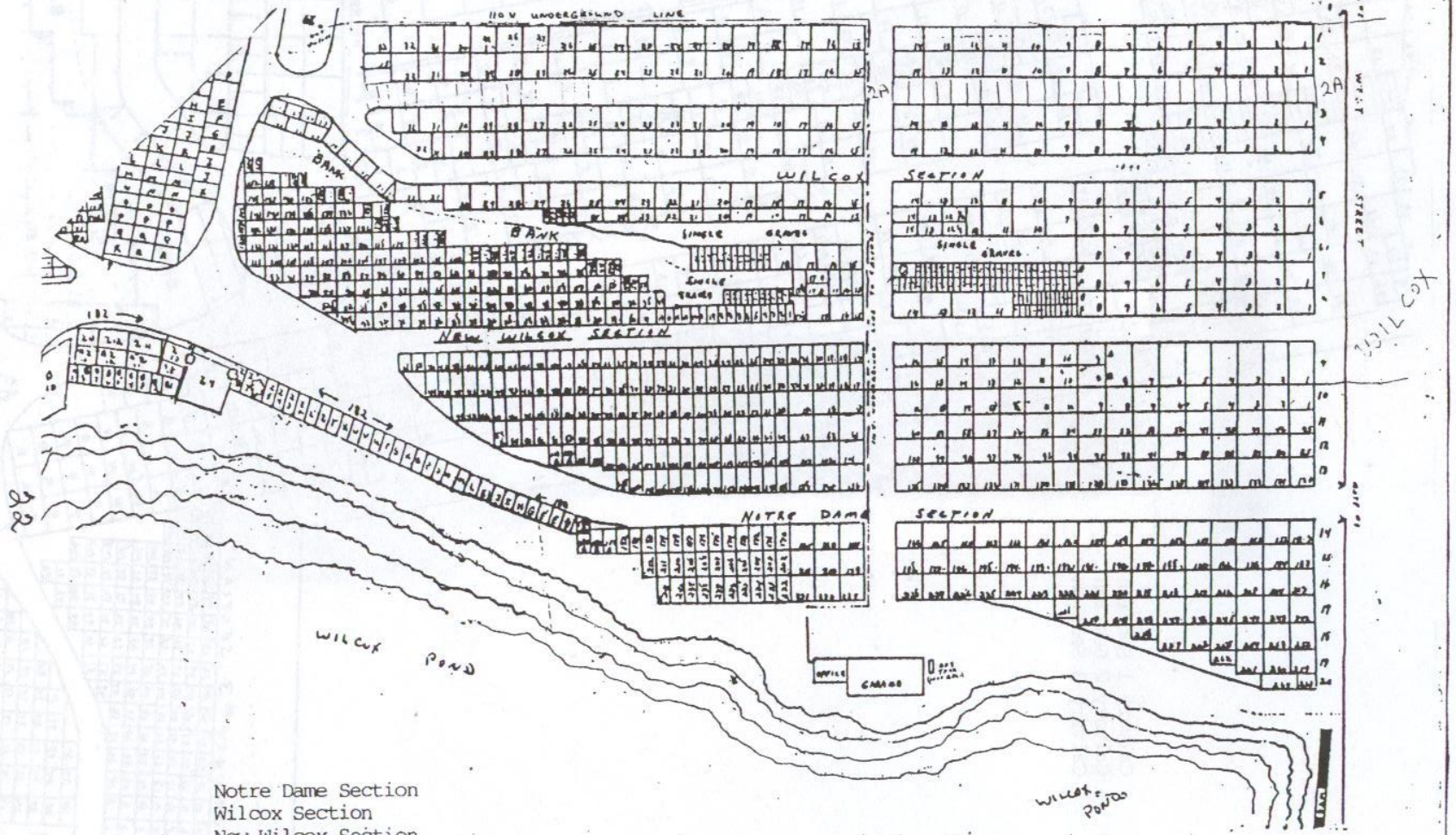
The maps in this book show the different sections of the cemetery that will help you locate the grave sites of your loved ones who are buried in the cemetery. The abbreviations for each section are,

OS > Old section
Cal 1, 2, 3 > Calvary 1, 2, 3
ND > Notre Dame
NWIL > New Wilcox
Wilcox > Wilcox
KENNPT > Kennebunk Point
KENN > Kennebunk
OKNSG > Old Kennebunk Singles
STPL > St. Paul
STPH > St. Phillip
STA > St. Theresa A
STB > St. Theresa B
STC2 > St. Theresa C2
STC4 > St. Theresa C4
STL > St. Lambert Urn Garden
STAND > St. Andre
STAUG > St. Augustine
SF > St. Francis

You can reach the cemeteries by calling the Good Shepherd Parish at 1-207-282-0747. Both St. Joseph's and St. Mary's Cemetery are located at this number.

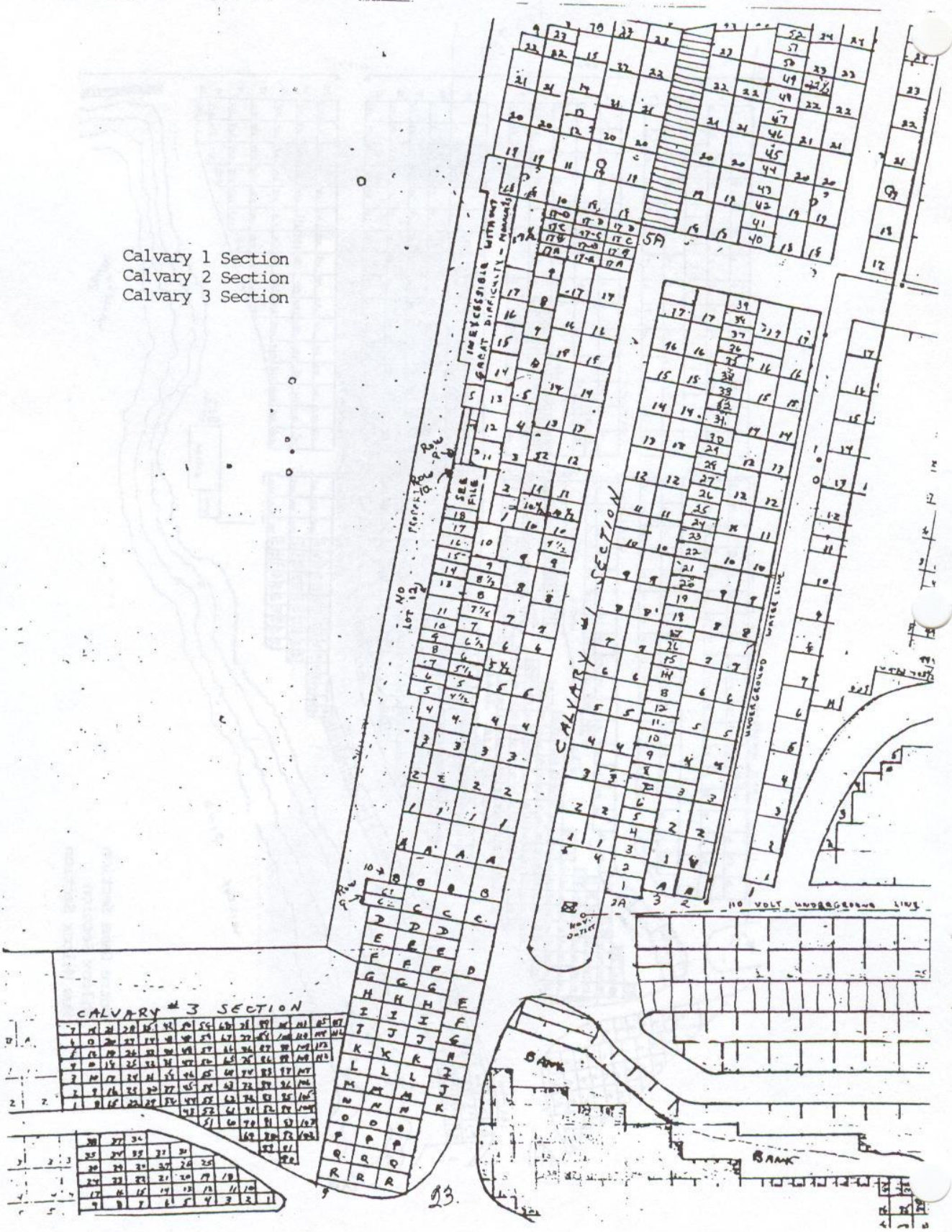
UNDEVELOPED
WILCOX ROAD
NOTRE DAME SECTION
NEW WILCOX SECTION
OLD WILCOX SECTION
ST. AUGUSTINE
ST. LAWRENCE
OLD KENNEBUNK POINT RANGE
KENNEBUNK POINT SECTION
CALVARY II SECTION
CALVARY I SECTION
ST. THERESA SECTION
OLD KENNEBUNK POINT RANGE
KENNEBUNK & BANK SECTION
ST. PAUL SECTION
UNDEVELOPED
GOOD SHEPARD SECTION
ST. PHILIP SECTION
CREMATORY
LEGEND
DuBois & King

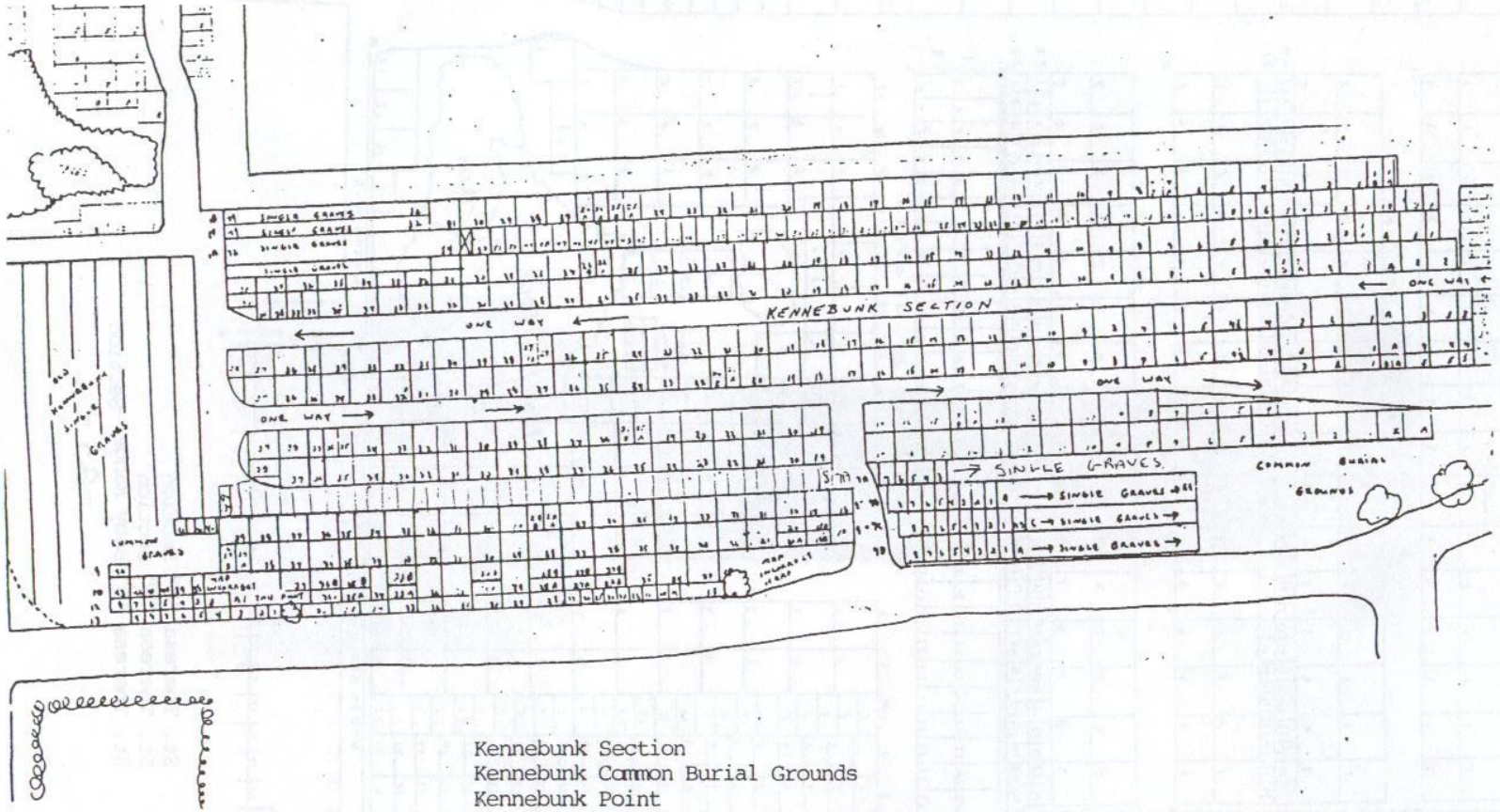
Old Section
St. Augustine Section



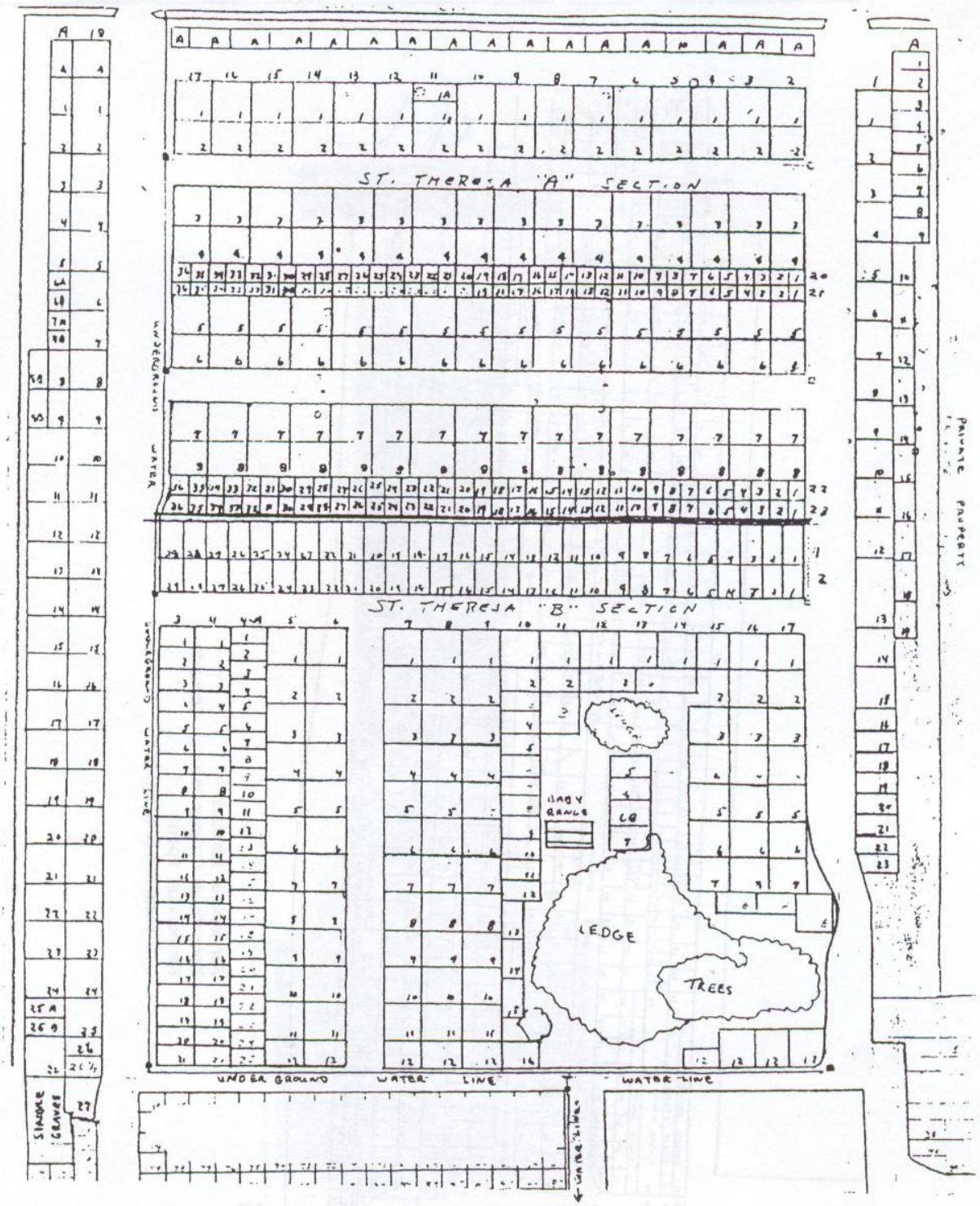
Notre Dame Section
Wilcox Section
New Wilcox Section

Calvary 1 Section
Calvary 2 Section
Calvary 3 Section

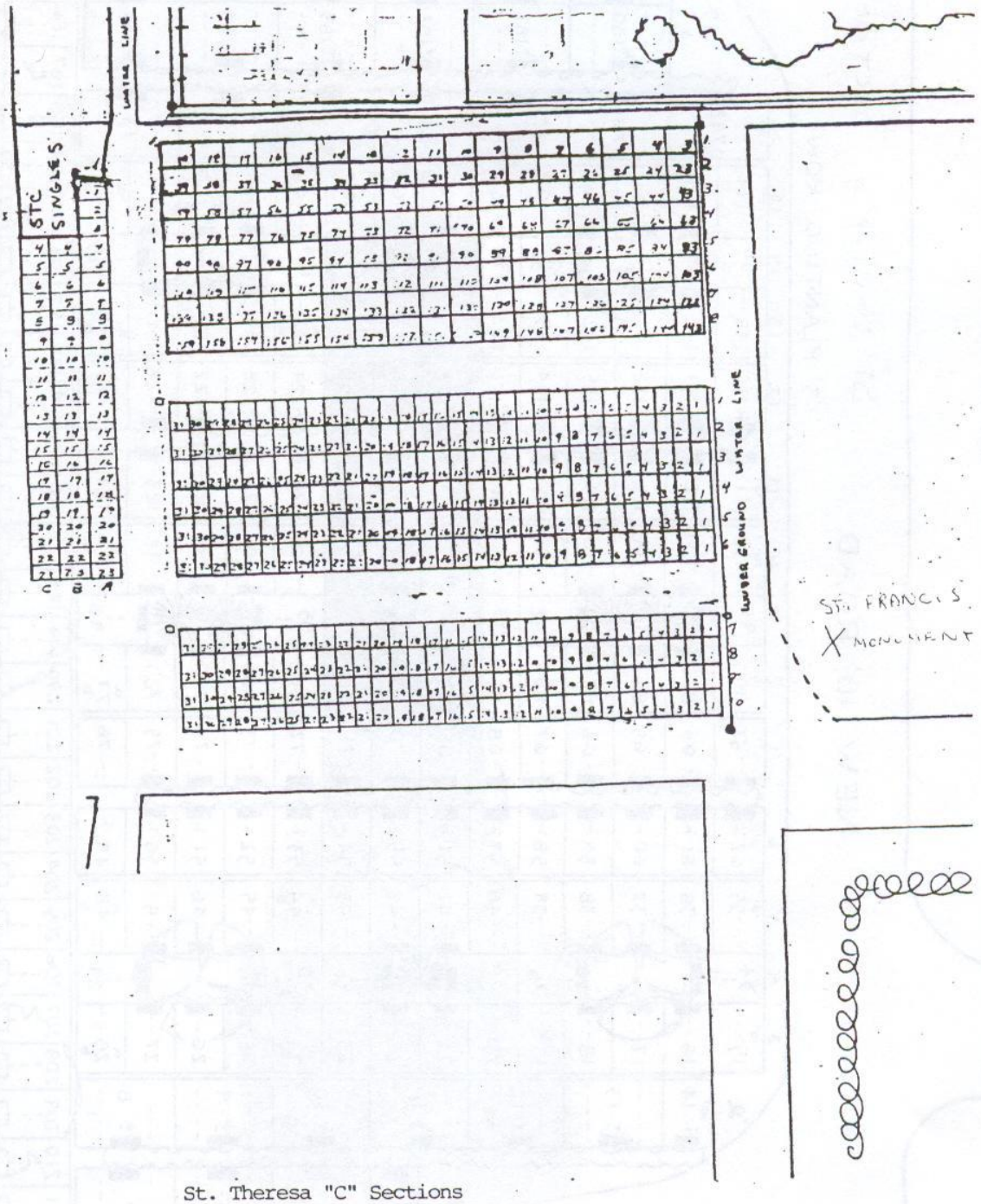




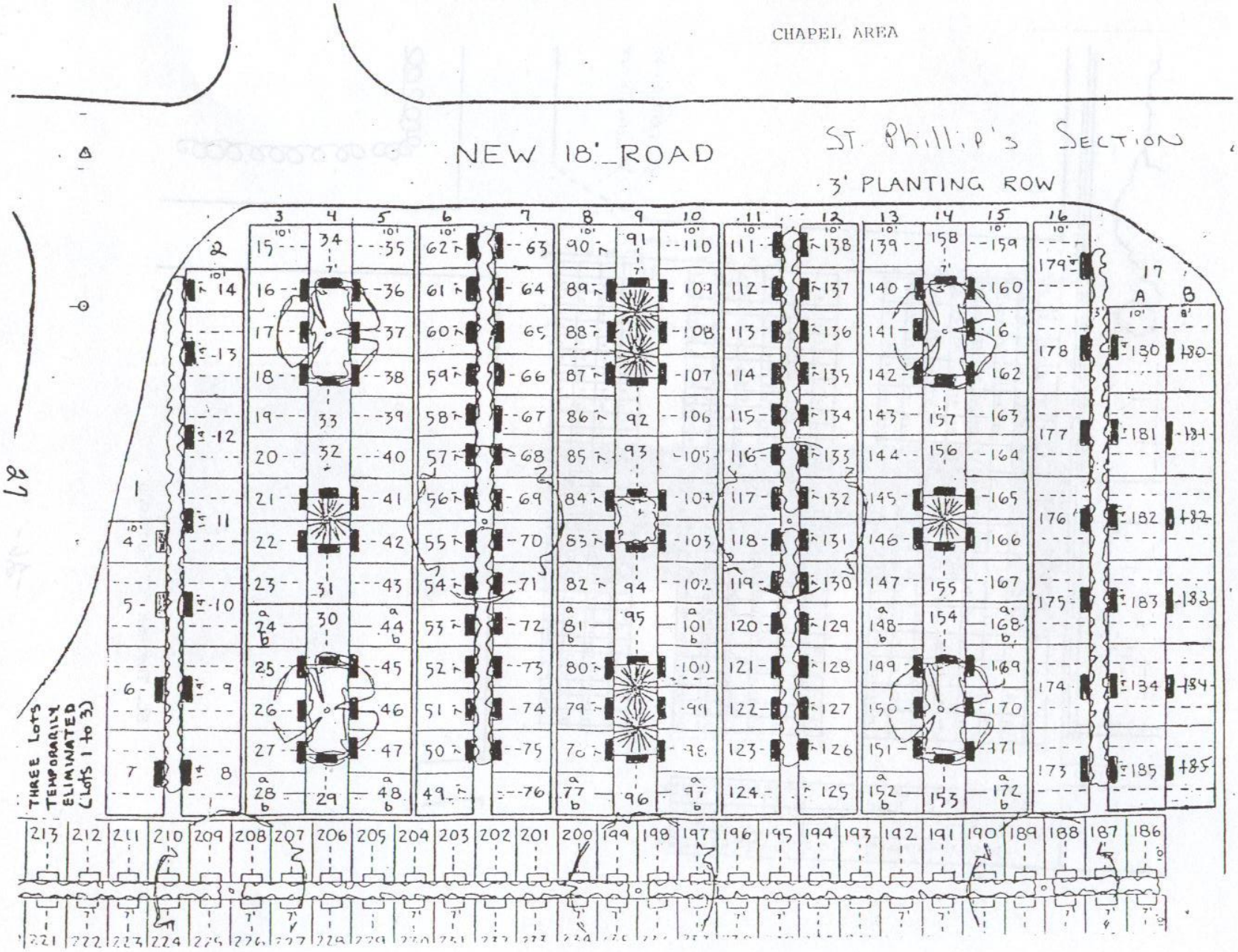
Kennebunk Section
Kennebunk Common Burial Grounds
Kennebunk Point
Old Kennebunk Singles



St. Theresa "A" Section
St. Theresa "B" Section
St. Theresa "B" Baby Range Section



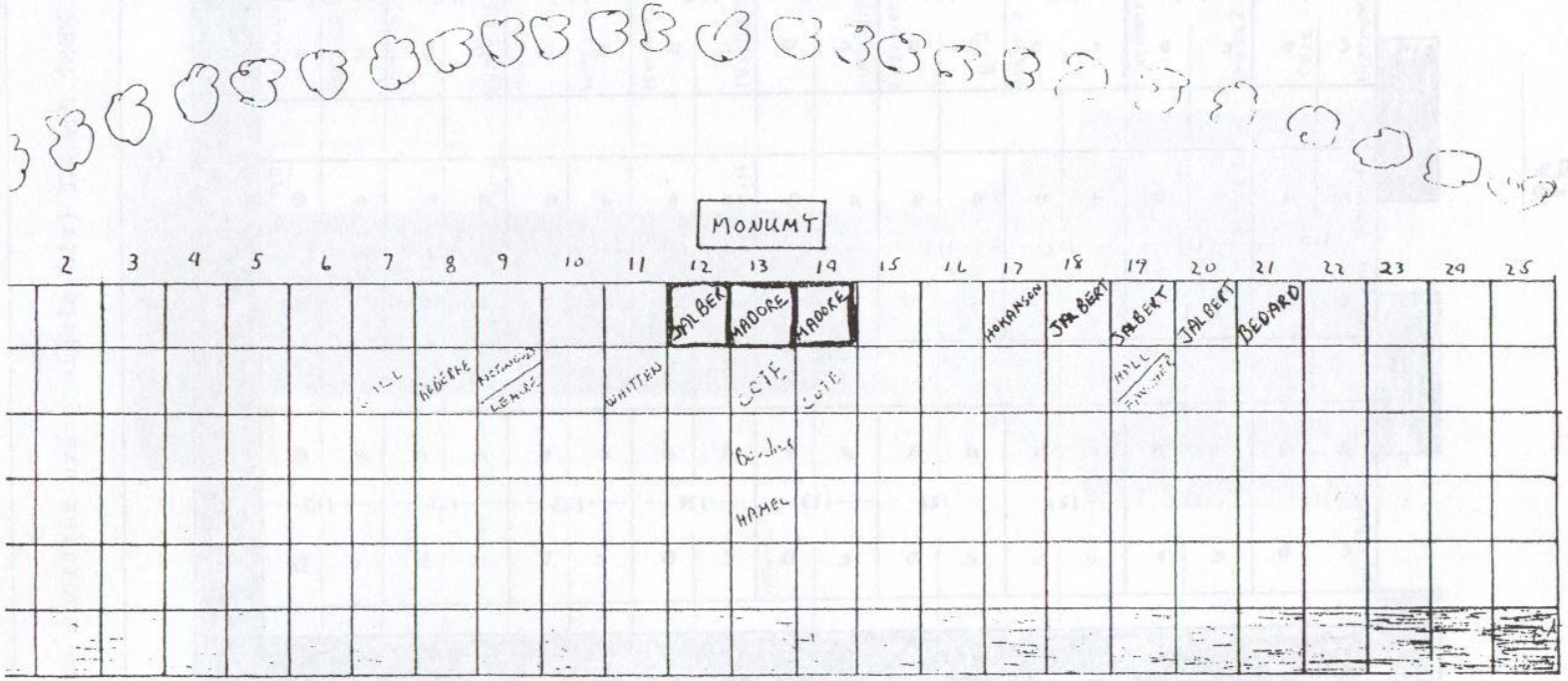
St. Theresa "C" Sections


CHAPEL AREA
NEW 18'_ROAD
ST. Phillip's SECTION
3' PLANTING ROW
THREE Lots TEMPORARILY ELIMINATED (Lots 1 to 3)
87

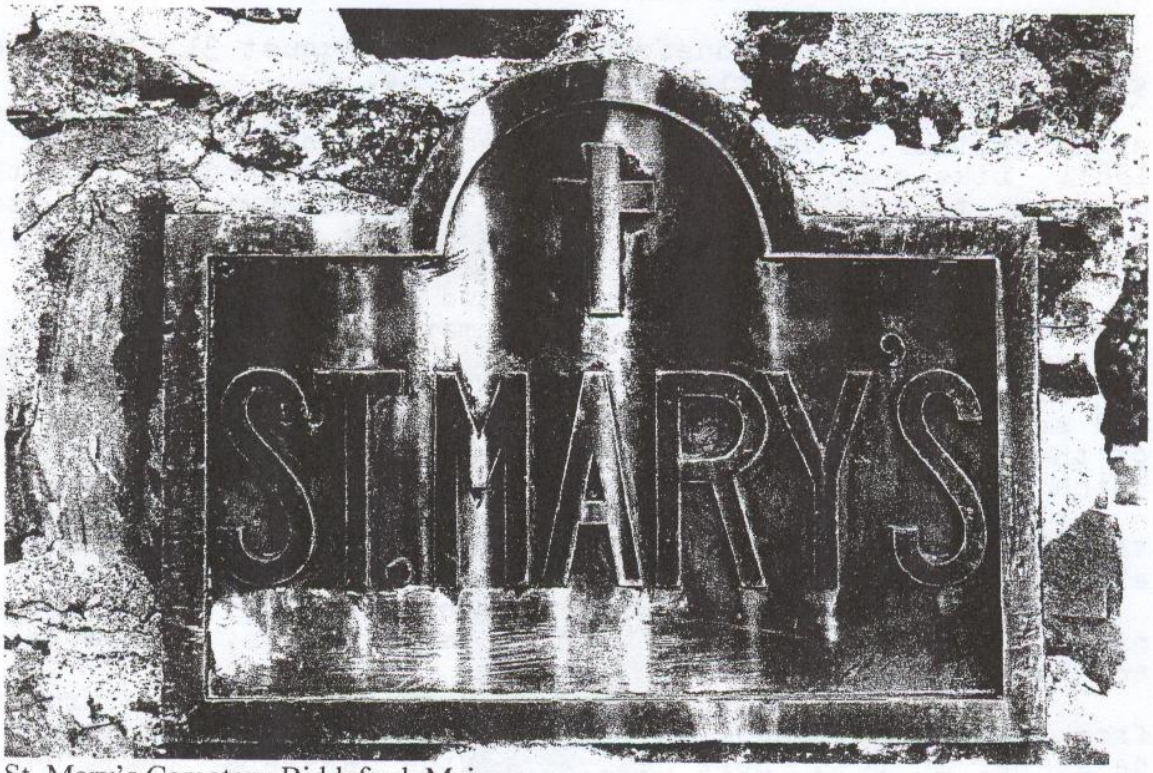
ROAD TO WEST STREET (via single grave section) ⟶

ROAD

FIRST "BLOCK" OF THE SAINT PAUL THE APOSTLE SECTION - SAINT JOSEPH'S CEMETERY


MONUMT
2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25
JALBERT
MADORE
MADORE
HOKANSON
JALBERT
JALBERT
JALBERT
BEDARD
WHITTEN
COTE
COTE
HAMEL

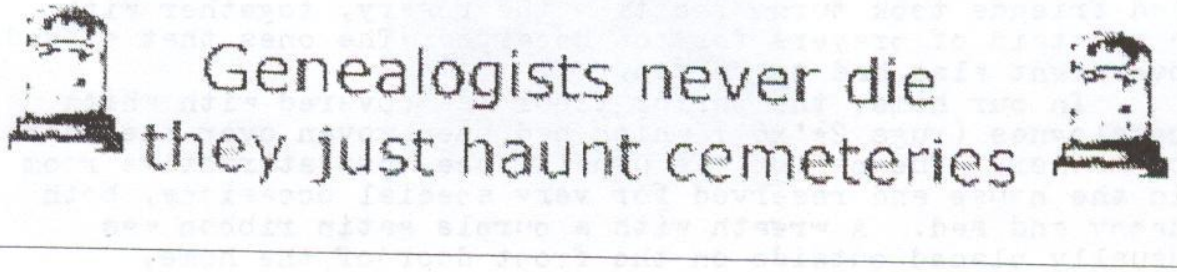
29



St. Mary's Cemetery Biddeford, Maine

The cemetery is located on Elm Street (US Route 1) in Biddeford, Maine. Half the size of St. Joseph Cemetery it is a very good cemetery to fine your love ones who are buried there. All the records are at one location for both the cemeteries and can be reach at the Good Shepherd Parish P.O. Box 391 Biddeford, Me. 04005-0391 or by telephone at 1-207-282-0747. The cemetery is beautiful and well maintain.

Raoul Goulet Jr. Member number 236 of the Franco-American Genealogy Society of Biddeford, Maine.



CORRECTING A WRONG
OF LONG STANDING

I was born in Biddeford, Maine, on August 31, 1899 and given the name of Marie Rose Alma Gagne.

My father's name was Augustin and my mother(s was Josephine Fortier. They had married in Biddeford on November 7, 1881. Like many of their Canadian relatives and friends, they had come to this country in the hope of improving their status of living. Father pursued his trade which was that of cabinet maker. Mother remained at home taking care of her brood.

Papa had always been very proud of the fact that his forebears, Louis Gagné (Gasnier), married to Marguerite Launay were from St. Cosme-de-Ver, Maine, France, Later on in life, their two sons, Louis and Pierre, emigrated to Canada and settled in the Ste. Anne de Beaupre area. They were some of the donors who gave land for the building of the chapel which still stands today across from the large basilica.

I recall in my youth having fibbed to my classmates that I had been born in France. It had made me feel real elegant.

Besides my parents, my family consisted of two sisters, namely, Roseanna and Annie, and three brothers, Alfred, Henri, and George.

Had always envied Alfred. Every day on his return home from St. Joseph School, he would head to the only French newspaper in town where he learned the newspaper trade under the able guidance of its Editor, Alfred Bonneau. The owner of the newspaper was a Mr. Joseph Bolduc.

In fact, when my brother, Alfred, died, after having held several out-of-state positions, he was in the employ of the Worcester, Ms. Gazette.

Henri died at the age of three years old. He had wandered out by the rear door of the family home, located on Jefferson Street, which at the time lead to the side of the local fire station yard on Washington Street, where a tombereau (cart) used in the making of cement fell on his tiny body, crushing him to death.

George fought in the Army in World War I, He was stationed in France. His knowledge of the French language had come in handyfor him and his Yankee buddies.

When I had reached the age of four, Mother died.

In those days, deceased individuals were waked around the clock in the home, usually for three days. Relatives and friends took turns reciting the rosary, together with a mountain of prayers for the departed. The ones that stayed overnight also had to be fed.

In our home, the parlor floor was covered with white catalognes (rugs 2½'x6') which had been woven over the years by mother. The parlor was usually the most attractive room in the house and reserved for very special occasions, both happy and sad. A wreath with a purple satin ribbon was usually placed outside on the front door of the home,

welcoming passersby to come in and pay their respects. Then came the funeral at church, after the casket had been taken there in a horse-drawn hearse. The custom was for everyone to partake of communion, offering same to God for the soul of the departed one. The cemetery scene was the saddest, never to see Mother again.

Roseanna, being the eldest daughter, had been chosen to help father take care of us children. It was sad for she enjoyed school. Annie's education suffered for she too had to stay away from school to assist Roseanna with household chores. After all, she was only 13 years old. She had been blessed with a beautiful singing voice which should have been cultivated.

Father, a while after Maman's death, was bringing questionable ladies home which angered Roseanna for she was protective of us children. Besides, Maman, on her death bed had made Roseanna promise to look after her brothers and sisters to the end of time. It so happens that Roseanna lived to the ripe old age of 92, outliving us all.

When I reached the age of 17 Father passed away, and by then, the family had pretty much fallen apart, eachgoing their separate way.

Luckily, I had just secured employment in one of the amusement booths at Old Orchard Beach, selling tickets. I spoke both French and English fluently, which in those days, proved to be an asset when one was seeking employment.

It was while working at the Beach that I made the acquaintance of a lady, who was instrumental for future changes occurring in my life. From now on, I shall refer to her as "Angel".

In many of our conversations that summer, she never referred to any of her family members; however, I did learn that she had been a former Mainer, and by then, was 21 years my senior, She had been educated in both Maine and New Hampshire, taught high school in a neighboring N. H. town, and had held a certain court position, apparently, a first, for a woman in that state. At the time of our meeting, she was a resident of Massachusetts, holding secretarial positions in twenty-eight corporations. It seemed to me, she was a lady of means, well educated, but somewhat lonely.

I kept mentioning how fortunate my brother, Alfred, had been to complete his schooling, learn the newspaper trade, and here I was selling tickets to earn my living. Not much future in that, especially with the summer season soon coming to an end. I would have to find other employment. There always was the local mills, nothing wrong with that kind of work, but I aspired for more.

One day, to my surprise, Angel inquired if I would be interested in furthering my education, and possibly, learning the newspaper trade like Alfred had done. I knew that with the meager salary that I had received during the summer, there was no way that this could ever come to fruition.

Angel mentioned something about seeking legal advice re

However, had it not been for having had the opportunity and privilege to meet and listen to the stories of so many individuals, coming forth from all walks in life, would I have been able to attain said reputation.

In many of my conversations with Angel was she ever made privy to any of my writings other than those already published. Later on, when Angel became the Executrix of my last Will and Testament, she was advised in said Will to destroy, unopened, any and all of my writing material which had been kept, both at my home and at the office.

I forgot to mention that prior to joining Macy and having tired of the name "Rose" I had given myself the name of Pauline. Was this ever a faux pas from the very beginning. Unbeknowst to me, word had gotten back to my Biddeford family that I had renounced my family name of "Gagné" and had let an outsider adopt me, hence the change in name. Believing this rumor to be true my real family back home cast me aside. That hurt! Under no circumstances was there an adoption nor had I renounced my family name. However, my lifestyle had changed after the furthering of my education and overseas travel. Naturally new acquaintances were made and I was now included in Angel's business people. Is it possible that at that time in my life with my new-found friends, I would have been ashamed of my family? After all, was I not sporting the best of clothes, hairdo, makeup, etc.? Could it be that I had become a snob?

I had been so engrossed in this new lifestyle, building my career, that beside the loss of my family it had cost me two failed marriages.

Do not quite recall how it came about, but I had gotten word of a gathering of the family back home taking place in my former hometown of Biddeford. Whatever the occasion, felt I should make amends and make an appearance. It seemed I had neglected these fine people long enough.

Naturally, my own appearance had changed drastically, in fact, so much so, that no one at the gathering acknowledged me, except possibly, Roseanna, casting a lengthy glance in my direction. She had changed and aged so very much over the years. Most likely, not feeling sure of herself, she did not come forward. After a short time, not having been spoken to by anyone at the gathering I left with a heavy heart.

The subject of death had arisen several times between myself and Angel. My wish had always been that when my turn came I wanted a simple funeral.

When I passed away on April 15, 1950, my obituary appeared in the Biddeford Daily Journal under the name of Pauline Warren, the family name of my second spouse. Mention was made that my parents, Augustin and Josephine Gagné were from France and that I had no known living relatives, when in fact, with the exception of Henri and Alfred, who had died previously, the others were still living.

her appointment as my Guardian since both my parents were deceased and I was still a minor. I must admit this inforamation was way beyond my comprehension. She was confidant that if I wanted a future in journalism and willing to apply myself, that between the two of us, we could make it happen. That summer, Angel had managed to spend many weekends at the beachwith me. Slowly, I had begun to get a taste of her lifestyle, even though foreign, I must say I enjoyed it. Wealthy people sure were lucky.

If I were to attend school, it would have to be in Massachusetts where she resided and she would take care of my legal and living expenses. She also informed me that she was a practicing member of the Episcopalian Church. I, on the other hand, had been a practicing Catholic. However, she did not expect me to change my religion, only that during my college years, I would be expected to take at least one religious subject. Later, I found that there was not much difference between our faiths. I'm not sure how it came about but insofar as the word Religion was concerned, in all of my college applications, the word (none) appeared.

I entered college in Massachusetts under the name of Rose Gagne, and on this application, Angel had signed her true name as my Guardian.

While in college, Angel picked up all of my expenses. I wanted for nothing. During this time, I never contacted my immediate family in Maine and all vacations were spent at Angel's home in Massachusetts. I enjoyed school, and even though I did not make the very highest grades, I did hold my own. She was pleased and satisfied with my success.

Thinking back, I should have contacted my Maine relatives, I wonder if Angel would have objected to my doing so.

My dream of one day going to the old country, namely, France, was finally realized. I attended school in Bordeaux. Later on, I went to Italy for more schooling and became proficient in that language. None of this could have been accomplished without Angel's financial help and generosity.

Prior to entering newspaper work, I was employed in the advertizing department of Jordan Marsh for a period of two years. Later on, I became involved in radio work, producing and directing my own Sunday program for NBC, as well as in the production and direction of foreign programs for WRUL. I also edited a retail fashion magazine, and in much later life was involved with British War Relief.

From 1933 to 1938, I was Society Editor for the Boston Herald, and from 1942 to 1950, the year of my death, I had been on the Editorial Staff of the Boston Evening American.

I was very pleased and proud of my work as a reporter and feature writer, especially when I would hear people refer to me as a great veteran newspaper woman.

In my Massachusetts obituary, no mention of my real name of Gagné was made, except the name of my parents. Again stating France as their birth place and my having no other siblings.

Angel withheld the truth to the very end. Surely she was not entirely to blame. Was there an ulterior motive ? Angel did see to everything. My wake and funeral took place in Angel's beautiful stone Episcopalian Chapel in Cambridge Mass.. Friends, flowers and sympathies galore flowed, the singing and playing of beautiful hymns was done by two of Angel's relatives.

However, I do not know if I deserved all the beautiful words spoken by the Priest in my behalf. When I died I had been in the process of writing a novel. I had mentioned this much to one of my co-workers at the newspaper. Of course, I had no idea what it would end up like, but I did want to leave something of mine behind. Angel must have found it and destroyed it along with the other material.

In my Last Will and Testament, I gave my true name, namely, Marie-Rose Alma Pauline Gagné Utterback Warren. I am buried in one of Cohasset Cemeteries. No date of death appears on my tombstone, only the name Pauline Warren.

I DO WANT TO MAKE IT CLEAR THAT I AT NO TIME RENOUNCED MY FAMILY NAME OF GANE; THIS WRITING HAS BEEN PURPOSELY DONE TO RIGHT A WRONG.

Several years after my demise and the settling of my estate (unknown to the Biddeford, Family) Angel by then had reached the age of 70, remarried and left the State of Mass..

Marie-Rose ama Pauline Gagné
Utterback Warren

By: Jeanette T. Caya

If....

If you could see your ancestors
All standing in a row,
Would you be proud of them?
Or don't you really know?
Some mighty strange discoveries are made
In climbing family trees,
And some of them, you know
Might not particularly please

If you could see your ancestors
All standing in a row
There might be some of them
You wouldn't care to know.
But here is another question
That requires a different view.
If you could meet your ancestors,
What would they think of you?

--Mable Baker

MRS. PAULINE WARREN

Letellier Almost Synonym in Plumbing and Heating at Biddeford.

By Camille Bolduc

J. Alfred Letellier was born Dec. 23, 1893, at St. Bernard, Dorchester, County of Quebec, and came to Biddeford, in 1900, and was educated in the local schools of Biddeford;
Early in life he followed in his fathers occupation of plumbing and became a master in Plumbing and Heating in his own right.

In his younger years he was an avid baseball fan and he enjoyed playing the game with his friends and neighbors. He became a member of the "Laconia Division Team" and helped win the Mill League Championship in 1915.

J. Alfred was an outgoing and active person, early in life he became involved in social clubs, such as the Maccabees and The Loyal Order of Moose. He became a life member and Trustee of the Elk Lodge and also the oldest member. He held the gold cane from the Fremont Club, as the oldest Franco-American of the area.

He was the last living member of the "Canadian National Club" during the 1920's J. Alfred was very active in politics serving during the Administrations of Mayors Lousier, Deschambault, and Lambert. He was Plumbing Inspector for the city of Biddeford, for 20 years.

On August 31, 1914 he married Miss Ruth Faucher at St. Andre church at Biddeford, She was the daughter of Joseph Faucher and Mary Johnson of this city. Ruth died in 1948, she was only 54 years of age at her death.

J. Alfred initiated his son Raymond in his trade and he worked in this trade all his life. Raymond married Miss Gertrude Hebert at St. Joseph Church here at Biddeford, on June 2, 1927, She was the daughter of Joseph Hebert and Angelique Langelier of Biddeford;

Their son Robert Letellier also became a Businessman in the Plumber and Heating business. He married Sylvie Leblanc at St. Joseph church Biddeford on November 24, 1978; She was the daughter of Adelard Leblanc and Lucie Dube of St. Eustache, Deux Montages County of Quebec.

J. Alfred Letellier was the son of Alfred F. Letellier and Elise Gobeil whom he married at Summer worth, New Hampshire on July 6, 1891, She was the daughter of Ferdinand Gobeil and Julie Fourier they married September 9, 1862 at St. Bernard Province of Quebec. She was the daughter of Jean-Batiste Fourier and Genevieve Gage.

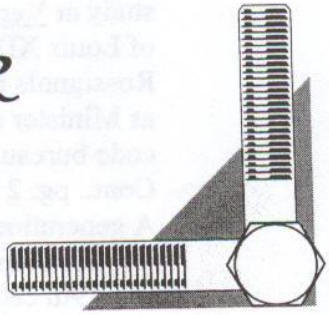
J. Alfred Letellier died at Biddeford Me. July 6, 1995 at the venerable age of 101 years.

Ancestors of Alfred J. Letellier follows

Ferdinand Letellier Julie Fourier	Married: Sept. 9, 1862 St. Bernard Dorchester, County P. Q.
Jean-BAPTISTE Louise Belanger	Married: Sept. 1 1840, St. Mary, Beauce County P. Q.
Francois Letellier Rosette Montminy	Married Feb. 7, 1869, St. Charles Belle chasse County P. Q.
Francois Letellier Elizabeth Lefebvre	Married Oct. 20, 1782, St. Charles Belle chasse County P. Q.
Francois Letellier Franchisee Pelletier	Married Aug. 26, 1743, Quebec, Quebec County P. Q.

Francois Letellier was the son of Michel Letellier and Mary Melie (Medique) Of St.Quentin, Ancestral Province of Ile de France (now in the Department of Oise.) Francois first had married Rosette Larivee at Quebec in 1740, but she died in 1743 he then married Francoise Pelletier.

GENEALOGISTS NEVER LOSE THEIR JOBS THEY JUST GO TO ANOTHER BRANCH



Grand Cipher

The **Rossignols**, a family of French cryptographers and cryptanalysts, included:

- **Antoine Rossignol** (1600 - 1682)
- **Bonaventure Rossignol**
- **Antoine-Bonaventure Rossignol**

The family name meant "nightingale" in French. As early as 1406 the word *rossignol* has served as the French term for "skeleton key" or for any tool which opens that which is locked.

Antoine Rossignol

In 1626, Henri II of Bourbon, Prince de Condé laid siege to the Huguenot city of Réalmont. The besiegers intercepted a coded letter leaving the city. Rossignol, then a 36-year-old mathematician, had a local reputation for his interests in cipher. He quickly broke the Huguenot cipher, revealing a plea for bringing ammunition through the blockade to replenish the city's almost exhausted supplies. The next day, the besiegers presented the clear text of the message to the commander of Réalmont, along with a demand for surrender: the Huguenots capitulated.

This brought Rossignol to the attention of the chief minister, Cardinal Richelieu, who found secure ciphers and codes of immense use to his diplomatic and intelligence corps. Rossignol repeated his swift decipherment of Huguenot messages at the siege of La Rochelle in 1628. Rossignol improved the nomenclators (cipher tables) used by the French court for their own dispatches. A nomenclator comprises a hybrid of code and cipher. Notable important words go into code rather than getting spelled out, while the bulk of the message consists of simple cipher. Before, to make them compact, the alphabetical order of the clear words would correspond closely to the order of the code, so that the codes for the English words "Artois", "Bavaria", "cannon" and "castle", would appear in that order. Rossignol insisted on using out-of-order correspondences, necessitating the use of two tables, one for clear to code, the other for code to clear, organized to make finding the first element easy, without reference to the order of the second.

Later generations

In the era of Louis XIV of France (reigned 1643 - 1715), Antoine Rossignol and his son, Bonaventure, worked either at their estate at Juvisy near Paris or in a room next to the King's study at Versailles. For him they developed the Great Cipher (also called the Grand Cipher) of Louis XIV. They alone mastered it, encoding letters, memoranda, and records. The Rossignols ran the *Cabinet noir*, the French Black Chamber (founded when Louvois served as Minister of War), so notable that "black chamber" became an international term for any code bureau.

Cont.. pg. 2

A generation later, when Bonaventure's son, Antoine-Bonaventure, died, the Grand Cipher fell out of use. Absent the key, and even the base concept, it remained uncrackable until the late 19th century, when Etienne Bazeries deciphered it after three years of work. During this time, historians remained unable to read the coded diplomatic records of the time in the French archives.

Antoine Rossignol had the title of "King's counselor". Both Bonaventure and Antoine-Bonaventure Rossignol reached the position of "president of the Chamber of Accounts."

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Retrieved from "http://en.wikipedia.org/wiki/Rossignols"
Categories: Pre-19th century cryptographers | French cryptographers
Hidden category: Articles lacking in-text citations

This Is A Cemetery

Lives are commemorated -
deaths are recorded - families are reunited -
memories are made tangible -
and love is undisguised.
This is a cemetery.
Communities accord respect,
families bestow reverence,
historians seek information and
our heritage is thereby enriched.
Testimonies of devotion, pride and remembrance
are carved in stone to pay
warm tribute to accomplishments and
to the life - not death - of a loved one.
The cemetery is homeland for family memorials
that are a sustaining source
of comfort to the living.
A cemetery is a history of people -
a perpetual record of yesterday and
a sanctuary of peace and quiet today.
A cemetery exists because every life is worth
loving and remembering -
always.

Compliments of Fairmount Memorial Park, Greenwood Memorial Terrace, Riverside Memorial Park and Spokane Memorial Gardens, all in Spokane, WA, and John Slaughter cjrslaughter@...

By Dora St. Martin Director of the McArthur Public Libarry

In *It Happened Right Here! : More than 365 Events that Shaped the Course of History in Biddeford, Saco and Old Orchard Beach*, author Jeffrey Scully recalls one newcomer's adventures coming to York County. Scully notes from the obituary of Israel Shevenell, the first Franco-Canadian to live in Biddeford, "His purpose was to walk to Biddeford, which he did, coming down through the White Mountains, where the snow was four feet deep and the mud ten feet deep; but after many hardships, including being robbed by a traveling companion, he finally landed in Biddeford, having been almost two weeks on the road." My trip to Biddeford has been much easier, but perhaps just as winding a road.

My first library experiences were in my hometown of Whitinsville, Massachusetts, a small, rural mill town just southeast of Worcester. My grandfather, Victor (Ducharme) Picotte, and my grandmother, Olivette (Legare) Jacques, both worked at the Whitin Machine Works – at one time the chief rival to the Lowell-Saco Machine Shop in Biddeford. As the granddaughter and daughter of Franco-American factory workers, I found a world existed beyond my hometown while reading in our small public library. Leaving home, I studied politics and religion at Oberlin College in Ohio and earned my Masters in Library Science at the University of Michigan in Ann Arbor. I spent the next twenty years serving in urban libraries most recently in Somerville and Lowell, Massachusetts. Now making my home in Maine, I am extremely happy to be part of the staff at the McArthur Public Library.

I am also excited to be a new member of the York County Genealogical Society of Franco-Americans. I have been working on my own family's history for the past three years. As a child in school, I remember hearing about kids who could trace their ancestry back to the Pilgrims and felt quite left out. How wonderful to discover many years later that my own heritage traces back to the "pilgrims" or early settlers of Canada. My family tree (as I am sure many of yours) is filled with the names of great explorers and hearty adventurers, men such as Jean Cote, Zacharie Cloutier, Olivier Tardiff, and Abraham Martin, and women such as Anne Hebert, Marie Marie Langlois and Hélène Desportes – reputed to be the first white child born in Quebec. I am looking forward to learning more about the resources of the Society and shaking more leaves from my family tree. I am also looking forward to meeting more of my near-near relatives here in Biddeford and invite you to stop by for a visit to the McArthur Public Library.

Dora St. Martin was appointed the new Director of the McArthur Public Library on July 14, 2008.

GENE ALLERGY
It's a contagious disease
but I love it!

Newspaper Account of December 15, 1905

The French People,

By Raymond Gaudette

How Population Has Grown in Biddeford in Recent Years

There are doubtless others who could answer your query more readily and accurately, but perhaps the following will be of some value. The French-Canadian population of Biddeford is believed to be somewhere between eleven and twelve thousand. At present the migration from Canada is inconsiderable, and unless new industries are established, it is unlikely that the future any large number of French Canadians will come to Biddeford to live. There is however a steady increase in the French-Canadian population, small though it be,. Which is accounted for by the fact that these people are not believers in race suicide.

The history of the French-Canadian population of this city is quite remarkable and interesting in many ways. Forty years ago in 1866, to be exact, there were but 34 distinctively French names in the Biddeford directory, in 1886, there were 957; in 1904 the number had increased to 2,351; if the number of names in the directory be multiplied by 31/2, which is the multiple usually used by publishers of directories to ascertain the population of the city the French-Canadian population would appear to a few hundred more than 9,000. This would be an underestimate for the reason that this element of the population is a most prolific one. And as the local population of the French-Canadians has increased in numbers so also it has made marked progress in wealth, in social and political influence, and along educational lines. Forty years ago but 34 of the 2,516 names recorded in the city directory were those of French Canadians, and included in former number there was not a clergyman, doctor, lawyer, physician, grocer, baker, druggist, teacher, or dry goods dealer. Twenty years later, of the 4,613 names in the directory, 957 were of French Canadians, and among them representatives of almost every trade and profession.

There had also been established one French Catholic religious society and several benevolent and fraternal associations, including the French Canadian institute, now one of the most prosperous of these local societies. But it is since 1886 that the greatest progress has been made in all directions by the French Canadians of Biddeford.

They now constitute by far the largest single element of the population. Of 5,633 names in the city directory, 2,351 are of French-Canadians, and even this showing does not give an accurate idea as to the numerical strength of this element, for it is a fact that many French residents, for one reason or an other, are never enrolled in the directory, and because it has been a custom of considerable numbers of them to change their names by literal transaction into English, so that cases are quite numerous where a name appears in the directory in an English disguise. This is not in any case because the man was ashamed of his name, but for convenience, in those early days when there were but very few French speaking people here, and when no one foresaw the great increase in their number which has since taken place.

In 1866 but one or two French-Canadians paid a poll tax; today there are several who pay from one to three hundred dollars and many more who pay as much as fifty dollars. There are French-Canadians in both branches of the city council, and representatives of this nationality hold other important municipal offices, and perform their duties in a creditable manner. Of the twenty clergymen of the city, eight are French-Canadians. Two of the Roman-Catholic churches of the city are French-Canadians, having large

and flourishing parishes. Their parochial schools are important, St. Joseph's house, for little children, having a regular attendance of one hundred or more pupils, St. Andre's school of about six hundred and St. Josephs conducted by the Sisters of the Good Shepherd, about 750. ——These churches of Biddeford, and six of them are owned and carried on French-Canadians; of the eighteen, druggist seven are of that nationality, and so it goes through the whole list of trades and professional, the French-Canadian population being well represented, numerically and otherwise. There is a very creditable weekly newspaper, too, **La Justice**, which firmly established, and whose value from a business point of view, is recognized by local tradesmen, irrespective of nationality. One of the largest and most modern brick business blocks in the city is owned by French-Canadians, and so are some of the best residences.

There was a time when the French-Canadian population was not considered particularly important or desirable in any of the cities of Maine, but that was a long, time ago. The reason why it was not considered important was because it was small and it was considered understandable because it showed little inclination to be "assimilated," so to speak and looked upon as a floating population, here to work and accumulate money, but intending to return to Canada to enjoy the fruits of its labor. But things are not as they were. Various influences have combined to add largely to the French-Canadian population of the city and state and to make it permanent, rather than transitory.

A few years ago French-Canadians held aloof from local, state and national politics; nowadays they are apparently quite as much interested as other people; the church has exerted a strong influence leading French Canadians to become citizens to build homes and to become permanently attached to their adopted country. It does not follow that, they have turned their backs upon their native land; on the contrary they are very found of it which, of course, is greatly to their credit; but to all intents and purposes they are good American citizens, though proud of their native language and of the land which gave them birth or was the home of their ancestors.

In many instances French-Canadians of Biddeford who are numbered among its successful men of affairs are lineal descendants of once poor operatives in the local mills; some of the earliest French Canadian stock is still respected here, there one or two citizens who came to Biddeford, prior to 1855, and many others who are the sons grandsons and other relatives of those early settlers. It is not uncommon even now for the oldest residents to return to Canada to pass their last days, but the number who do this becomes smaller with each succeeding year and the few younger people who go back intending to remain, soon become discontented with the old order of things and return to the states. A pretty good indication that the French-Canadians intend to remain here and become identified with the country is found in the steadily increasing number of them, who go into farming. Twenty years ago French-Canadian farmers in York county were few and far in between; now they are almost the only people who are buying farms; especially, this is true as to the outskirts of the city and go where you will in the country districts near Biddeford and you will find French-Canadians building up the waste places and improving abandoned farms. It is possible that 20 years hence not a Yankee farmer will be left whiten a radius of ten miles of the city. As the old people die off and the young ones migrate to the large towns and cities French-Canadians come forward and buy the farms thus deserted. So on the whole, it is safe to say that the French-Canadian population of Biddeford, has made remarkable progress during the last 20 years. As operatives in the cotton factories they have been to some extent supplanted by Greeks, Macedonians, Albanians and representatives of other nationalities of southeastern Europe, but they still are in a very large majority in that capacity.

LEGEND OF THE FROGS VOYAGING ON FRENCH SHIPS

by

Frank Binette #170
Leconia, N.H.

From the time of the discovery of Canada by Jacques Cartier in 1535 and up to the time of the conquest of Canada by the English in 1760—thousands upon thousands of French ships continuously travelled back and forth between France and its new colony, then called *Nouvelle France.*

Most of the ships that made the crossing in those 225 years were more or less of the same types—50 to 60 feet long and 16 to 18 feet wide, two or three masts, with half a dozen sails, and ordinarily crews of 15 to 20 men. Whatever number of passengers and animals taken on board for the trip would travel below-deck in the "open-space" area of the lower deck.

The trips across the ocean and their accompanying difficulties did not vary much. The crossing took from two to three months, depending on many aspects, the changing winds or lack of them, the treacherous fog, the capabilities of the crew and other things. The living conditions on board those sailing vessels were very primitive. The extremes of either hot or cold were in evidence most of the times, the penetrating dampness within the confines of the steerage space, and in addition, there were oftentimes, shortages of food and water. The deadly threat of sickness and disease was ever present, with scurvy and dysentery as common occurrences. Many who did not have stamina, and even some that did, perished in transit and were buried at sea—over the side, Amen!

On those long voyages drinking water, of course, was imperative to survival, but in time the water would become foul and then suspected as the cause of sickness and ensuing death. The French had devised a unique method of utilizing live frogs to what they believed was testing their drinking water. The procedure was simple and they thought effective.

Drinking water was kept in barrels and stored at the bottom of the ship. Two barrels were on hand and kept in the "forecastle" (the living quarters of the crew, at the forward part of the main deck), and from there the water was rationed out at certain times of the day. One of the two barrels was "open for use" and the second barrel was "stand-by" and into this second barrel a live frog was introduced. When the first barrel became empty, then the second barrel was inspected to see if the frog was still alive. If the frog was still living, then the barrel was open for use and a new barrel was brought up from the storage room and the frog was transferred into the new "stand-by" barrel. On the other hand, if the frog had died, then that barrel of water was declared unfit to drink, and that water was diverted to other usages. The label "frog" was first applied to French sailors by English sailors, when it was learned that frogs were being used on French ships to test the drinking water. Eventually the term was extended to all French people, and still later to all people of French-Canadian extraction.

Frank, first; Frenchie, forever

You can call me Frank,
or you can call me Frankie
You can call me François
and you can also call me Frenchie
But, don't you ever call me Frog,
or even Froggie
Cause I never was a Polly-wog,
or even a polly-woggie. ❑

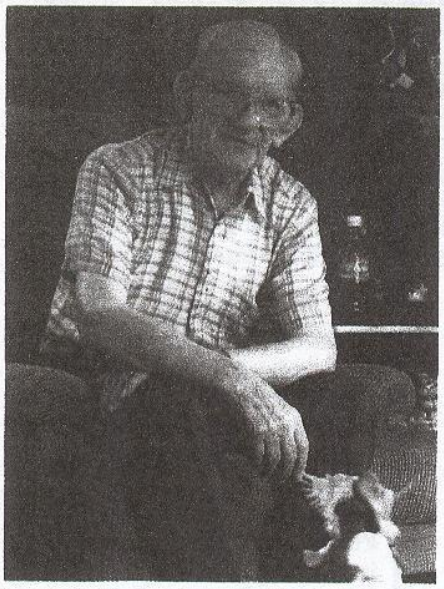
Frank Binette

The National Cartier-Brebeuf Park in Québec City is the site of a full-size replica of the *GRANDE-HERMINE*—the ship that Jacques Cartier sailed to Quebec in 1535. Near the entrance to this historical park is a sort of Reception-Interpretation Center where the public can view, read, study and garner information from the well-versed guides. There are many secrets revealed here—of navigation and explorations of the 16th century and the coming together of the European and North American Indian cultures. ❑

Les résistants français du Maine

Par Christine Leonard
Photos : Margot Miller

Dans les petites villes du Maine, État du Nord-Est des États-Unis, les descendants des Français venus du Québec aux 19e et 20e siècles, font de la résistance pour préserver leur héritage culturel. Au fil des ans, ils ont affronté l'hostilité de leurs voisins anglophones et ont réussi tant bien que mal à faire revivre la langue française.



Camille Bolduc a toujours revendiqué son ascendance française.

Le coassement d'une grenouille en plastique accueille le visiteur chez Camille et Suzanne Bolduc. La figurine monte la garde devant la porte d'entrée de la modeste maison d'un couple de retraités à Biddeford, dans le nord-est du Maine. À l'intérieur, l'animal est partout. En bois, en verre, en céramique, dessiné, sculpté et décliné dans tous les tons de vert, il orne les étagères, les tables, et même le plafond. Chez les Bolduc, la grenouille est plus qu'un animal fétiche. Elle incarne cette ascendance française qu'ils revendiquent au quotidien en se présentant aujourd'hui encore comme Franco-Américains.

« *Les Franco-Américains ici dans le Maine sont très fiers qu'on les traite de grenouilles* », affirme Camille Bolduc, assis dans un fauteuil à bascule à côté de son épouse Suzanne, par un après-midi humide de mai. « *Frog* » ! (Grenouille). « *Stupid Frenchman* » ! (Stupide Français!). Pendant longtemps, les Américains aux racines francophones, ont été la cible de telles insultes de la part de leurs voisins anglophones. Quand Camille Bolduc a suggéré, il y a 26 ans, d'utiliser la grenouille comme mascotte de La Kermesse, le festival franco-américain de Biddeford, ses amis n'ont pas du tout apprécié l'idée. « *On voulait me tuer* », se souvient en souriant cet homme de 84 ans.

Pour certains membres de cette communauté franco-américaine, tout comme pour le couple Bolduc, l'amphibien est désormais le symbole d'une dignité reconquise. Camille Bolduc a fait de la grenouille une « profession de foi ». Il l'utilise comme logo de son entreprise et accorde à l'animal le plus grand respect.

Présente dans le Maine depuis 400 ans, la communauté franco-phone revient de loin. Face à un environnement hostile, beaucoup de ses représentants ont fait le choix de s'assimiler et de tirer un trait sur leurs traditions. Pendant longtemps, les parents ont refusé de faire du tort à leurs enfants en leur apprenant le français. Certains ont même anglicisé leurs noms afin d'éviter la discrimination. Dans les années 30, le Ku Klux Klan, l'organisation raciste, a essayé de manifester contre les Franco-Américains à Saco, une ville du sud de l'État, mais les Américains d'origine française se sont battus pour faire survivre, voire même revivre cet héritage dont ils sont très fiers.

Du baseball en français

Aujourd'hui, près d'un tiers des personnes habitant dans le Maine est d'ascendance française, et 7% des familles parlent le français à la maison, selon le Centre d'Héritage Franco-Américain à Lewiston. Dans certains villages, neuf habitants sur dix étaient francophones au début du 20e siècle.

Tenant entre ses mains une limonade garnie de cerises, Ray Pepin, facteur retraité de 84 ans, raconte comment le français était omniprésent dans les rues de Biddeford pendant son enfance. Un jour, avec ses amis francophones, alors qu'ils jouaient au baseball dans la langue de Molière, un gamin anglophone du voisinage a demandé à se joindre à eux : « *Pour pouvoir jouer avec nous, il fallait qu'il parle le français* », glisse Ray Pepin. « *Il l'a appris en nous écoutant.* »

Roxanne Sassé, 5 ans, en plein travail à l'École Française de South Freeport.

Dans les années 50 et 60, les autorités du Maine croyaient pourtant que l'apprentissage d'une deuxième langue allait retarder l'acquisition de l'anglais. Les enfants francophones refusaient aussi de s'exprimer dans cette langue parce qu'ils voulaient être traités comme leurs

Suzanne Bolduc. La figurine monte la garde devant la Porte d'etree de la maison.

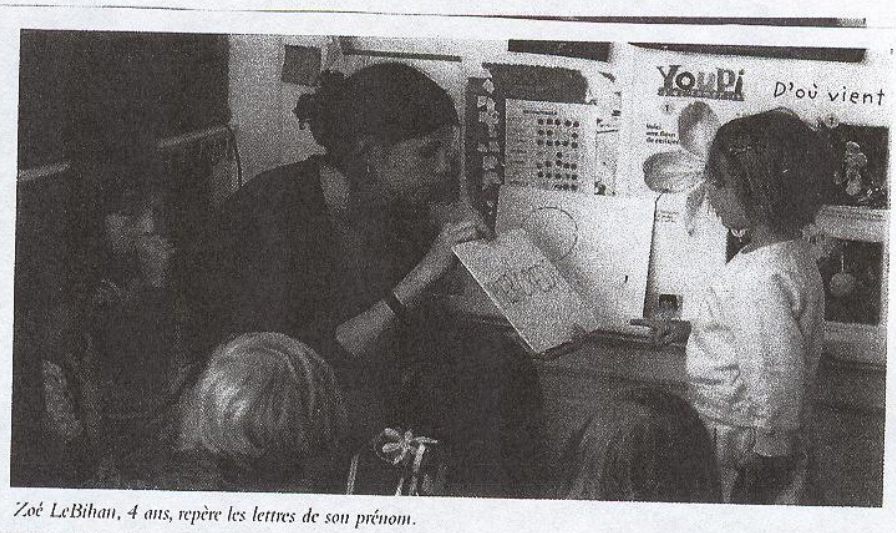
France-Amérique
Le Journal Français Des Etat-Unis

camarades anglophones. Ce phénomène perdure. Elizabeth LeBihan, la co-fondatrice de l'École Française du Maine, se rappelle avoir été surprise lorsque sa fille de 5 ans lui a dit « *Non, maman. English.* »

Chaque famille a fait ses choix. « *On parle toujours français à la maison* », dit Suzanne Bolduc. En revanche, chez les Pepin, les enfants n'ont pas appris le français. « *J'ai honte de cela aujourd'hui* », avoue Ray Pepin. Quant à Rita Dubé, directrice exécutive du Centre d'Héritage Franco-Américain, elle est déçue, elle aussi, de ne pas avoir transmis sa langue à ses enfants. « *C'est le plus grand regret de ma vie.* »

promouvoir la culture franco-américaine. Il organise des déjeuners gratuits au cours desquels le lapsus en anglais est passible d'une amende de 25 cents.

Ray Gaudette, petit, bavard et savant inépuisable, est responsable de l'Association de généalogie franco-américaine à Biddeford. Sa collection inestimable de livres d'archives retrace la vie des familles d'origine française aux États-Unis depuis le 17e siècle. « *On se bat dur pour faire revenir le français* », assure ce passionné d'histoire de 71 ans. À South Freeport, l'École Française du Maine organise plusieurs rencontres et cours pour enseigner et célébrer une



Zoé LeBihan, 4 ans, repère les lettres de son prénom.

Un Franco-Américain au Congrès

L'identité franco-américaine est aujourd'hui à nouveau à l'honneur dans le Maine. Les Franco-Américains ont réussi à obtenir des postes clés dans la société. Le Représentant démocrate Mike Michaud, 51 ans, est le premier Franco-Américain à avoir été élu au Congrès à Washington. À l'époque, sa mère s'était fait traiter de « *frog* ». Le politicien ne parle pas français, mais tente de préserver le mieux possible l'héritage francophone en parrainant notamment la Journée franco-américaine du Maine, mais aussi en embauchant des gens qui parlent français. « *On n'a pas à avoir honte* », insiste-t-il. « *Mes administrés travaillent extrêmement dur.* » À l'image de nombreux Franco-Américains, Mike Michaud était ouvrier avant d'entrer en politique. Il a gardé sa gamelle en bois, « *emblème de l'héritage* ».

La vie associative joue un rôle prépondérant dans le retour du français dans le Maine. Abrité dans une ancienne église catholique, le Centre d'Héritage Franco-Américain a été créé pour défendre et

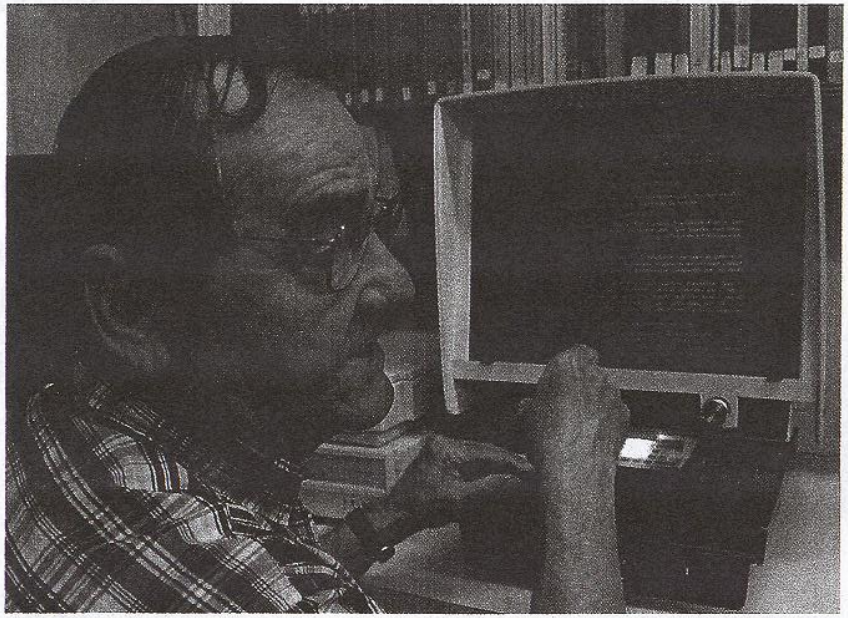
langue qui n'est plus stigmatisée.

Originaire d'Acadie, Jeffery Ouellette, père de famille de 45 ans, obsèrve « *qu'il n'y a plus de tabous autour du français* ». Sa fille Claudia, 12 ans, l'apprend et espère un jour le parler couramment. Ray Pepin a été invité récemment dans une école publique américaine pour parler de ses origines. « *Suis-je français?* » lui a demandé ce jour-là un petit garçon, déçu d'apprendre que Davis, son nom de famille, n'était pas français. L'École Française du Maine, un établissement privé créé en 2002, accueille pour sa part une soixantaine d'élèves d'origines diverses. L'année dernière, les enfants ont monté un spectacle retraçant les 400 ans de présence française dans le Maine. « *Certains grands-parents avaient les larmes aux yeux* », raconte Willy LeBihan, le directeur de l'école.

« Je rêve en français»

Malgré ces signes encourageants, certains Franco-Américains sont sceptiques quant à la possibilité d'un véritable retour du

France-Amérique
Le Journal Français Des Etat-Unis



us les Franco-Americains sont petits, comme Napoléon », plaisante Ray Gaudette, plongé dans ses recherches alogiques.

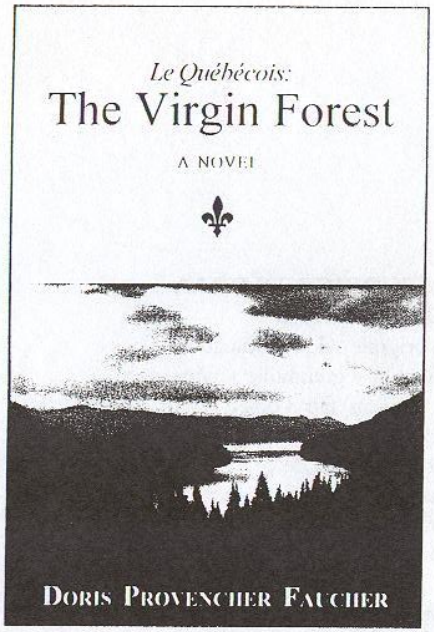
À SAVOIR

AUX ORIGINES DE LA GRENOUILLE

L'origine de l'utilisation du mot « grenouille » pour décrire les Français fait l'objet d'un débat. Certains affirment que les Français ont été affublés de ce nom en raison de leur penchant pour les cuisses de grenouille. D'autres prétendent que l'amphibien a été utilisé par la noblesse au 18e siècle pour comparer les couches populaires parisiennes aux grenouilles peuplant les marais proches de Paris. Mais l'histoire que l'on raconte dans le Maine est celle de la reine d'Angleterre Elizabeth I, qui surnommait son galant français, Frog, en hommage à son animal fétiche.

ıçais dans le Maine. Suzanne Bolduc, stante et fière de l'être, observe qu'il n'y as assez de jeunes pour prendre le relais. y Gaudette rêve lui d'une communauté ıco-américaine plus soudée : « *On devrait r en contact, mais on ne le fait pas* », regrette-. Le Breton Willy LeBihan n'est pas d'accord : « *Certains se comportent comme s'ils étaient les derniers des Mohicans* », affirme-t-il. « *Nous sommes toujours en contact avec ceux qui regardent vers l'avenir.* »

Les Franco-Américains ont un point commun : ils sont fiers de leurs origines. « *Quatre ou cinq générations plus tard, je parle encore français* », explique Suzanne Bourassa Woodward, une mère de famille qui dresse la généalogie de sa famille. « *Je suis ravie que ma fille ait décidé d'apprendre cette langue.* » Une promesse d'avenir pour elle, à l'image de cette élève de l'École Française qui a déclaré un jour de mai : « *Je rêve en français.* » ✹



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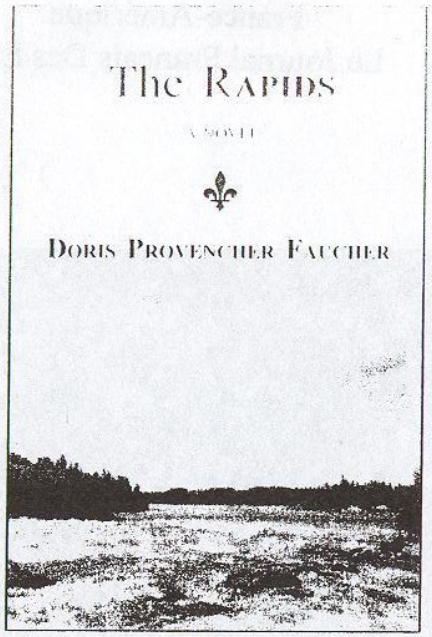
French peasant immigrants arrive in the Saint Lawrence River valley wilderness in the mid-1600's. They marry, settle on the north shore, and adapt to the challenges of their new primitive environment to establish their homes and families. They begin to explore the continent.



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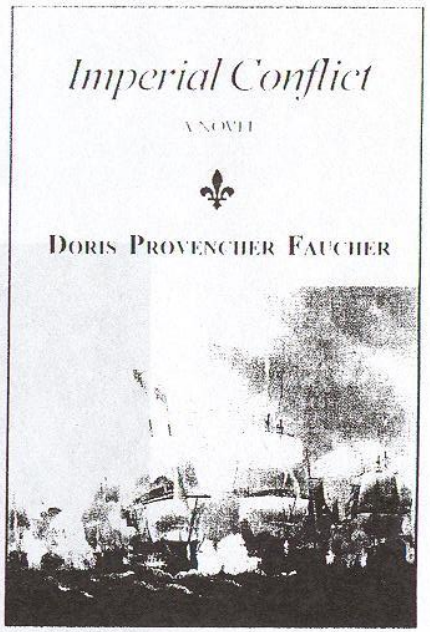
Their first Canadian-born sons begin to travel the native water routes by birch canoe as explorers, fur traders, and militiamen, thus expanding the territorial claims of Nouvelle France throughout the Great Lakes area and beyond. They establish their homes and families on the south shore.



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Reviews of the *Québécois* trilogy

"Good historical fiction serves history perhaps better than academic historical accounts and textbooks. The development of believable characters embroiled in any particular period of history makes absorbing historical detail much easier and, therefore, more effective. A current case in point is *Imperial Conflict* by Doris P. Faucher. While attempting to trace the layers of her ancestry in Eastern Canada, she became fascinated with the historical detail of the region and historical period. Her skill as an author is in blending the two to give the reader great historical detail peopled with believable, endearing characters." —*Tourist News, Arts and Entertainment*

"The settlement of Acadia and Québec by French settlers in the 17th and 18th centuries remains an underexplored subject by novelists writing in English...Faucher seeks to remedy that situation, at least in part, by telling the true story of a newly married French couple...Exhaustively researched and dense with period detail..."
—Paul Doiron, *Down East Magazine*

"...a work of social history that profiles the mores of the people who came from another continent to settle New France, adapted to its environment, (and) eventually became the French-Canadians now called the *québécois*...the author weaves a tale for us that is both interesting and at times moving." —Normand R. Beaupré, Ph.D., author of *Lumineau*

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"I cannot tell you enough how much I have enjoyed reading your books. I am just starting *Imperial Conflict* and I cannot put it down." —Ray Auclair, N Smithfield, RI

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4. Carrières
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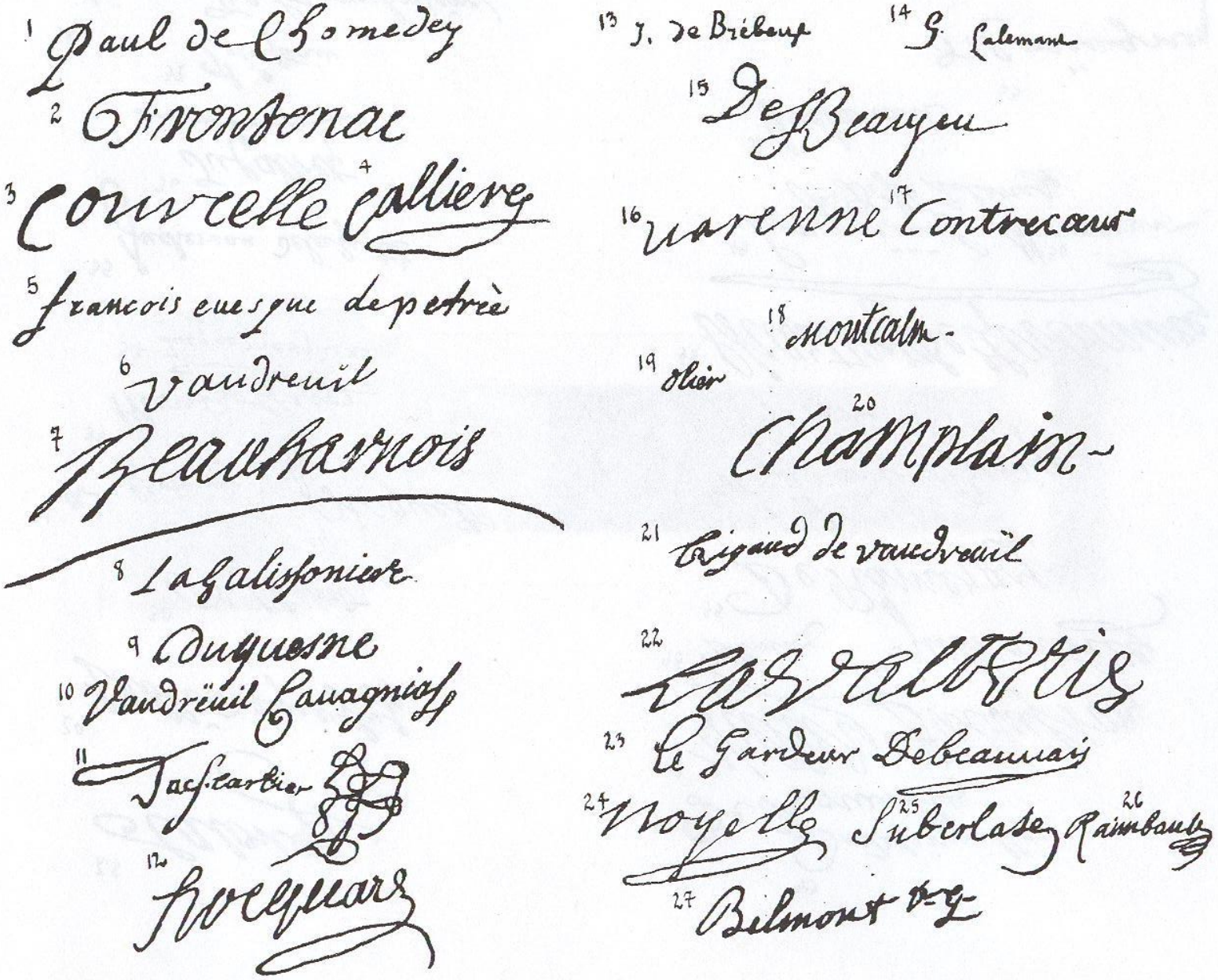

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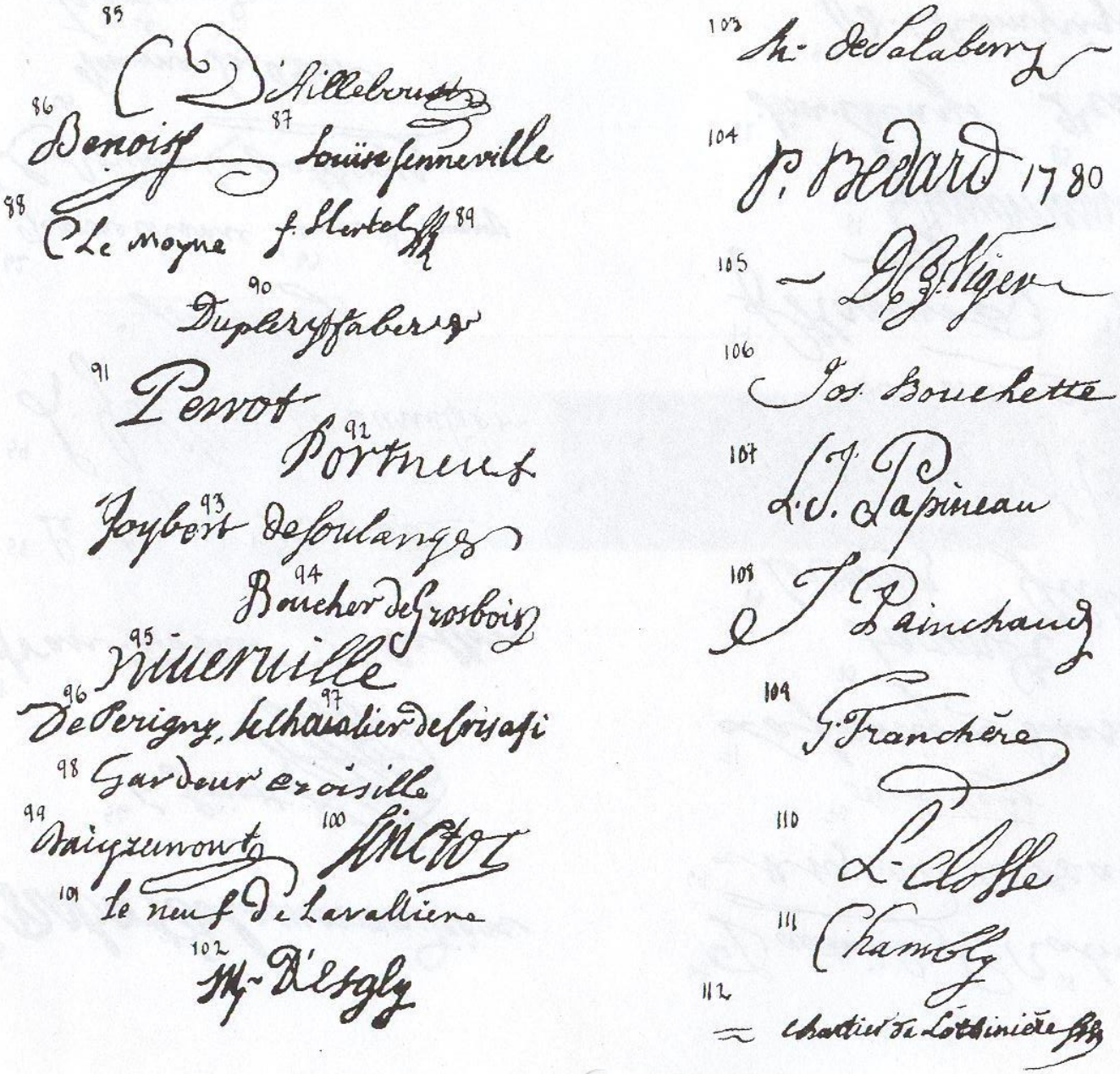
78 de Lorimier

79 Kazeur 80 Martigny

81 Grandmesnil

82 Sim. Denys 83 Perthuy

84 B. Champigny.



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THE PEPPERELL SHEET

CREDIT UNIONS CONDUCTED BY EMPLOYEES OFFER LOW LOAN INTEREST RATES AND FINE SAVINGS PLAN

APRIL 1941 VOLUME V NUMBER 4 PAGE 5

Many employees of textile manufacturers are now operating credit unions. Employees of the Berkshire Woolen Co., Pittsfield, Mass., Pacific Mills, Lawrence, Mass., and many other textile mills, together with those working in hundreds of other industries, now have successful credit unions. In eery case the credit unions are operated entirely by the employees themselves. In no case is any outside organization, such as the company for which they work, concerned with the credit union.

The very base of a successful credit union is that the employees should start and operate it entirely f their own accord. The outline that follows explains in general what a credit union is. It is offered so that if there are employees of Pepperell who are interested in starting a Credit Union, or in joining any existing Credit Union, they may be encouraged to learn more about its benefits and how it operates.

There is a Credit Union National Association, Madison, Wisconsin, which has been established for the sole purpose of aiding any groups to start Credit Unions. This association is able to furnish complete details entirely without charge, not only showing how a credit union may be started, but giving full details as to how it may be operated successfully.

Frenchman Started First Credit Union

Alphonse Desjardins, born in Levis, Province of Quebec, in 1854, was the first person in America to work out and put into practice a cooperative method for the working man or woman to borrow money for necessary personal or household uses, to get this money at the lowest possible interest rates, to be a member of the organization that loaned the money, and to receive, in addition to the privilege of making a loan, interest on whatever money was paid into the organization by the member. For Alphonse Desjardins started the first Credit Union in America in 1900, with an original capital, contributed by a few working people in Levis, of $26.The first Credit Union in the United States was started in Manchester, N. H., by Mr. Desjardins. Mr. F. J. Houlne, Treasurer of La Caisse Populaire Ste. Marie of Manchester, has said, "Our institution was founded by the late Alphonse Desjardins, with the cooperation of the .late Monsignor Pierre Hevey of Manchester." It is significant that this first Credit Union was founded within a French Catholic parish, for a very great number of the most successful credit unions in America have been started within these parishes.

Operated for the Working- People

At the present time it is estimated that there are about 9,500 credit unions in the United States, ranging in size from those that have only fifty members, to those that have as many as 20,000 members. But regardless of size, each one of these credit unions has been founded and operated for the sole purpose of providing small loans for working people on a cooperative basis, with interest rates at the lowest possible point.

A cooperative society of this nature must have a good deal of merit to it to have spread so rapidly. But when you realize what credit unions are, and what they do, it is not hard to see why they have become so important to millions of working people:

Anyone Can Become a Member

A Credit Union is an entirely voluntary organization of people with a common interest.

They may all be within one parish, or within one city, or work in one factory. These people, entirely of their own accord, get together and elect officers, a board of directors, and a Credit Committee. They then make it possible for any person to become a member by buying one or more shares in the credit union. A share usually cost five dollars, and the member may for this share over a period of weeks, perhaps paying twenty-five cents a week until it is paid for. If he wants to buy more shares, he keeps on paying this same amount each week, and as each total of five dollars is paid in, he becomes the owner of another share in the union. He can keep up these payments for just as long as he wants, and the credit union serves as a savings bank for him.

Money Borrowed for Necessitties

You can see that if a large number of people pay for shares in this way, quite a substantial sum of money is built up. This then, is where the most important function of the credit union comes in. Suppose a member wants to borrow some money. He may want it for quite a number of different purposes, perhaps to pay a hospital or doctor's bill, perhaps to have his house painted, to buy a ticket so that he can make a necessary visit to a sick relative, or buy a new ice-box, to buy some new furniture that is needed. He submits the application to the credit union, and it is looked over by the Credit Union Committee. This committee is made up of members of the credit union, elected by the members themselves. If they say he can have the loan, a check is made out, and given to him, and the person who got the loan makes arrangements to pay it back, usually each week, until the entire loan is repaid. In practically every case, he must repay it within a year.

Interest rate Low

Having got a loan from the credit union, the person must expect to pay interest on it. While he has the use of the money. But instead of having to pay a high rate of interest, he is able to get the loan at a very low rate. This is possible, for the credit union is operated solely to provide this loan service to members, and not make a profit. In most credit unions the rate of interest on loans is between 6% and 12% a year or, to put it in monthly terms from ½% to 1% per month on the *unpaid* balances. This compared with most other loan rates, is exceptionally low. The interest of credit unions is free from "extras", and represents the actual rate of interest on the *unpaid* balance of loans. After the member has paid back the amount of the loan plus the low interest, he can provided the credit union approves, obtain another loan at any time.

Dividends Paid to Members

In addition to providing a loan service of this sort, credit unions provide other important services for members. The interest rate that is charged to members who borrow money not only pays for the services of making the loan, but a certain amount is put into reserve to cover any bad loans that may be made. Also in practically every case, the credit union finds that at the end of a year, the interest rate that has been charged results in a surplus. This surplus is then repaid to members in the form of a dividend on each share that they hold in the credit union. These dividends of course, vary with the size of the credit union and its activity but in most cases they run between 4% to 6% a year on each share. This is obviously one of the real values that the credit union supplies, for not only does it make money available for loans, but it also enables members to save money and to get dividends on their savings
There are many other important things connected with the operation of a credit union, and these will be described in another issue.

HISTORY OF OCEAN COMMUNITIES FEDERAL CREDIT UNION

History has it that Credit Unions first originated in Germany, when poor farmers got together to pool their resources to escape from the hold of the local money lenders.

Credit Unions came to Canada in 1900 and to the United States in 1900 in Manchester, New Hampshire when the "CAISSE POPULAIRE" Ste. Marie opened it's doors.

The Credit Union philosophy spread quickly, and in 1934, the United States Congress passed the Credit Union Act, permitting the creation of Credit Unions throughout the entire country.

The pastor of St. Andre parish had long sympathized with the financial problems of the many low income members of the parish. When he heard about Credit Unions, he was desirous to learn wether the concept was similar to that of the Canadian "Caisse Populaire" with which he was quite familiar.

He sought information from a member of the parish who had participated in the organization of a Credit Union at his place of employment a few months previously and who was currently serving as it's treasurer / manager in addition to his regular employment.

After several informative meetings with that individual. The pastor realized that under applicable directives, the establishment of a Credit Union would not immediately solve the financial problems of his parishioners but, if properly organized and managed, it could eventually grow and furnish a valuable service.

Several key people were invited to an exploratory meeting in order to assess the general attitude of the parishioners towards such an undertaking.

Among the attendees were several financially important members of the congregation who had long cherished the dream of having their own ethnic bank which would more efficiently serve the needs of all the parishioners than the existing financial establishment.

Believing that their dream could be realized at long last, and without paying much attention to the particulars and limitations which were set fort in the Federal Act, some of the attendees eagerly interrupted the meeting and stated that they were ready to convert some of their assets into deposits in the Credit Union in order to establish a substantial financial base.

They envisioned the immediate purchase of land, the erection of an impressive building in a prominent location preferably in the vicinity of the Church, and that the Credit Union would immediately be fully competitive with existing banking facilities.

Upon learning that the philosophy of credit unions in accordance with the Federal directives associated with the Credit Union Act, and especially in such environment as in a parish where the activate was intended to organized at the grass root, a credit union would most probably grow at a measured pace, and reach significant proportions only after several years of existence, these eager individuals lost all interest in the idea and immediately withdrew their support totally disregarding it's future potential value.

Others were deterred by the appearance of the word UNION which, to them, was generally associated with the all too often strained relationship between industries labor and management. They would have been much more interested had the words "Credit Union" been replaced with "CAISSE POPULAIRE ," copying the CAISSE POPULAIRE Ste. Marie or those in Canada.

In spite of these drawbacks, the parish applied for and received it's charter dated November, 24, 1948, and with a bevy of eager though inexperienced volunteers, the St. Andre's Federal Credit Union began operations in the church basement on Sunday mornings, with two donated tables, four borrowed folding chairs and a borrowed caudex filing cabinet as it's only equipment.

Because of those previously mentioned and other problems, the growth of the credit union was so painfully slow that after more than ten long years, it's assets had barely reached ninety-six thousand dollars.

At long last, in 1960, a revitalized Board of Directors and a few other dedicated individuals determined to shake the credit union out of it's lethergy and help it to achieve it's potential.

The board of directors hired a well qualified individual to serve as a full-time treasurer / manager. With the support of the board, he proceeded to revive interest and confidence in the credit union.

The progress was slow at the onset, but the growth gradually gained momentum. By 1968 the assets had passed the million and a half dollar mark and by 1978 it topped Five Millions.

For convenience, soon after it's beginning, the credit union moved it's operation to the front room of a nearby private building. A short time later found it conducting it's business in a remodeled two-car garage. 1972 saw the erection of it's own building. The acquisitions of three small sister credit unions in rapid succession contributed to such an unexpected rate of growth that the building became to small. 1984 saw the erection and occupation of an other new, and much larger facility at a more convenient location which is it's present home.

With this growth, the name St. Andre which had served to identify the original field of membership became inadequate to properly represent the current membership.

Therefore it became necessary to change to a more suitable name, as the result of an extensive search, the credit union is now known as the "OCEAN COMMUNITIES FEDERAL CREDIT UNION'.

With the name change came the gradual disappearance of the family-type of atmosphere which had been so prevalent when the credit union was exclusively parochial.

Through the years, the country's growth and ever changing financial conditions and the latest acquisition have brought with them the inevitable need to re-assess objectives and to adjust operations and personnel in order to keep pace, painful though some of these adjustments were.

With these required changes firmly in place, and sensitive to the immediate needs of a present membership which numbers in excess of 18,000 and with current assets of some 61 millions, management is preparing for tomorrow.

The 'OCEAN COMMUNITIES FEDERAL CREDIT UNION' which, for the past fifty years, while weathering a variety of emotions, has served as a bellwether in the growth of the credit union movement in this area, is currently and proudly **Celebrating it's Fiftieth or Golden Anniversary** while facing the challenge of the twenty - first millennium with confidence.

number of shares subscribed by each are as follows*:

(To be typed or printed)

FULL NAME	HOME ADDRESS	NO. OF SHARES SUBSCRIBED FOR
Wilfrid J. Fortier	55 Sullivan Street, Biddeford, Maine	1
Andre G. Morissette	74 Pool Street, Biddeford, Maine	1
Gaston P. Bordnas	71 Bacon Street, Biddeford, Maine	1
Lorenzo N. Beaudoin	22 Sullivan Street, Biddeford, Maine	1
Hector J. Parenteau	23 Gove Street, Biddeford, Maine	1
Elmo Custeau	26 Jefferson Court, Biddeford, Maine	1
Alexandre G. Labrecque	64 High Street, Biddeford, Maine	1

(4) The par value of the shares of this credit union shall be $5.00.

(5) The field of membership will be limited to those having the following common bond of association, occupation or residence: Members of St. Andre's Parish in Biddeford, Maine; employees of this credit union; members of their immediate families; and organizations of such persons.

6/16/83

(6) The term of this credit union's existence shall be perpetual; provided, however, that upon the finding that this credit union is bankrupt or insolvent or has violated any provision of this organization certificate, of the bylaws, of the Federal Credit Union Act including any amendments thereto or thereof, or of any regulations issued thereunder, this organization certificate may be suspended or revoked under the provisions of Section 16(b) of the Federal Credit Union Act.

(7) This certificate is made to enable the undersigned to avail themselves of the advantages of said Act.

(8) The management of this credit union, the conduct of its affairs, and the powers, duties and privileges of its directors, officers, committees and mem-

*The names of at least seven subscribers are required.

FDIC 607a FCU

ORGANIZATION CERTIFICATE

St. Andre's FEDERAL CREDIT UNION

Charter No. 5390

Bureau of Federal Credit Unions:
To ~~Federal Deposit Insurance Corporation~~

We, the undersigned, do hereby apply for permission to organize and to operate a Federal credit union for the purposes indicated in and in accordance with the provisions of Public Act No. 467 of the 73d Congress entitled "An Act to establish a Federal Credit Union System, to establish a further market for securities of the United States and to make more available to people of small means credit for provident purposes through a national system of cooperative credit, thereby helping to stabilize the credit structure of the United States"; we agree to comply with the requirements of said Act, with the terms of this organization certificate and with all laws, rules and regulations now or hereafter applicable to Federal credit unions; and we hereby certify that:

(1) The name of this credit union shall be St. Andre's Federal Credit Union.

(2) This credit union will maintain its office at Biddeford, Maine

and will operate in the following territory Biddeford, Maine

(3) The names and addresses of the subscribers to this certificate and the

bership shall be as set forth in the attached bylaws and any amendments thereto or thereof approved pursuant to Section 8 of the Federal Credit Union Act.

IN WITNESS WHEREOF we* have hereunto subscribed our names this 17th day of November, 1948.

Wilfrid J Fortier Hector J. Parenteau
Andre G Morissette Elmo Custeau
Gaston P Borduas Alexandre C Labrecque
Lorenzo N Beaudoin

State of Maine
County of York ss

BEFORE ME, the undersigned, a Notary Public, in and for said State and County this 17th day of November, 1948, personally appeared

Wilfrid J. Fortier, Lorenzo N. Beaudoin, Alexandre C. Labrecque
Andre G. Morissette, Hector J. Parenteau, _____
Gaston P. Borduas, Elmo Custeau, _____

subscribers to the foregoing Organization Certificate and acknowledged the same to be their free act and deed.

_____ (SEAL)
Notary Public

My commission expires January 6, 1955.

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*At least seven signers.

PeoplesChoice Federal Credit Union

Proud Past

PeoplesChoice Credit Union, formerly known as St. Joseph's Credit Union. Is a cooperative non-profit financial institution founded in 1963 by a group of parishioners from St. Joseph's Church in Biddeford.

These visionary community leaders served as volunteers to the credit union in various capacities including Board of Directors, Supervisory Committee and Loan Committee. 45 years later our Volunteers continue to lead the credit union into the 21st century with the latest in convenience including online banking, electronic bill payer, 3,400 shared branches and mobile banking.

The credit union's offices were originally located in the St. Joseph 's parish basement. By 1974, the officers were relocated to anew building behind the church property and with this move, the credit union became a full-fledged financial institution.

Up until September, 2000, membership in the credit union was limited to the people and organizations sharing a commend bound - parishioners of St. Joseph 's and St. Ignatius, and select employee groups approved by its federal regulator. In 2000, PeoplesChoice Credit Union was granted a county charter from the State of Maine.

The field of membership now includes all people who live, work, and / or attend school in York County, Maine, immediate family members, organizations, and associations of all such persons. Today, we have five convenient locations including two in Biddeford, Saco, Sanford and Wells.

In these turbulent financial times PeoplesChoice offers up to $250,000 of federal deposit insurance per account with another $250,000 of coverage for IRA Accounts. Its important to note that not one cent of taxpayer funds have ever been used to bailout a credit union.

Our history is more than just financial numbers and events; it is a story of the individuals who have given unselfishly, countless hours of volunteer service to our credit union. As members, we offer a large debt of gratitude to those individuals who pioneered the credit union idea in the beginning, and the founding board of directors, and committee members who accepted unknown challenges, sharing a common dream regarding how PeoplesChoice Credit Union could benefit the members of the community. We look forward to continuing our proud tradition of offering products and services.
"With Your Future in Mind".

Luke Abbe, President
PeoplesChoice Credit Union
P. O. Box 488
35 Bradbury Street
Biddeford, ME. 04005

Franco-American Genealogical So. Price List

Title	Price	Shipping extra
Marriages of St. Mary (1850 - 1989)	$26.00	
Marriages of St. Margaret (OOB)	$14.00	
Marriages of Notre Dame de Lourdes(Saco)	$14.00	
Marriages of St. Andre's (Biddeford)	$30.00	
Marriages of Most Holy Trinity (Saco)	$18.00	
Marriages - City of Biddeford (1854 - 1891)	$30.00	
Marriages of St. Joseph's – Supplement	$20.00	
Corrections & Additions of Marriages/St. Joseph's (by: Father Y. Labonte)	$38.00	
Marriages of St. Andre's – Supplement	$17.00	
Marriages of St. Matthew & St. Phllip's	$18.00	
Births of Notre Dame de Lourdes (Saco)	$18.00	
Births of Biddeford (1800-1891)	$18.00	
Obituaries (Index) - 2 volumes	$75.00	
Obituaries (Franco) (1988 - 1997) - 2 volumes collection	$75.00	
Obituaries (Franco) – 1998	$12.00	
Obituaries 1902-1954, vol A (incomplete list)	$32.00	
Obituaries 1955-1975, vol. B (incomplete list)	$28.00/ A&B $50.00	
Pepperell Sheets 1938, 1939, 1940, 1941	$23.00	
Woodlawn Cemetery	$35.00	
St. Joseph's Cemetery - 2 volumes	$70.00	
Memories of WII	$28.00	
Brides – Grooms	$23.00	
Family Groups	$18.00	
Immigrants	$21.00	
St. Louis High, Senior Pictures –		
Volume 1:1952 - 1961	$18.00	
Volume 11:1962 – 1970	$18.00	
St. Andre's High School, Senior Pictures		
Volume 1:1938, 1940-1959	$18.00	
Volume 11:1960 - 1962 & 1964-1967	$18.00	
Biddeford High, Senior Pictures		
Volume I: 1931, 1937-1944	$18.00 ea.	
Volume 11:1945 - 1953		
Volume 111:1954 - 1961		
Volume IV: 1962-1969		
St. Louis High School (class of 1950-51)	$13.00	
Memere's Cookbook	$8.00	
Pepere's Cookbook	$8.00	
Audet's Ancestry	$34.00	

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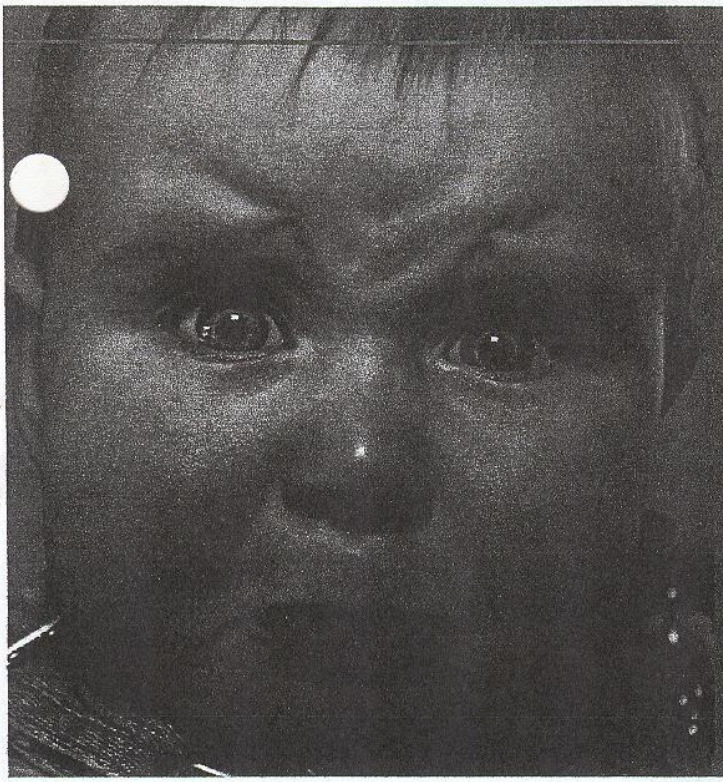

Cranky Over Credit Card Fees?

Credit-card companies have gone fee crazy.

Every time you open a statement, you're hit with extra fees—fees for going over your credit limit, fees for balance transfers, fees for cash advances—plus a fee just for having your card!

It's time to say goodbye to credit-card fees with Maine's first no-fee VISA®. With a no-fee VISA® card from PeoplesChoice Credit Union, you'll enjoy:

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Everyone who lives, works and/or attends school in York County may become a member.

Apply today and stop paying all the ridiculous fees.

Call **207-282-4156** or visit a branch in Biddeford, Sanford or Wells today.

PeoplesChoice
CREDIT UNION

www.PeoplesChoiceCreditUnion.com

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